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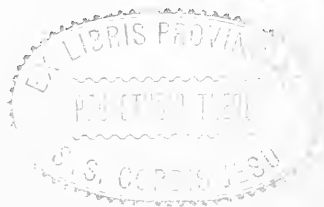
ARTHUR PREUSS

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THIRTY-SIXTH YEAR

VOLUME XXXVI

1929



ST. LOUIS, MO.

1929

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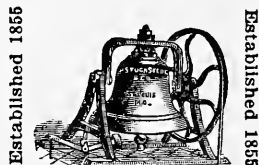
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# The Fortnightly Review

Vol. XXXVI, No. 1

ST. LOUIS, MISSOURI

January 1st, 1929

## On the Present Status of Classical Studies in this Country

By the Rev. Francis A. Preuss, S.J., in the "Classical Bulletin"

To a thoughtful observer the present status of classical studies in this country must seem far from satisfactory. Never, perhaps, was so much energy expended in the field with such meagre educational results. There is, indeed, a large body of eminent classical scholars working in our universities and colleges. There is a still larger body of classical instructors teaching Latin in the high schools. Within the ranks of the learners, besides a relatively small group of young men and women studying the classics in college and university, there is an imposing army of boys and girls devoting some part of their time to Latin in the secondary schools. The professors in the seats of higher learning are doing excellent work in the field of exact scholarship. The secondary teachers are zealously exploiting every pedagogical device to interest their pupils in Latin, and every conceivable argument to prove its usefulness to parents and pupils alike. But what is the effect of it all upon the young people who are ostensibly receiving a classical education?

In the colleges there are those who are looking forward to the classics as their life-work; and the interests of these are often narrowly professional. Of the rest who are studying the classics in college, the majority have a very inadequate foundation in grammar and a very insufficient familiarity with Latin and Greek vocabulary and idiom, to enable them to enjoy the reading of the classical authors and draw from them their finest values. Moreover,

the interest of this latter group in the deeper problems of literature and life—problems which can be studied so admirably in the great writers of Greece and Rome—is usually on a par with their intellectual interests generally; which is tantamount to saying that it is very superficial.

In the high schools Greek, to begin with, is studied very little; in most of them not at all. In the next place, both Latin and Greek are begun too late. The age of ten to twelve is surely not too soon to begin the arduous task of acquiring the Latin and Greek declensions and conjugations; and yet our high-school students do not begin that task until the age of fourteen to sixteen. Again, a very large proportion of those who take up Latin in high school do not carry the subject for more than two years. As far as high school teachers are concerned, eagerness to interest boys and girls in Latin leads many of them to dispense with the hard grammatical drill which is absolutely indispensable to subsequent success. The same motive induces many others to turn their Latin classes into laboratories and museums by the excessive use of extrinsic and material helps, which, in the end, serve only to distract the interest of the learner from the language and literature he is supposed to be studying. An aiming, on the part of teachers, at the so-called "practical" values of Latin study has oftentimes an equally disastrous effect upon the progress of the student in his mastery of the fundamentals of etymology and syntax. Furthermore, too

little time is devoted to Latin and Greek at the very beginning of the course. The best classical tradition has always held that Latin should be made the core and soul of the curriculum, and that one period a day during the first year of its study is wholly inadequate. Present-day practice in our high schools, on the contrary, makes Latin just one of four or five independent, equally important, and often utterly uncorrelated subjects. Inadequate training in Latin prose composition and insufficient mastery of the language and literature on the part of high-school teachers, are other prevalent shortcomings.

What, then, seems to be most needed to improve the situation? First of all, a realization that all the exact scholarship in the world will not of itself bring about the improvement desired. We have abundance of productive scholarship. More humanism, not more specialization, is what is needed: liberally educated men and women, with broad human sympathies, wide and appreciative reading in the literatures of Greece and Rome, a deep interest in the great problems of life, more concern, in their teaching, about the beauties of thought and expression, and the elemental experiences, ideals and emotions of humanity, which are to be found in classical literature, than about the refinements of scholarship; above all, a genuine zeal to train the young, to form their taste, to inspire them with lofty ideals of conduct, to give them broader views of life, to enlarge their human sympathies.

The classics have proved themselves an excellent instrument for the imparting of a liberal education. They will not, however, succeed in imparting it to our own generation, if taught by specialists whom specialization has narrowed and dehumanized; for whom accuracy of fact means more than knowledge of human nature; in whose eyes an original contribution, however slight, to the sum total of linguistic or historical knowledge, is of greater importance than the initiation of the young into the great problems of existence and the appreciation of poetic

truth and beauty. Nor will the classics impart a liberal education if studied superficially and only for a short period; or if their study lacks the foundation of a rigorous grammatical discipline. To fulfill their function in education, Latin and Greek must first be thoroughly taught and thoroughly mastered as languages. Then, under the guidance of cultured men and women who are *real teachers*, the sweetness and the strength that lies imbedded in the masterpieces of ancient literature must be sympathetically drawn forth and assimilated. To achieve this end in college, strict departmental teaching, narrow specialization, rigorous classification of courses into upper and lower divisions, insistence upon rating all work by credit hours, examinations by individual courses and semesters, mathematical computation of majors and minors, inflexible science and mathematics requirements for the A. B. degree, and other such contrivances of modern educationism, are more often hindrances than helps. We classical teachers of to-day are, indeed, the victims of an unfortunate system. But if we are inspired with the genuine spirit of humanism, each one of us will, in spite of untoward circumstances, do excellent work and exert a wholesome and a lasting influence within our own limited sphere of activity, be it in high school or in college; and thus we may perhaps hope to contribute, be it never so little, towards making the future of classical studies in American high schools and colleges a little brighter than it appears at present.

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A German scientific association has opened a prize contest for monographs on the subject of "Religion und Muttersprache," *i. e.*, the connection existing between religion and mother-tongue. Contributions should be sent to the Forschungsstelle für Auslandsdeutschum und Auslandskunde, Bollands-gasse 1, Münster i. W., Germany. Among the committee of judges we notice Msgr. Joseph Mausbach and Dr. Georg Schreiber of the University of Münster.

## Politics and Prejudices—"The 1928 Campaign"

By P. H. Callahan of Louisville, Ky.

The American political campaign of 1928 was the most wide flung "battle of ballots" ever waged in any nation. It will be months, perhaps years, before all of the lines of the contest can be brought together under one vision and be measured with an impartial and judicious eye.

Not only was it the most popular election in history—the voters numbering nearly ten millions more than in any previous election recorded—but it was also the best organized campaign, the most extensively advertised and "radiated," and, incidentally, the most expensive of any ever held. The tremendous vote polled was not accidental. The choice of the electorate was not a blind one. Whatever may be one's views on the several issues agitated, whatever one's opinion on the various tactics employed, it can hardly be doubted that the result was deliberate: the voters on both sides knew what they wanted and went after it; there were several million more on one side than the other, and that is about all one can say with certainty.

The difficulty in analyzing the result is that while all the voters on both sides knew what they wanted, not all on either side wanted the same thing. While there was never more publicity in a campaign, at the same time there perhaps was never more confusion. In some aspects the 1928 campaign was unique, in others stereotyped, in some gratifying and in others deplorable, but altogether it was a vast sweeping movement which brought out unprecedented millions of voters and recorded a high-water mark in popular government, a fact which is sure to exercise some definite, if not decisive influence on the course and destiny of the nation. In fine, the election of 1928, because it was pregnant with purpose, is pregnant with instruction; it reveals much, warns us of much, and holds lessons in many things.

Popular elections, in our country especially, have more than political re-

sults; they have very direct social results. That, I think, is particularly true of the recent election in which the two issues contending for paramount place, namely, prohibition and the religion of the Democratic nominee, are primarily social questions in the aspects in which they are considered by the average voter. Of course, there are political and moral aspects as well to these questions, but I venture to say that comparatively few voters had these aspects distinctly in mind, whereas the great majority considered the social aspect.

Now most of our prejudices are social prejudices, implanted in our social relations, or rather lack of them, and cultivated in that environment until they are strong enough to express themselves in the more active phases of life in society, such as politics, prohibition, religion, or whatever happens to be dominant at the moment in the public mind. The prejudices shown on such dominant questions of public interest are merely different aspects of the same mental attitude, which is nothing more or less than narrow-mindedness, due more perhaps to inexperience and social poverty than to downright ignorance, as so many presume.

In religion, for example, one may be so prejudiced against the Catholic Church that he suspects of evil everybody who professes our religion, and would not vote for one of our members or trade with one, if he had any choice. Bring that same person into frequent social contact with representative members of the Church, and gradually his prejudices soften, and almost disappear, though in the meantime he may not have learned anything definite of the religion which he had previously thought he hated. There may linger certain deep-seated aversions to the teachings of the Church, but he no longer suspects it of every evil, no longer refuses to vote for or trade with its members. In short, most of his

prejudices were social prejudices, which proper social contacts dissipated; only what was real religious prejudice remains, and it does not directly influence his social, political, or business relations.

Next to religion, there is perhaps no question more clouded by prejudices than that between the so-called wets and drys, and here again, the prejudices are largely social. Let a decided wet come into frequent contact with representative drys, and though he may not weaken a jot in his opposition to prohibition, most of his prejudices will disappear; he will cease to think of drys as "hypocrites," will now vote for one or trade with one, whereas formerly he would not. He has not learned anything new about the fundamental issue, but his vision has broadened. His wet convictions remain, but his social prejudices have vanished. He is no longer narrow-minded.

During the campaign several varieties of prejudice were exploited, most against the Democratic nominee, although some were directed at the Republican nominee. Governor Smith was an "urbanite," a "Tammanyite," and an Irishman; he had no "higher education," was not on the "Social Register," had not traveled much, was not experienced in national affairs, to say nothing of international affairs. Moreover, he was "wet" and, above all, a Catholic. Each one of these points was a "card" in the hands of politicians who gamble with prejudices. For years and years our rural districts have been prejudiced against the "urbanite" (and vice versa). Since the days of the Tweed Ring and the Croker Gang many people all over the country have been against Tammany. In many sections there is a pronounced antipathy to an "Irishman," who is still associated in the minds of some with the section gang, the police force, or the barroom, notwithstanding many Irishmen in our country have merited the gratitude of the nation for their services in war and peace, and some are leaders in public affairs today, such as David I. Walsh of Massachusetts, first Democrat to be elected to the United

States Senate from New England, Thomas J. Walsh of Montana, Nemesis of public land grafters, the statesman of the United States Senate, Dr. John A. Ryan of the Catholic University, recognized by all as a foremost authority on questions of distributive justice, and, not to go any farther, Governor Alfred E. Smith himself, whose eight years as chief executive of the great State of New York eloquently attest his ability and devotion to the public welfare.

These three prejudices, urbanite—Tammany—Irishman, are no doubt responsible for several hundred thousand votes which otherwise might have gone to the Democratic nominee. Besides, there are snobbish prejudices touching Governor Smith's lack of a formal higher education and his not having a place on the "Social Register" of New York's élite and others of that caliber. But undoubtedly the two prejudices which were most active and exerted the most powerful influence are those touching prohibition and Governor Smith's religion. Which of these two was most active, it is impossible to say. Whether antipathy for Governor Smith's being a Catholic was widespread and powerful enough to turn the tide of victory, as some believe, or whether antipathy to his modification of prohibition views is responsible for the Governor's defeat, no one can tell. Indeed, it is impossible to say whether both of these antipathies combined are the cause of the Governor's defeat. Will Rogers said early in the campaign that while Governor Smith was carrying several handicaps like Tammany, his modification views, his Catholic faith, etc., his worst handicap was that he was a Democrat, and there is a great deal of truth in this observation of the humorist.

However, I imagine that very few will question the unprecedented influence of religion in the recent campaign, for which no one party was solely responsible. It should also be remembered that there was an anti-Protestant feeling developed, and an anti-Baptist prejudice in our own State and perhaps in other communities. But it



should be noted, in connection with the anti-Catholic sentiment manifested in the campaign, that while active to a wider extent than ever before, its intensity was less than in some previous campaigns our country has experienced. The feeling was less bitter, the misrepresentations were less vicious, the excitement was less nervous during the recent campaign than in other campaigns we have known. In the late nineties, for example, when the A.P.A. movement was at its height, in one campaign seven governors and twenty-two congressmen were elected on an out-and-out anti-Catholic platform of a most violent type. During Knownothing days there were riots and bloodshed. We had our Bloody Monday here in Louisville, and a number of Irish Catholics were slain and their homes burned. During the Guardians of Liberty movement, beginning in 1912, boycotting Catholic business men, depriving Catholic employees and particularly public school teachers of their jobs was a favorite tactic. None of that occurred in the recent campaign, and in spite of the flood of propaganda sent out by the printing presses of such indefensible sheets as the *Fellowship Forum* and for which, again, I think no one party was solely responsible, I think we can look back on the campaign compared with previous campaigns where the religious issue was injected and feel gratified at the improvement shown in our social relations in respect to religious differences. We are now far removed from the time when a great many people were not even disposed to let Catholics live in this country, when Catholic employees stood in fear of their jobs, Catholic business men in fear of their trade, and Catholic professional men in fear of their clients if they went to the polls.

Another gratifying feature of the recent campaign was the conspicuous number of substantial non-Catholic citizens, professional and business men, journalists and writers, preachers even, who openly censured the attacks on Governor Smith's religion and exposed the misrepresentations of the Catholic

Church in the most courageous manner. A great number of magazines and newspapers also contributed to this public discussion in an effort to show the evil of bigotry, the wrong and injustice of religious intolerance and I venture to think that through these public agencies directed by non-Catholics, the people of our country understand better than ever before that these things must be got rid of if those who must live together as neighbors wish to live together as friends.

Particularly, I think we should welcome the attitude of the newspapers and magazines which frankly opened their columns to a discussion of those points of Catholic belief and practice that bear upon our civic and social relations. Some years ago, when we were conducting the activities of the Religious Prejudice Commission which dealt only with such questions, the editors and newspapers, while according me every courtesy and consideration, were not willing to open their columns to these questions, considering them as being controversial. It is gratifying to note the change of opinion on that point. Such questions are now regarded by our leading magazines and newspapers as educational rather than controversial, and if all of those who deal with such questions in the newspapers and magazines undertake to handle them along that line, keeping the educational viewpoint ever before them and avoiding whatever is apt to excite controversy, a great amount of good can be accomplished toward cultivating better relations among citizens through the frank and intelligent discussion in our newspapers and magazines of those religious questions which affect our common life.

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*Our Sunday Visitor* of Huntington, Ind., is engaged in the laudable undertaking of establishing a converts' aid society similar to the one existing in England, which appropriated \$30,000 last year to assist converted Protestant ministers until such time as they are able to find suitable employment.

## Satanism:—Father Herbert Thurston, S. J., versus Mr. Montague Summers

By Robert R. Hull, Huntington, Ind.

### V (Conclusion)

Mr. Summers does not bring his treatise to a close when Thomas Alva Edison and the electric-arc lamp appear on his horizon. On the contrary, he brings the story of Satanism up to date and thus scores heavily against those who deny the supernatural. Monsters, such as Gilles de Rais, are not entirely unknown in this present age of "enlightenment." What is Spiritism, stripped of its frequent trickery, but the ancient necromancy? Bands of Satanists yet rifle tabernacles (while we deny we are making reparations for these desecrations in our churches!), celebrate Black Mass, and plot the subversion of Christian society even as they did in the days when the Cathari and the Manicheans flourished in southern France and northern Italy.

It is not a pleasant subject, but Mr. Summers was obliged to devote some attention to the dark mysteries of the Black Mass. Beginning with the twelfth century, when the heretic Tanchelm flourished in Antwerp, Mr. Summers cites many instances of horrible sacrileges and profanations of the Sacred Species. In more modern times, Charles IX of France, haunted without respite by the "ghosts" of his and his mother's victims, is said to have resorted to an especially atrocious method of evocation: the oracle of the bleeding head. In these abominable rites of the seventeenth century, it would appear, the blood of innocent children was offered by apostate priests such as Guibourg and Tournet, at the instance of Madame de Montespan, the mistress of Louis XIV, who aspired to be queen of France.

If some think it incredible that, at this very moment, Satan's "gospel" is being proclaimed in many a modern temple, I can point to the pronouncements of that dogmatist of Freemasonry, Gen. Albert Pike, who advised people to escape from the "Cath-

olic hell" "by using the Devil himself as a monstrous ladder." (*Morals and Dogma*, p. 822). "By accepting the direct opposite of the Catholic dogma," Pike continues, the freed slave "re-ascends to the light." "We free ourselves," he proclaims, from the bondage of the "Catholic hell," "by audacity." In these United States Pike is believed and obeyed by thousands of persons who refuse belief and obedience to Jesus Christ; and the jurisdiction over which he reigned, the Freemasonry which he made the implacable foe of the Catholic Church, is in full fellowship with Latin Freemasonry on the Continent, concerning the Satanic character of which there can be hardly any doubt.

Mr. Summers assures us that there are, at the present time, assemblies of Satanists in every prominent city of Europe. There seems to be no lack of evidence to support this contention. Off-hand I can recall the names of half-a-dozen writers who have lately witnessed to the same effect. We have been reluctant to believe that human beings could descend to such depths of depravity as are portrayed by Huysmans in *Là-Bas*; but Mr. Summers tells us (and he specifies) that "it is common knowledge that the characters . . . were all persons easy of identification and the details are scenes exactly reproduced from contemporary life." (*History*, p. 151. *Geography*, p. 464, note, etc.)

I was disappointed not to find among the many instances of modern Satanism adduced by Mr. Summers some mention of Aleister Crowley and the O.T.O. Crowley has become internationally famous (or, rather, infamous) because of his rejection, not only of the Christian faith, but of the whole of Christian morality. He has a multitude of followers; and a study of this high-priest of Satanism and

his movement would be valuable. Crowley is thoroughly consistent. In choosing for himself such titles as "Baphomet XI" and "The Beast," he is not merely making a histrionic gesture,—the choice is that of a confirmed Satanist, as may be seen from Crowley's principal works, *The World's Tragedy* and *The Equinox*.

In his remarks on Sinistrari, Father Thurston, it seems to me, is not entirely fair. Sinistrari sustains a curious thesis. Between human beings and angelic beings, he believes, there is an intermediate plane of life. Angels, and also demons, are pure spirits without bodies of their own. When angels or demons appear to men in bodily form, they fashion bodies for themselves temporarily, or bodies are fashioned for them for purposes of materialization. But Sinistrari's *incubi* and *succubi* have their own bodies. Their bodies are more subtle than human bodies, and they are able to appear to human beings or to disappear at will; but their bodies occupy space, just as human bodies do, and they are liable to injury.

Although Sinistrari indifferently calls them "demons," using the word in a loose sense, his *incubi* and *succubi* are to be distinguished from the "true" demons because they are born, they can suffer violence in their bodies, and they die. They are *lutins*, or, as the Italians would say, *folletti*.

Sinistrari's *folletti* do not flee, as do the "true" demons, at the sight of the Holy Cross. Exorcism is not effective to free the human beings who may be troubled by their attentions, because they, along with human beings, are on probation and have not reached their last end. Sinistrari holds that Christ died also for them—that they will be judged and rewarded or punished according to their works.

In support of his thesis Sinistrari cites many ancient authorities, where these speak of children born of human mothers, but fathered by "gods." In agreement with some of the earlier theologians, Sinistrari holds that the "giants" of the sixth chapter of Genesis, who were born to the "sons

of God" and the "daughters of men," were fathered by such beings. Curiously enough the Septuagint, in Genesis VI, 2, translates the Hebrew "bene ha-'elohim" (sons of God) by "hoi ággeloi tou theou" (the angels of God). But Sinistrari does not believe that "true" demons are capable of begetting children.

As one might expect, Sinistrari believes that Asmodeus, the demon who, according to the book of Tobias, afflicted Sara, the daughter of Raguel, was one of his *incubi*. The Archangel Raphael instructed Tobias the younger to drive away this "demon" by burning on the coals in the bridal chamber a piece of the heart of the fish which he had taken out of the river Tigris. Sinistrari believes that the words of Raphael—"the smoke thereof driveth away all kinds of devils"—refer to the native power of the burning heart of the fish; and that the gall of the same fish, by its native medicinal powers, cured the blindness of the elder Tobias (Tob. VI, 8, 9).

This is, indeed, an unusual view of the matter; but, when one has understood Sinistrari's thesis, the case of the apparitions, which are said to have appeared to a young deacon of the Carthusian monastery of Pavia, appears in a better light. Exorcism to drive away the demon (or, rather, *lutin*), who had been troubling the deacon, having been resorted to without effect, the vicar of the monastery called in Father Sinistrari. If Sinistrari's account is at all to be credited, the apparitions had appeared to the vicar as well as to the afflicted monk. Sinistrari advised that the deacon's room be thoroughly "suffumigated" by burning in it a mixture of spices and aromatic herbs, and that the deacon carry about his person fragrant pills made of such materials, adding snuff, brandy, and musk. (The monk, by-the-by, used snuff and "was very fond of brandy.") This method having failed, it occurred to Sinistrari that the apparition might be that of "an igneous demon" who, far from being repelled by the stimulative odor of burning spices, was only the more

attracted. (It was widely believed in Sinistrari's day that the four "elements"—ranging upward in point of subtlety from earth to fire—were peopled by spiritual intelligences whose natures corresponded to their environments.) Sinistrari, to quote Father Thurston (*ibid.*, p. 453), "advised accordingly that the monk should make a posy of herbs 'that are cold by nature,' such as water-lily, henbane, etc., should hang up one bundle at the door of his cell and another at the window, sprinkling others over the bed and floor." The experiment was successful; and the "demon," repelled by the smell of the herbs, abandoned his persecution.

If one is willing to grant the existence of Father Sinistrari's *lutins*, it is easy to believe that they might be repelled by some odors and attracted by others, even as human beings are. Once one has the *lutin* to begin with, it will require no miracle to drive him away or attract him. But there is the rub! Do such beings as *lutins* exist? Have they ever existed? I do not know.

Sinistrari believes that the satyr whom St. Antony the Great met on his way to visit St. Paul the Hermit was a being of this kind. The tale is related in St. Jerome's *Life of Paul the First Hermit* (§8). When St. Antony saw the satyr, he apparently believed that he beheld an apparition of the devil. But the satyr, having offered fruit to the saint, thus addressed him: "I am a mortal being, and one of those inhabitants of the desert whom the Gentiles deluded by the various forms of error worship under the names of Fauns, Satyrs, and Incubi." (*The Nicene and Post-Nicene Fathers*, Second Series, Vol. VI., p. 300). The satyr earnestly requested the prayers of the saint for himself and his people, who had heard that a Saviour had come into the world.

Nothing that Sinistrari has written in *De Daemonialitate*, etc. is more astonishing than the comment of St. Jerome (*ibid.*, pp. 300-301): "Let no one scruple to believe this incident; its truth is supported by what took place

when Constantine was on the throne, a matter of which the whole world was witness. For a man of that kind was brought alive to Alexandria and shewn as a wonderful sight to the people. Afterwards his lifeless body, to prevent its decay through the summer heat, was preserved in salt and brought to Antioch that the Emperor might see it."

But at any rate, I think, neither St. Antony nor St. Jerome conceived of the satyrs as beings superior to men. After his interview with the satyr, St. Antony smote the ground with his staff and exclaimed: "Woe to thee, Alexandria, who instead of God worshippiest monsters! . . . *Beasts* speak of Christ, and you instead of God worshipp monsters!" (*Ibid.*, p. 300).

### An Unsatisfactory History of the World

To the Editor:—

This note is to inform you that it would be a good idea to let the clergy and sisterhoods know that the Standard Historical Society, of 518-24 Walnut St. Cincinnati, O., is trying to lodge a set of their *Standard History of the World* in our libraries. We have a set here on trial and our verdict is: Quite a few articles brought to the surface are inaccurate, nay, absolutely false. They put our religion into a bad light. Just read, *e. g.*, about the Inquisition, Indulgences, St. Bartholomew's Night, "Bloody Mary" and "Good Queen Bess," etc. If we allow this sort of literature to be "spilled upon" us, our faith will suffer loss. If this set is "housed" in our schools and homes, it will be to the detriment of truth and religion.

These agents will leave a set in the priest's house free of charge if the priest agrees to write a favorable word for the set, in order that ordinary lay-people may become purchasers. No, we cannot endorse a history that is so unfair to our Church. Why not patronize the *Catholic Encyclopedia* and *Universal Knowledge*? Let us promote truth and squelch lies and falsehoods!

(Rev.) Fr. Symphorian, O.F.M.

Indianapolis, Ind.



### Some Recent German Catholic Books

*Die geistesgeschichtliche Bedeutung des heiligen Thomas von Aquin für Metaphysik, Ethik, und Theologie* (Herder) by Dr. P. Tischleder is an expansion of lectures given to German Catholic students and teachers. Its pages indicate the growing trend in the study of St. Thomas, the exposition of his *via media* principles in the light of their cultural values. Here, as elsewhere, Thomas emerges from the supposedly dry academic atmosphere of Scholasticism, and is revealed as a thinker whose practical utility rests in the penetrating depth of his speculative thought.—V.M.

A unique new German prayer book is *Vater! Ein biblisches Gebetbuch für alle Gotteskinder von P. Arsenius Dotzler, Minderbruder*. Its contents (with the exception of St. Francis of Assisi's Hymn to the Sun, the second half of the Ave Maria, and possibly a few other prayers,) are taken entirely from Sacred Scripture, which, as the compiler truly says, is "the fountainhead of devotion, the living water of the Divine Spirit." Incidentally such prayer books as this powerfully aid the liturgical movement. (Munich: Joseph Kösel & Fr. Pustet).

An important contribution to current theological literature is *Die Fürbitte der Heiligen* by the Rev. J. B. Walz, D.D., of the University of Würzburg. He deals at length with the intercession of the saints, a topic but briefly treated in the average textbook of dogmatic theology, shows how this dogma is contained in the sources of revelation and how it assumed its present form by the end of the fifth century. The invocation of the saints is not something carried into the Catholic Church from without, but a doctrine based upon the belief that the elect in Heaven know of our necessities and in their perfect union with God can and do aid us, and this aid is contained as a co-determining factor in

the divine *voluntas salvifica consequens*. The author's liberal use of the sacred liturgy gives his work a special note of contemporaneity. (Herder & Co.)

*Das heilige Buch*, by Fr. Thaddeus Soiron, O.F.M., is a volume of popular instruction how to read the Bible understandingly and with spiritual profit. The author distinguishes three methods of Bible-reading, the cursory, the systematic, and the pragmatic, and gives excellent hints with regard to all of them. (Herder & Co.)

The current volume of Herder's *Jahrbuch der angewandten Naturwissenschaften* (the thirty-fourth of this valuable series of year books) follows the new programme adopted last year by the editor, Dr. Aug. Schlatter, and deals with the leading technical advances of the year in popular and lavishly illustrated papers. We note as of particular interest those on progress in building, means of keeping down the body weight, the electric utilization of Niagara Falls, the diseases peculiar to old age, lightning rods, progress in aerial navigation, refrigeration and its technique, modern paper manufacture, artificial silk, and many others. (Herder & Co.)

The second part of Dr. Karl Küntze's great work on Christian iconography is entitled, *Ikongraphie der christlichen Kunst* (part one, bearing the title *Ikongraphie der Heiligen*, was reviewed in this magazine in 1927; Vol. XXXIV, No. 16, p. 331), and will comprise two volumes. The first, which has just appeared from the press of Herder & Co. of Freiburg, deals with the principles of Christian iconography, its didactic aids, and the application of these principles and aids to the representation of the facts and events of Christian revelation. The work is really a *summa* of Christian art from the point of view of the representation of sacred persons and

objects, not in their chronological sequence or technical relationship, but according to their contents. A novel feature is the combination of a number of related motives, such as virtues and vices, the seven liberal arts, etc. This volume closes with an exhaustive discussion of the pictorial representations of Christ and His Blessed Mother. The illustrative material (388 cuts in all) is well selected and beautifully executed on fine calendered paper. Both in form and content, and no less in typographical equipment, this volume is a splendid work of art, and being the first really scientific handbook of Christian iconography, at once takes its place among Catholic standard works. We congratulate the publishers upon their good taste and enterprise in giving to the public such splendid works as this one, Zoepfl's *Deutsche Kulturgeschichte*, Anwander's *Die Religionen der Menschheit*, etc., which happily prove that German Catholic publishing, so badly handicapped since the war, is finding its pace again. *Floreat!*

### The Mysterious Maya Glyphs

*El Palacio*, the always interesting little magazine published at Santa Fe by the School of American Research, the University of New Mexico, and the Museum of New Mexico under the editorship of Mr. Paul A. F. Walter, in its Vol. XXV, No. 21|22 prints a valuable paper on "Recent Developments in Maya Research" by Prof. Ralph L. Roys of Tulane University. On the important point of the decipherment of the Maya inscriptions we note that progress has been confined largely to the interpretation of glyphs of a chronological, numerical, and astronomical character and of series of numbers. Dr. S. G. Morley has greatly enlarged our knowledge of Maya chronology. H. J. Spinden of the Peabody Museum, John C. Teeple, President of the American Agricultural Chemical Company, Carl Guthe of the University of Michigan, and Herman Beyer of Tulane University have worked out passages in the inscriptions containing observations of solar and lunar phe-

nomena, including eclipse data, and the movements of the planet Venus. No historical data have been discovered in Maya hieroglyphic writing up to this time. Many scholars believe that no such material will be found in the inscriptions and hieroglyphic manuscripts. Nevertheless, we must bear in mind that much of this writing is still undeciphered, and that the early Spanish missionaries stated in no uncertain terms that the Mayas had recorded their history in this manner.

Will these undeciphered glyphs ever be read? We must not lose sight of the fact that at least one Spanish missionary was able to read Maya hieroglyphic writing in the year 1700. In 1696 Father Avendano penetrated the last stronghold of Maya civilization at Tayasal on an island in Lake Peten. where, for more than a century and a half after the Spanish conquest of Yucatan, a few thousand Itza warriors still maintained their independence. thanks to the dense tropical forests which surrounded them. Fr. Avendano expounded to them the meaning of their own hieroglyphic books of prophecy, in an attempt so show them that the time had now come for them to embrace Christianity. Dr. Roys conjectures that the knowledge of this writing endured for still another generation. In 1787 sufficient interest in American antiquities was aroused in Europe to result in the first archeological expedition to Central America. So only a brief generation lay between the disappearance of this knowledge of Maya writing and the awakened scientific spirit which would have preserved it for all time. Some monastery library in Mexico or Spain, he thinks, may still yield the precious manuscript which will take the place of a Rosetta Stone. Indeed, Eguiara's *Biblioteca Mexicana* gives the title of a book by Avendano which would go far toward solving the mystery if the book could be recovered.

The truly educated person is not one who knows a great deal, but one who has learnt how to make good use of what he does know.

### That Brown Derby Letter

To the Editor:—

Leonard Feeney's letter printed in *America* for November 24th "should not be let go unchallenged," writes J. L. F. of New York.

Cheer up, J. L. F., it has been challenged.

This *Epistola Patris Lacrymosi* has been challenged by a little girl, who, like all of Joseph Conrad's dear despots of the fireside, capably produced a refined objection, though she did it quite unkindly. "Well," she said, "Well, oh dear, wouldn't it be just lovely if all of the Brown Derby letter were true?"

Of course, it was unamiable for the charming little woman to analyze the letter so brutally. Personally, I would like to circulate the letter, but I can not use it except in an expurgated edition. The author's paralleling of Alfred Emmanuel Smith with Jesus Christ is shocking:

"You learned long ago in Sunday School the meaning of a little emblem we always carry close to our hearts. It is a crucifix, and on it is transfixed another Happy Warrior who was welcomed by the crowds in Galilee and Judea in His day. He had His Palm Sunday, too. But when they balloted to see whether He should live or die, all the votes were against Him."

I tried out this quotation on two hard-boiled officers of the U. S. Army. The Colonel, a Presbyterian, commented: "What in the h— has Smith, the politician, got to do with Jesus Christ?" The Major, an Episcopalian, smiled whimsically and grunted: "Rotten."

Fr. Jerome, O.S.B.

St. Leo, Fla.

\* \* \*

That Feeney letter is a piece of unmitigated asininity. That a callow scholastic (there is no Leonard Feeney mentioned in the clergy list of the Official Catholic Directory) should perpetrate such rot, is bad enough; but that a journal of the stamp of *America* should print it, reprint it in pamphlet form, and make a fuss over it, is a deplorable sign of the decadence of the Catholic press. *O tempora, o mores!*  
—EDITOR F.R.

### The "Atlantic Monthly," Victim of Another Hoax

The *Atlantic Monthly's* loudly heralded discovery of a number of hitherto unknown letters of Abraham Lincoln to Ann Rutledge, which was to have been the magazine sensation of the year, has turned out to be a gigantic hoax, with editor Ellery Sedgwick as the chief victim. Dr. John Hayes Holmes writes on the subject in *Unity* (Vol. CII, No. 14):

"To those who know Ellery Sedgwick, it may be said that this latest revelation comes as no surprise. Few serious and scholarly journalists of our time are as credulous as he. This is not the first time that he has let himself be used by persons who have forged documents, or their equivalent, to sell. No editor of any penny-dreadful was ever more triumphantly taken in by the vicious propaganda of the Great War than Ellery Sedgwick. We can still remember some of the articles with which the sober columns of the *Atlantic* were debauched during this period. Then came the time when lies about Soviet Russia were peddled at the doors of all the publication offices of the world—and Sedgwick proved to be a profitable customer. He was as naïve in his judgments of material about Russia as any three-year-old child, just as now he has been similarly naïve in his judgment of this Lincoln material."

In view of these facts we no longer wonder at the way in which Mr. Sedgwick was taken in by the disgruntled ecclesiastic—or possibly there were several of them—who last year foisted upon him those articles which provoked the just indignation of Catholics because of the untruths and misleading half-truths they exploited about the Catholic Church, her clergy, hierarchy, and lay members. It is pleasant to be assured that the *Atlantic* has suffered a distinct decline in circulation as a result of these wanton attacks upon the Mother Church of Christendom. Even a number of serious-minded and well-intentioned Protestant readers of the magazine are reported to have cancelled their subscriptions.

## Standardization and the "Socialized School"

Few social institutions of our time have been subjected to so much criticism and have furnished the theme for so much discussion as the modern school. This perennial interest in educational methods and in the many cultural agencies connected with the school is reflected in pedagogic journals and in the many "meetings" of teachers that are constantly being held in one or the other part of our country. The annual meetings of the National Catholic Educational Association are, of course, equally useful gages for measuring the alert attitude of our people towards everything bearing on work and welfare of the school.

The latest Bulletin of this Association is before us—*Report of the Proceedings and Addresses of the Twenty-fifth Annual Meeting, Chicago, Ill., June 25, 26, 27, 28, 1928*. There is the usual rich variety of papers, most of them showing signs of much labor and study in their preparation. As in former years, we do not think it worth while to mention every paper, but shall refer to one topic, which, as it was discussed at one of the "General Meetings," seems to have been of outstanding interest. This is "Standardization and its Abuse," by the Rev. Henry Woods, S.J. The writer said in his opening paragraph: "To have followed year by year the meeting of our Association is to know how large a place standardization has had in its discussions." This is very true, as the present writer is well aware from attendance at previous meetings. We hold with Father Woods that the "thing has been somewhat overdone." Father Woods sums up the "modern abuse of standardization" as follows: It is, "first, unnatural and therefore unphilosophical; secondly, it wrongs the parent, the child, the individual school; thirdly, a false ideal of education having been introduced, standardization is used to maintain it; fourthly, God has been shut out of education; standardization is made to turn the key on Him; fifthly, it standardizes, not education for the

benefit of the citizen, but the citizen for the benefit of the State."

Of course, the advocates of standardization and of the "socialized school" will quarrel with these arguments; but it only shows that schools and their methods and technique will be a bone of contention for many a year to come.

Albert Muntsch, S. J.

## Catechetical Instruction for Public School Children

As almost half of the Catholic children of this country attend the public schools, and as they are there through no fault of their own, and have immortal souls to be saved, the question what can be done to instruct them in their religion is one of very great importance. It is discussed from the practical point of view by Father Jos. J. Mereto in a pamphlet published by Our Sunday Visitor Press, Huntington, Ind., entitled, *Catechetical Classes for Public School Catholics*. As the title indicates, the author sees the solution of the problem in the institution of catechism classes for Catholic public school children in every parish where such children are found. He thinks the bishops ought to take the matter in hand and suggests some practical methods of organization based on experiments made in Brooklyn, San Diego, Calif., Gary, Ind., and elsewhere. He also advocates co-operation with Father Lyons' Catholic Instruction League.

What we miss in the well-meant and useful pamphlet is due emphasis on the fact that catechetical classes for public school children must never be made so attractive as to become a temptation for a certain class of Catholic parents to send their children to the public instead of to the parochial school. It is not unlikely that some day in the future such classes will be our only means of instructing Catholic children in the faith; but as long as it is possible to maintain Catholic parochial schools, this infinitely more effective means should not be neglected.



## Notes and Gleanings

In a new book, entitled *Patriotisme et Internationalisme* (Paris: Téqui), M. l'Abbé Giloteaux, on the strength of a personal conviction that Germany attacked France in 1914 because French pacifists had given grounds for thinking that France was not prepared or willing to resist, commits himself to the old fallacy that security lies in military strength. This fallacy, as a critic in the *Month* (No. 773) points out, is disproved by all history and "until people realize that 'nationalism,' which is patriotism run to seed, is more contrary to the Christian spirit than internationalism, which at least has in it the germs of Catholicity, the ideals so strongly urged by the Popes of our time will not find all the acceptance they should amongst Catholics."

The ever increasing proofs of the high morality of primitive man and the verdict of modern ethnology that practically all races have had a religion, distinguished from magic and animism, seem to lend support to the saying of St. Augustine about the "*anima naturaliter Christiana*." At least, not one of the many facts brought to light in recent years, owing to the intensive ethnological research that is now being carried on in all parts of the world, is opposed to any principle laid down in our reliable Catholic theological treatises "*De Religione Revelata*." It seems then that the afore-cited thought of St. Augustine as well as the Patristic idea of the "*Logos Spermatikos*" are receiving a new meaning in the light of the ethnologic and religious psychology investigations of our day.—A. M.

Beginning this month, the Abbey of Mont César, at Louvain, Belgium, will publish a new quarterly magazine entitled *Recherches de Théologie Ancienne et Médiévale*. It will be devoted, as its name indicates, to original research work bearing on the history of theology, ancient and medieval. The magazine will be edited by Dom Odon Lottin, O.S.B., with the assistance of

such eminent scholars as P. Asin, Msgr., Batiffol, P. A. d'Alès, Prof. M. de Wulf, Dr. M. Grabmann, and a number of others.

Bishop Henninghaus, S.V.D., the learned and energetic Vicar-Apostolic of Yenchowfu, in his annual report for 1928 discusses the recent development of affairs in his vicariate and in China generally. He says that China is now united under the flag of the Suin-wen and that the attitude of the missionaries towards the new republic will be governed by the letter of the Holy Father of Aug. 1st. Though the problems which the Catholic Church faces in that country are many and difficult, Msgr. H. is inclined to view the future hopefully, for the reason that religious liberty is one of the avowed principles of the new régime and Communism seems to have no show under it. The missions still suffer severely from banditry and scarcity of food and the consequent high cost of living. Under these circumstances outside help is still essential, and the Bishop hopes that his friends in the U. S. will not forget him and his missionaries in the new year. Donations for the Yenchowfu missions may be addressed to the Mission Procure of the S.V.D. at Techny, Ill.

The first study of the case of Teresa Neumann, the stigmatized virgin of Konnersreuth, to be printed in another than the German language is *Ce que j'ai vu à Konnersreuth*, by M. Tarny, of which we find a short notice in the *Semaine Religieuse* of Quebec. The pamphlet is published by Aubanel Frères of Avignon, France, and has the episcopal imprimatur. The author, presumably a French abbé, tells with profound emotion what he saw at Konnersreuth; he evidently belongs to the number of those who believe that Teresa is a real saint.

At the instigation of His Holiness the Pope, the Catholic University of Milan has established a three-years' course of instruction in higher religious culture, which is designed to prepare

lay students for participation in "Catholic Action." The course is being directed by Msgr. Olgiati, who is assisted by a corps of competent lecturers. The lectures are free and cover mainly the following subjects: the essentials of Catholic philosophy, the fundamentals of apologetics, the principles of natural ethics, canon law, political economy, and civil law, the outlines of church history, and the history and programme of Catholic Action.

We see from the newspapers that the late Dr. Frank Crane has left a large fortune, owing to his popularity with newspaper readers, of whom he reached approximately 5,000,000 by his daily contributions to the press and the books that grew out of these contributions. Dr. Crane was originally a Protestant minister, but the religion he preached was pagan naturalism, and we are not surprised, therefore, to learn from the *Christian Science Monitor* (Nov. 21) that he was an active Freemason. Quite a number of years ago "he became a member of Capitol Lodge No. 3, Omaha, Neb., but demitted to affiliate, on Dec. 16, 1898, with Home Lodge No. 508 of Chicago where he preached at Trinity and Hyde Park Methodist Episcopal Churches from 1896 to 1903. In 1898 he officiated as Grand Chaplain of the Grand Lodge of Illinois." Dr. Crane deserved well of Freemasonry, but it bodes ill for the Catholic cause that not a few of our coreligionists considered him "a great writer" and that tens of thousands of them for years unsuspectingly absorbed his false principles from their favorite daily newspaper.

The latest issue of the *Bulletin of St. Ansgar's League of New York* reminds us that the faith is by no means dead in the Scandinavian countries. Indeed it shows signs of a revival, if we may judge by the contents of this little magazine. The award of the 1928 Nobel prize for literature to a Norwegian convert, Mrs. Sigrid Unset, is noted. The names of four new parishes established in Norway by Bishop Smit are given.

## SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Seitz, Don C.—Joseph Pulitzer, His Life and Letters. N. Y., 1927. \$2.  
 Martindale, C. C. (S. J.) The Vocation of Aloysius Gonzaga. London, 1927. \$2.  
 Tischleder, P. Der kath. Klerus u. der deutsche Gegenwartsstaat. Freiburg, 1928. \$1.  
 Smith, Matthew. Practical Ascetics. St. Louis, 1928. \$1.25.  
 Sisters of the Visitation. The Spiritual Life. Instructions on the Virtues and on Prayer Given by St. Jane de Chantal. London, 1928. \$2.  
 Lang, Alb. Die Loci Theologici des Melchior Cano u. die Methode des dogmatischen Beweises. Munich, 1925. \$1.50. (Wrapper).  
 Koch-Preuss. Handbook of Moral Theology. Volume IV. Man's Duties to God. 2nd revised ed. St. Louis, 1921. \$2.  
 Schultze, Fred. A Manual of Pastoral Theology. 3rd revised and enlarged ed. St. Louis, 1923. \$2.  
 Kneipp, Seb. My Water-Cure. With 100 illustrations. Kempten, Bavaria, s. a. \$1.  
 Raucay, L. M. (S.M.) In the Savage South Solomons. The Story of a Mission. 1928 85 cts. Illustrated.  
 Furfey, P.H. The Parish and Play. Some Notes on the Boy Problem. Phila., 1928. \$1.50.  
 Geddes and Thurston, S.J. The Catholic Church and Confession. N. Y., 1928. 85 cts.  
 Hurst, G. L. (Prot.) The Literary Background of the New Testament. N. Y. 1928. \$1.25.  
 Kohlsaat, H. H. From McKinley to Harding: Personal Recollections of Our Presidents. N. Y., 1923. \$2.50.  
 Richstätter, K. (S.J.). Die Herz-Jesu-Verehrung des deutschen Mittelalters Mit 18 Tafeln. 2nd ed. Ratisbon, 1924. \$2.50.  
 Skelly, A. M. (O.P.) Conferences on the Interior Life for Sisterhoods. 2 vols. St. Louis, 1928. \$3.50.  
 Wulf, Theo. (S.J.) Lehrbuch der Physik. Mit 143 Figuren. Freiburg i. B., 1926. \$3.50.  
 Pierami, B. The Life of the Servant of God Pius X. Published under the Auspices of the Postulator-General. xv & 214 pp. 8vo. Turin, 1928. \$1. (Wrapper).  
 Fahsel, H. (Kaplan). Ehe, Liebe und Sexualproblem. ix & 142 pp. 8vo. Freiburg i. B., 1928. \$1.25.  
 Soiron, Thad. (O.F.M.) Das heilige Buch. Anleitung zur Lesung des Neuen Testaments. Freiburg i. B., 1928. \$1.

## THE FORTNIGHTLY REVIEW

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A revision of the Danish translation of Thomas à Kempis is announced. Also an important monograph on St. Ansgar. Numerous other items are printed to show that Catholics in these northern countries, while not numerous, are very much alive and give, by their activities, emphatic testimony to the vigor and universality of the old Mother Church.

Mr. Edward J. O'Brien, in the November issue of the *Modern Quarterly*, describes the effects upon current literature of the standardization of modern life. Mr. O'Brien, widely known as the collector annually of the best American short stories, after examining thousands of these concludes that they reflect in a notable degree the same process of standardization which characterizes American industrial life. The style, he declares, is set by Poe, O. Henry, and the writers in popular magazines. The characters depicted are without individuality and, too often, ignoble. The emotions are cheap and melodramatic, like the popular movie; and all partake of a sameness which inevitably results in dullness.

A happy incident illustrative of the healing of the wounds of war was the recent placing by the officers and men of the U. S. S. Raleigh of a large wreath at the foot of the monument at Cartagena, Spain, erected in honor of the Spanish warriors who gave their lives at Santiago and Manila Bay. The wreath bore the message, "To the Gallant Heroes of the Spanish-American War as a token of Respect and Admiration of the American Navy and the American People."

Our laws very carefully prohibit gambling on a small scale. But gambling on a large scale in stocks and grain is permitted—under the name of speculation. This sort of gambling may have serious results when it brings about a financial crash that in the end will ruin thousands of innocent investors. Wall Street is now our biggest gambling-house.

## Current Literature

—In *the Savage South Solomons* is a brief historical account of the Catholic mission in the Solomon Islands away out in the Pacific Ocean, by the Vicar Apostolic, Rt. Rev. L. M. Raueaz, S.M. During the thirty years of the existence of this mission, the missionaries, who found the people in a deplorable state of degradation, have baptized 10,712, and at present there are 5,429 Catholics and 1,068 catechumens in the islands. If one reads of the difficulties one will not despise these apparently small results. The climate is trying and the population scattered, means of communication are inadequate, and the dialects numerous and difficult. As usual in foreign missions, material organization absorbs a great part of the time which the missionaries could employ more usefully in the service of their flocks. There is also the usual complaint of insufficient support. Let us hope that the circulation of this interesting book, which is published by the Society for the Propagation of the Faith, will result in a more active interest among American Catholics in this worthy mission.

—We call the attention of parochial schools and church dramatic organizations to *Bethlehem*, a drama of the first Christmas, in three acts, by William Mathias Lamers and published by the Catholic Dramatic Company, Sleepy Eye, Minn. This little play is full of pleasing literary touches and displays an elevated diction in keeping with the sublimity of the subject. The stage scenery is simple and the directions are explicit. *Bethlehem* is recommended especially for our Catholic parochial schools.

—In *The Parish and Play* (Dolphin Press) Dr. Paul Hanly Furfey considers boy work under Catholic auspices. He is seemingly much influenced by the modern boyologists and lacks extensive experience in other movements besides that of Scouting. However, we are pleased to note, his judgment is quite conservative and

Catholic movements find mention and appreciation. The K. of C. boy work is a failure because it settled on Scouting and boys' clubs; the latter are not possible everywhere, and the Scouts are not wanted by many pastors on account of their naturalism and other objectionable features. Brother Barnabas is mentioned as the originator of the ten-day courses in boyology, but the fact that the first Catholic course in boy guidance was organized by Fr. Killian J. Hennrich, O.M.Cap., in Brooklyn, in 1924, is not mentioned.

—In his first novel, entitled *Mr. Blue*, Myles Connolly, until recently editor of *Columbia*, tells a fascinating story of a modern Catholic Great-heart. The book contains only 152 pages and may be read at one sitting; but it is replete with action and solid Catholic teaching. Though the hero seems a bit eccentric at times, and is somewhat overdrawn, still he is a vivid and rather startling personality. The story comes to a fitting and noble conclusion when Mr. Blue lays down his life for a poor Negro. It is a tale that will delight lovers of an exquisite prose style. There is, now and again, a striving for effect and an over-dramatization that smacks of extravagance; but this will be overlooked and forgiven in view of the merits of the work as a whole. We trust this will not be the last novel from the talented pen of the author. (Macmillan).—C.J.Q.

—New volumes recently added to "The Treasury of Faith Series" are: *The Fall of Man and Original Sin*, by the Rev. B. V. Miller; *Divine Providence*, by Archbishop Downey; *Eternal Punishment*, by the Rev. J. P. Arendzen; *Christ, Priest and Redeemer*, by the Rev. M. D'Arcy, S.J.; *Actual Grace*, by the Rev. E. Towers, and *The Angels*, by Abbot Vonier. One and all of these booklets fulfill the promise of the editor of the series, the Rev. George D. Smith, D.D., to present in a convenient, accessible, and cheap form an exposition of the whole body of Catholic doctrine, not with a view to controversy, but in order to provide Catholics with that fuller knowledge

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of the truths of their faith that they ought, and indeed desire, to possess. (The Macmillan Company).

—*The Advent Epistles and Gospels Homiletically Explained* is an English translation, by the Rev. Hamilton MacDonald, of the late Bishop P. W. von Keppler's well-known *Advent-perikopen*, which appeared in Dr. Bardenhever's *Biblische Studien* in 1898, the year in which the author was elected to the bishopric of Rottenburg. Dr. von Keppler is a difficult author to translate, and we fear Fr. MacDonald has not done him full justice; but the translation reads well and will probably serve its purpose. There is a preface by Cardinal Bourne. (Sands & Co. and B. Herder Book Co.)

—Recent C. T. S. reprints include *Mr. Bowles's Lunch*, by Fr. R. P. Garold, S.J.; *Ven. Dom Bosco*, by Mrs. Raymond Barker, revised by a Salesian Father; *The Black Derby*, by an unnamed writer, and *Ven. Robert Southwell, S. J.*, by Gilbert Turner. All of them deserve the popularity with which they have met and show that the conductors of the English Catholic Truth Society know how to strike the popular tone in their pamphlets, which, we take this opportunity to repeat, are for sale in the U. S. by the B. Herder Book Co. of St. Louis.

### New Books Received

*Teresa of Avila, the Woman*. A Study by Katherine F. Mullany. ix & 115 pp. 16mo. Frederick Pustet Co. (Inc.) \$1.25.  
*Catholic Faith and Practice*. A Handbook of Popular Instruction by the Rev. John E. Pichler. Adapted by Isabel Garahan. xiv & 458 pp. 12mo. B. Herder Book Co. \$3.

*Report of the Proceedings and Addresses of the 25th Annual Meeting of the Catholic Educational Association*, Chicago, Ill., June 25-28, 1928. x & 722 pp. 8vo. Columbus, O.: Office of the Secretary General, 1651 E. Main St. (Wrapper).

*De Argumento Ideologico Existentie Dei*. Auctore Cl. Mindorff, O. F. M. Extractum ex Periodico "Antonianum." 74 pp. 8vo. (Courtesy of the Rev. Author, 1615 Vine St., Cincinnati, O.)

*Domestic Discord, its Analysis and Treatment*. By Ernest R. Mowrer, Ph. D., with the Collaboration of Harriet R. Mowrer,

Domestic Discord Consultant, Jewish Social Service Bureau of Chicago. xvii & 277 pp. 12mo. The University of Chicago Press. \$3.

*Modern Church Musicians*. (In Reply). By Leo P. Manzetti. 26 pp. 8vo. St. Mary's, Roland, Md. (Pamphlet).

*A Dictionary of the Psalter*. Containing the Vocabulary of the Psalms, Hymns, Canticles, and Miscellaneous Prayers of the Breviary Psalter. Edited with Introduction by Dom Matthew Britt, O. S. B. Preface by Rt. Rev. J. B. Peterson, D. D. xxxvi & 299 pp. 8vo. Benziger Brothers. \$4.50 net.

*God Infinite and Reason*. Concerning the Attributes of God. By Wm. J. Brosnan, S. J., Ph. D., Professor of Natural Theology, Woodstock College, Md. 236 pp. 8vo. New York: The America Press.

*Emmanuel, The Living Bread and the Soul*. By the Rt. Rev. S. J. Doucet. Edited by Fr. Bernard Weigel, O. S. B. 54 pp. 16mo. Courtesy of the Author, Lake Jovita, Fla.

*Ladies' Pocket Prayer Book*. A Complete Manual of Prayers and Devotions and Readings for Busy Women. Compiled by Rev. Frederick A. Reuter. 288 pp. 32mo. Cleveland, O.: John W. Winterich, 1707 E. Ninth St. Price \$1. and up, according to binding.

*The Reign of Christ, the Immortal King of Ages*. By Rev. Joseph Husslein, S. J. x & 265 pp. 8vo. Illustrated. P. J. Kenedy & Sons. \$2.

*History of the Archdiocese of St. Louis*. In its Various Stages of Development from A.D. 1673 to A.D. 1928. By Rev. John Rothensteiner, Archivist of the Catholic Historical Society of St. Louis. Vol. I. Containing Parts One and Two. xix & 859 pp. 8vo. Illustrated. St. Louis: Press of Blackwell Wielandy Co.

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"A lot of use you going to church!"

A big, burly, dark-skinned cart-driver, a native of British Honduras ("Creoles" they call his kind there), complaining to one of the Jesuit Fathers of the teasing pranks of the boys, wound up his story with the explosive exclamation: "Dem byes, dem byes! Such a whátlessness and ignorátness!"

An illiterate native from the "bush" came into Belize to do some shopping. His eye was caught by some second-hand books with attractive looking covers. The shopkeeper, a shrewd Jew, soon succeeded in making a sale, with which he seemed to be unusually pleased. Our native, upon returning to his village, asked the Padre with considerable show of satisfaction whether he didn't think he had made a fine purchase. The Padre at once undertook to examine the book—"Differential and Integral Calculus" ran the legend across the title page.

A Negro preacher walked into the office of a newspaper in Rockymount, N. C., and said: "Misto Edito', they is 43 of my congregation which subscribes fo' yo' paper. Do that entitle me to have a chu'ch notice in yo' Sadday issue?" "Sit down and write," said the editor. "I thank you." And this is the notice the minister wrote: "Mount Memorial Baptist Church, the Rev. John Walker, pastor. Preaching morning and evening. In the promulgation of the gospel, three books is necessary: The Bible, the hymn book, and the pocketbook. Come tomorrow and bring all three."

The following is taken from the examination paper of a Los Angeles high school student:

"The Protestant Reformation was when Protestants broke away from the Catholic Church and began to forgive their own sins."

Mrs. Asker—Are you going to buy any of that unpainted furniture that is all the rage now?

Mrs. Teller—No, we don't need to. Our furniture was painted when we bought it, but it's been used so long that it's all unpainted now, so it's right in style."

Apropos of the desirability of following the preacher, the *Catholic Citizen* tells of a minister in a country kirk in Scotland, who stopped in the course of his sermon to ask a member who was somewhat deaf: "Are you hearing, John?" "Oh! aye," was the response, "I am hearing, but to a verra little purpose!"

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# The Fortnightly Review

Vol. XXXVI, No. 2

ST. LOUIS, MISSOURI

January 15th, 1929

## The Unscotched Dragon

Dr. E. Boyd Barrett, the ex-Jesuit, writes the leading article in the January issue of the *American Mercury*, on "The Catholic Church Faces America." He maintains that American Catholics are flirting with doctrines of which Rome disapproves, and "alarmists have gone so far as to affirm that there is a widening breach between the Catholic Church in the United States and the Catholic Church as it exists in Europe." He thinks there is an open break ahead, presaged by Gov. Alfred E. Smith's misrepresentation of Catholic doctrine in his reply to C. C. Marshall, concerning which, he charges, the hierarchy kept silent because our bishops are more or less heretical on the subject themselves, whereas the Vatican was afraid to rebuke them!

Dr. Barrett asserts that the Church in the U. S. is saturated with the "Americanism" condemned by Leo XIII in his Brief "*Testem Benevolentiae*" to Cardinal Gibbons (Jan. 22, 1899), reprinted and exhaustively commented upon at the time in the FORTNIGHTLY REVIEW, and that it is also tinged with Modernism.

These charges may be exaggerated, but they are not entirely unfounded, as the *Denver Register* (Vol. IV, No. 52) would have us believe. Gov. Smith's reply to Mr. Marshall was objectionable from the orthodox Catholic point of view, and the fact that nearly the entire Catholic press of the U. S. let it go uncontradicted, nay, praised it as a correct statement of Catholic doc-

trine, did cause uneasiness and alarm in Rome. The "Americanism" condemned by Leo XIII is by no means exterminated, and if Modernism never found many theoretical advocates in this country, it was solely because we were too ignorant to understand what it was about. In practice we have had, and still have, plenty of it, and no honest observer will maintain the situation is at all promising, even though we may not be willing to accept an ex-Jesuit as divinely appointed mentor.

We do not admire Dr. Barrett, nor do we relish the *American Mercury* and its methods; but we do believe that the article, "The Catholic Church Faces America," in the January number of that magazine, cannot be disposed of by a column or two of vague generalities. We wish the article would be reprinted in pamphlet form and sent to every bishop, priest, and educated Catholic layman in the country with the exhortation to ponder the charges it makes, to consider to what extent they are well-founded, and to devise ways and means of combating the terrible blight of "Americanism" which is slowly destroying the vitality of the Catholic faith in the midst of seeming prosperity.

The ancient Mother Church truly has a difficult problem to face in this country. She will know how to solve that problem with her divine wisdom, but the damage to souls is likely to be enormous before American Catholics awaken to the danger.



## Page the Psychologist!

By the Rev. Virgil Michel, O.S.B., Ph.D., St. John's University, Collegeville, Minn.

We are in an age of psychology. In no field of experimental research has such a mass of data piled up, waiting for the philosopher to lay hold, sift out, and digest. And nowhere is the dearth of such philosophical achievement greater than in our own country.

Even with a good experimental manual to hand, the philosopher must still have difficulties of his own, for from the vast incoherent mass of data he must select and present in such a way that his exposition of facts leads up directly and logically to his philosophical conclusions. These conclusions, therefore, should not be used in advance in the preliminary explanation and presentation of the facts. Looking at our general psychology books, one cannot doubt that many points of methodology in successive presentation of fact and argument must still be learned. This is not a hard saying, but a true difficulty, since the best experts are divided about the exact nature of psychology, whether a strict natural science of psychology (not physiology) is possible, etc. In fact, it can be doubted whether strict natural science with no philosophical implications is altogether possible. Moreover, our philosophy is not infrequently wont to call itself deductive ever against natural science, even where it draws its conclusions precisely from the findings of science. From the viewpoint of methodology there is in such instances a difference of degree rather than kind.

But the troubles in psychology are greater still. We have just passed through the heyday of the associationist temperament, not so much in reference to associationist philosophical interpretations, as to associationist psychology. We recognize now that the analysis of mental concepts or processes into their elements, or the building up of them out of their elements, is an artificial procedure, necessary perhaps because of the limitations of our powers of knowledge, but extremely dangerous

withal. And yet, almost every Catholic manual of Scholastic psychology, while deprecating associationist philosophical viewpoints, is completely dominated by the older associationist psychological attitude. We have the good old Scholastic distinction between the *principium quod* and the *principium quo*, and yet we multiply *principia quo* at will, hypostatize them, and present consciousness as a stage where, for example, the perceptive faculty enters at the left, and the appetitive faculty at the right, and when the twain meet, presto, the striving appetite, or even the combative appetite, rushes in from the rear, and the struggle commences to the utter dismay of . . . of whom? But it is all so plain and simple; and where it is not, we have our theology to use as a *deus ex machina*, even though we verbally profess that theology is rather a negative guide than a positive contributor in the philosophical or scientific study of nature.

The difficulties are increased still more by the fact that our traditional views are often limited by dearth of facts and observation, even though a surprisingly keen observation is often displayed by writers like St. Thomas Aquinas or Aristotle. Thus modern psychology divides conscious processes into cognitions, feelings, and conations. Here the associationist attitude would, of course, speak of a mutually exclusive division of these processes, whereas none of the processes is without characteristics of the other, each of them being rather what it is by reason of its emphasis of one or the other characteristic. With this latter amendment, there is surely much to be said for the tripartite division. And in this our older Scholastic manuals fail us entirely. Thus feelings would come under the domain of the *appetitus*. But the traditional definition of the *appetitus* would place it under conations, while the basis of differentiating between subdivisions of the *appetitus* in-

to irascible and concupiscible passions, and between subdivisions of these again, is found in the cognitional content, and not the feeling or conative characters. Again, instinct should surely belong to the conations, and yet it is defined as a cognition, a power to judge, while it is rather an acting *as if* there had been a real judgment.

All this is no indictment of the older manuals. But it does show that the older manuals can only be used with caution. *Et ita porro*, almost indefinitely, so indefinitely that the question ever looms up larger: Who and where is *the* philosopher-psychologist that can continue the tradition of *the Philosopher*?

### Secret Society Notes

In recent numbers of the *New Age* a certain writer has been dealing with the sources drawn on by General Albert Pike in the writing of his *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*. One of the principal of these sources, it is acknowledged, was Eliphas Lévi (called "Abbé" Constant, though he was only a deacon), the necromancer and magician. If we connect this fact with Aleister Crowley's contention that he is Baphomet XI, the present occupant of the Satanic earth throne, and that Eliphas Lévi, who wrote in the 19th century, was Baphomet X, we can see that there has been a succession or dynasty of Satanic masters or monarchs since the suppression of the Templars by Clement V and Philip the Fair, and we can understand the significance of Pike's admission that the French Revolution was engineered and King Louis XVI guillotined in order to obtain revenge for the "murder" of Jacques de Molay and to "overturn the throne upon the altar."

\* \* \*

The real power that has fomented the Bacon-Shakespeare controversy, and has contended for the Baconian authorship of Shakespeare's works, is Freemasonry. Francis Bacon seems to

have been one of the "Baphomets" or Satanic monarchs. Bacon was a Rosicrucian adept and is a decided favorite of Masonic authors. There is a whole literature, circulated secretly in the main, on the Bacon-Shakespeare controversy; and there cannot be any doubt that the reason why the Freemasons desire to rob Shakespeare of his honor, is that he was a "papist." Bacon, on the other hand, was one of the secret conspirators, if not their chief, in the day in which he lived.

\* \* \*

Freemasonry, it is said, came into being in 1717. It is possible that it came into being nominally at that time; but it is certainly the lineal successor of secret societies existing before that time, all through the Middle Ages in fact. These societies were connected in many instances with the heretical sects, and they were often generated by Jewish haters of Christianity. It is notorious that certain secret societies assisted Luther.

\* \* \*

This is an important subject, and there should be a foundation of some sort which would assist those inclined to do research work along this line. Arthur Preuss's two books on Freemasonry have been very helpful indeed to the Catholic cause; but there should be a book written that would deal especially with the revolutionary aspects of Freemasonry, the heresies it has sponsored, its connection with devil-worship, etc. It will not be necessary for us to accept the word of a pretended seceder from Freemasonry like Leo Taxil. Discreet Catholics will be able to procure the evidence if they will push their search in the right directions; and it will not be necessary for them to depend on anything else than Masonic and allied literature.

R.R.H.

—

If you think you can get something for nothing, try to sell a piece of poetry.—A. F. K.

### Among the Orang Utan of Malaya and Sumatra

Father Paul Schebesta, S.V.D., one of the best known missionary-ethnologists of the Society of the Divine Word, is a most adventurous traveler and also a delightful and entertaining raconteur after he has returned from wearisome journeys in the hinterland to the safety of civilization. No doubt his rigid training in a missionary society enabled him to put up with fatigue and hardships in presence of which many another European, with the same love of science and adventure, would have quailed. But living in squalid huts with still more squalid primitives, mattered little for this doughty explorer if new ethnologic data or new linguistic facts could be acquired.

As a consequence of his readiness to put up with hardships and to exile himself for many months from his white brethren, ethnologic science had already been enriched with a standard work on the life and customs of the Pygmies of the Malay Peninsula, which has been reviewed in the F.R. But that work did not exhaust the vast amount of ethnologic experience that the missionary had accumulated. So he returns to the subject in a new work, approaching the field from a new point of view and also adding the observations be made in the Island of Sumatra to the west, whose aboriginal people are related to those of the Malay Peninsula. (*Orang Utan: Bei den Urwaldmenschen Malayas und Sumatras. Mit 125 Abbildungen und 2 Karten.* Leipzig: F. A. Brockhaus. 1928).

The Malay Peninsula is an immense neck of land stretching south from Burma and Siam into the Indian Ocean, having the China Sea to the East and the Bay of Bengal to the West. But the book is not about the simian denizens of the country. It is about the "real aborigines." For orang-utan, in the Malay language, means "man of the woods," and it was to study the life and customs of the aboriginal dwellers in the forest of Malaya that Father Schebesta turned to that wild region. They still live

in the woods to-day, keeping away "from the haunts of men." He writes that "these dwellers of the primitive forests are remnants of a people dating from the grey morning of antiquity, older perhaps than the men of the old stone age." Centuries ago two races, not originally dwelling in the Malay Peninsula, the Sakai and the Jakudu, entered the region and to some extent absorbed the primitive population. The book is principally concerned with the life and culture of these two peoples.

Fr. Schebesta concludes his absorbingly interesting account—interesting to the ethnologist, the student of religion, the missionary, and especially to those desirous of knowing more about a people of whom few reliable reports have been published—with the following paragraph:

"The racial makeup of the Malay Peninsula is complex. We can plainly see the relationships and the differences which appear in the earliest history of these people of the primitive forest. The haze hanging over prehistoric days is being lifted, but much intensive research is to be done among the people in order to clear up the problems of race mixture in these virgin forests. In no other region of the world do primitive man and modern civilization stand so close together. May much valuable material be saved before the relics of aboriginal man in Malaya have completely disappeared."

Albert Muntseh, S.J.

In *Explorations at Sodom: The Story of Ancient Sodom in the Light of Modern Research*, our fellow St. Louisan, the Rev. Dr. Melvin Grove Kyle, of Xenia Theological Seminary, gives an account of a recent expedition to the Red Sea. He shows that archaeological discoveries and the geology of the region confirm the Biblical narrative about Sodom and Gomorrah. The ill-fated cities were situated at the southern extremity of the Dead Sea, near Jebel Usdum, and were destroyed not later than the eighteenth century B. C., to judge by the tombs, fortress, high place, and settlements at Bab ed Dra'a.

## Politics and Prejudices—The 1928 Campaign

By P. H. Callahan of Louisville, Ky.

### II

Before attempting to analyze the results of the 1928 campaign, as revealed in the election returns of the several States and the different sections of the country, with a view of determining the extent of the influence exerted by anti-Catholic prejudice, as distinguished from other prejudices involved, we should first recover our poise.

In concluding an excellent editorial digest of views and opinions expressed in the Catholic press, the *Cleveland Catholic Universe Bulletin* said to the point: "We ask all who have lost their heads during the campaign to use intelligence instead of passion, especially in consoling the women voters who were led to believe that they were casting a ballot against bigotry."

That the poise of Catholics in those sections where the religion of Governor Smith was most violently assailed should, for a time, be disturbed, is quite understandable. That Catholics generally, who cannot altogether forget the Knownothing movement, the A. P. A. campaign, the Guardians of Liberty flare-up,—to say nothing of the activities of the Ku Klux Klan—should be more or less sensitive on the point of Governor Smith's religion, and feel distressed at his signal defeat after a campaign in which his religion was made an issue, is likewise understandable. It is not so easy to understand the impassioned outbursts which appeared here and there from Catholic editors and speakers who ascribed the defeat of the Democratic nominee solely to religious prejudice.

In particular, some of the utterances reported by the Associated Press from the meeting of the National Council of Catholic Men held in Cincinnati the second week after the election, were sadly disappointing, for instance:

#### PROTESTANTS ARE ASSAILED

By Priest For Allowing "Dastardly Religious Attack at Election."

Cincinnati, Nov. 21 (AP.)—Rev.

Peter Guilday, Professor of Church History at the Catholic University, Washington, D. C., during the discussion of the after-effects of the recent presidential election, before the convention of the National Council of Catholic Men at the Hotel Sinton yesterday, voiced a withering arraignment of the foes of the Catholic Church, who, he said, spread lies and calumny about the church and its members. Following the assertion of Joseph Bruns, delegate from New Albany, Ind., that Catholic laymen should allay antagonism to the Church by coöperation with their Protestant associates, Dr. Guilday replied:

"Coöperate with them? For fifteen years we gave them coöperation and did everything in our power to assist and enlighten them as to the true religion and practices of the Church, and then in the stress of the last election they allowed their bishops and ministers to attack and vilify us because we are Catholics. We are through with coöperating. Eleven million persons voted for Governor Smith at the polls who were not Catholics, it is said, but when, because he was a Catholic, he was the subject of some of the most dastardly attacks ever leveled at a citizen of any nation, only four prominent persons replied in his favor. We have been hurt, and not because Mr. Smith was defeated. It does not matter who was elected. We have been hurt under the guise of winning an election by a studied propaganda of as damnable, obscene, and calumnious lies as have ever been broadcast in history. And after this you would have us coöperate with them!"

Such outbursts express a separatist attitude which, in my judgment, is most unfortunate, because Catholics and non-Catholics in this country must live together as neighbors, and it is

surely the Christian and Catholic thing for them to try to live together as friends. For any group in our country deliberately to set up a policy of isolation or non-coöperation with other groups in respect to the common interest and the common welfare of society, does violence to the natural and ordinary relations of social life, and it is difficult to see how such a policy could redound to the good of either religion or citizenship.

At the meeting of the archbishops and bishops of the United States held in Washington the week following the election, and the week prior to the meeting of the National Council of Catholic Men in Cincinnati, no mention was made of the campaign or its results in any of the proceedings. That, it seems to me, is the lead by which our Catholic people should be guided, rather than the many heated views expressed at the Cincinnati meeting. Surely, the Catholic hierarchy of the United States has never been found wanting in the intelligence, the courage or the vision requisite to meet any issue which involves the interest of the Church and the welfare of Catholics in this country. That they did not, in their Washington meeting, take notice of the campaign and election of 1928 seems to me a salutary and sufficient rebuke to all who feel it incumbent upon them to grow indignant because of their assumption that religion was the sole issue in the campaign and the results stigmatized Catholic citizens of the United States as not entitled to recognition or honor in their own country.

It is gratifying to turn to the Catholic papers and see the following editorial from the distinguished and experienced editor of the *True Voice* of Omaha, Rev. Peter C. Gannon:

"The Catholics of the United States," he says, "are sometimes too ready to think that because of their religion they are under a ban, particularly in politics. We heard enough of that during and immediately after the recent political campaign. We had it expressed in poems sent us for publication and which could only be called the pro-

duct of an 'inferiority complex.' We are surprised to find a similar thought of Catholic inferiority expressed by Rev. Dr. John A. Ryan of the Catholic University in an article on the election. Dr. Ryan, surely, does not believe that Catholics have been branded as inferior by the electorate of this country. A few narrow-minded bigots do not express the opinion of the voters of America. We think it is high time that our Catholic leaders should get away from this inferiority complex. Too long have we been given to it."

Editorials radiating the same tolerant spirit appeared in such well conducted papers as *The Echo* of Buffalo, the *Catholic Universe Bulletin* of Cleveland, *The Catholic Citizen* of Milwaukee, the *Witness* of Dubuque, the *Guardian* of Little Rock, the *Register* of Denver, whose editors are in touch at widely separated points with social life in the great mid-west of our country,—maintaining their poise and judgment, and giving expression to views that are marked by charity and restraint. All the more convincing to me that the silence of the hierarchy in their meeting at Washington, rather than the utterances of some of the speakers at the Catholic Men's meeting in Cincinnati, gives the true lead by which Catholics in the United States should be guided in their future actions and social relations with their non-Catholic fellow-citizens in respect to common interests and the commonweal.

A separatist policy in a mixed population like that of the United States, so far from dissipating the prejudices which various groups have inherited from their ancestors, would be the most effective means of keeping those prejudices active and accentuating them. As I have often remarked before, and as all who have devoted study to this question know, most of our prejudices were social prejudices, which social contacts do more than abstract education to dissipate. We need only look to the history of apologetics for a confirmation of this view. All the attacks that were made against the Church in the recent campaign had been made

over and over again for centuries before, and had been met and answered innumerable times. Strictly speaking, there is no charge against the Church that needs to be answered; the answer is on record in a multitude of forms. What we need, it seems, is not more abstract education, but more social education, which can only come with our Catholic people taking an active and prominent place in those movements and organizations and groups which are striving for the advancement of the common welfare along the lines of Christian civilization.

The Religious Prejudice Commission years ago reached this conclusion after a thorough study of conditions prevailing during the Guardians of Liberty flare-up, which began in 1912 and was much more violent and outspoken in its direct assault upon Catholics than the anti-Catholic attack in the recent campaign. Under the leadership of General Nelson A. Miles, a man of acknowledged high standing, the attack was thoroughly organized and amply financed. Lecturers were kept going all over the country, a number of them being of the ex-priest and ex-nun type; more than sixty papers were exclusively devoted to the spread of anti-Catholic propaganda, among them the old *Menace*, with a circulation that at one time exceeded 1,500,000 (nearly three times the reputed circulation of the *Fellowship Forum* during the recent campaign). The following was among the first recommendations of the Commission adopted by the Knights of Columbus at Seattle in 1915: "That, aware of the part which social conditions play in preparing a field for the cultivation and growth of prejudice, we urge our members to become more intimately acquainted with social problems and more closely identified with right movements looking to their solution, and that they actively join with those of other creeds for the betterment of public morals, the fairness of social justice, and the very best in citizenship."

That may be termed the first and last word of the Commission's recommendations. In the rather close study of the

subject during the ten years since the Knights of Columbus abandoned that special work, my whole observation and experience have come to confirm the judgment at that time expressed, and which cannot be too often repeated, namely, that most of the prejudices from which Catholics suffer in their social relations in this country are social prejudices, which are softened and dissipated by wider social contact in those non-political activities designed to improve the common welfare. A separatist policy in respect to such contacts impresses me as being fatal to the last degree.

### The Influence of St. Thomas upon English Thought

*Blackfriars*, the well-known British Catholic monthly, in its No. 104 announces the formation in London of "The Aquinas Society," which aims at bringing together all who are interested in the teaching of St. Thomas and eager to study the principles of Thomistic philosophy with a view to their application to the intellectual, social, and ethical problems of to-day.

This is only a small beginning of what, it is hoped, will become a much bigger thing. There has been in England nothing to compare with the Thomistic revival in France and Italy, though there have been scattered and spasmodic efforts to advance the influence of St. Thomas on English thought during the last quarter of a century. *Blackfriars* summarizes these efforts as follows:

Eighteen years ago the English translation of the *Summa Theologica* of St. Thomas was valiantly commenced, and although it was considered at the time to be a venture more valiant than wise, its success (even as publishers reckon success) has more than justified the optimism of its promoters. The translation of the whole *Summa Theologica* has been completed, and of that of the *Summa contra Gentes* only one book now remains to be published. For this prodigious piece of work we are almost entirely indebted to the unremitting industry and painstaking zeal of Father Laurence Shapcote, O.P.,

whose name—strangely enough—nowhere appears on the title page of the translation.

This fairly wide circulation of St. Thomas' thought in English cannot but have led to some revival of interest in his philosophy and theology. In 1921 the University of London added to its syllabus a course of lectures on the *Summa Theologica*, which have been given with conspicuous success by Fr. Vincent McNabb, O.P. The celebration in 1923 of the centenary of St. Thomas' canonization was the occasion of the publication of various books bearing on Thomistic studies. Manchester University organized a special series of lectures, and the Cambridge Summer School devoted itself entirely to St. Thomas; and subsequently these lectures were published in book form. In 1924 Professor Bul-lough, of Cambridge, translated E. Gilson's study of Thomism under the title, *The Philosophy of St. Thomas Aquinas*.

In referring to books on St. Thomas one cannot omit the great work that was done by the late Dr. Philip Wicksteed in his book, *The Reactions between Dogma and Philosophy, Illustrated from the Works of St. Thomas Aquinas*. This book, published in 1926, was a re-edition of the Hibbert Lectures, which Dr. Wicksteed had given in Oxford and London in 1916. But perhaps a better-known work of Dr. Wicksteed's is his *Dante and Aquinas*, the very title of which suggests a whole stream of Thomistic influences.

A writer in the *Catholic Transcript* (XXXI, 29) expresses the sensible opinion that the broadcasting of the Mass is in the nature of a profanation. "The temple of God is holy, and it is within the temple of God that the sacrifice of the Mass should be offered up. If choirs are seeking for applause, let them broadcast their rehearsals, but let it be understood that they are placed far remote from the sacred edifice which is, or should be holy unto the Lord. And if the Church is holy, so much the more by a thousandfold, is the divine Sacrifice which is offered therein, holy."

### Glorious Quaracchi

Fr. Edwin Auweiler, O.F.M., Ph.D., contributes to the December number of the *Franciscan Herald* a valuable paper on "Glorious Quaracchi,"—glorious through the famous College of St. Bonaventure and its Collegium Scriptorum, of which Fr. Edwin is the only American member. The originator of this College and its noble undertaking of reediting the classics of the Franciscan Order, was Fr. Bernardino dal Vago da Portogruararo, minister general of the Order from 1869-1889 and subsequently Archbishop of Sardica. Being an admirer and profound student of the writings of the Seraphic Doctor, he conceived it as his highest privilege to plan the definitive edition of the writings of St. Bonaventure which now forms the worthy monument erected by the Order to the Saint on the occasion of the sixth centenary of his death.

At the present time the Quaracchi College is editing the *Summa Theologica* of Alexander of Hales, of which the first volume was reviewed in this REVIEW and the second is now ready. But the most important and far-reaching enterprise undertaken by the College is the critical edition of the Opera Omnia of Blessed John Duns Scotus, which, thanks to the support especially of the American friars, is now well under way. Let us hope that in course of time this work will be followed by critical editions of the writings of St. Bernardine of Siena, Roger Bacon, St. Antony of Padua, etc., for as Fr. Edwin justly observes in his article, the undeniable hostility with which the Franciscan school meets on so many sides is owing almost wholly to the fact that its writings are out of print or accessible only in antiquated and uncritical editions.

Those who are interested in the work of Fr. Edwin and his confrères at Quaracchi should subscribe to the quarterly *Archivum Franciscanum Historicum*, edited by them, which is one of the most scholarly historical reviews of the Catholic world.



## The Truth about Capt. John Smith and Pocahontas

John Gould Fletcher, in a volume entitled *John Smith—Also Pocahontas* (New York: Brentano's), retells the story of these two half-mythical figures of early American history in the light of the latest researches.

Captain John Smith is a glamorous character, and the Virginia Colony, in spite of his theatrical hankering for the center of the stage, unquestionably owed a great deal to his energy and practical sense. If he was not, however, a downright liar, he seems to have had, for literary purposes, a spectacular memory, and a biographer has a rather difficult task in separating truth from exaggeration or falsehood when it comes to dealing with so much of the record as Smith himself has set down. Mr. Fletcher steers his way skillfully through the débris of fact and fancy and tells us about all that is known, or worth knowing, about Smith's career of wandering, fighting, and love-making in various parts of Europe before he set sail for Virginia, his dubious connection with an alleged mutiny on shipboard during the voyage, his performances as a colonist and eventually governor of the struggling colony, and his decline and fall as an adventurer.

The main thing that stands out as new in Mr. Fletcher's narrative, as far as traditional estimates of Smith are concerned, is the brutality and treachery of his dealings with the Indians. It is possible, as Mr. Fletcher suggests, that the episode in which Pocahontas is said to have saved Smith's life was a gesture for which the girl was schooled in advance, but the fact remains that Smith, whatever he thought of it, appears to have been chiefly responsible for the bitter hostility which Powhatan and his successor eventually showed to the whites. Mr. Fletcher thinks, the principal objection to the interesting theory that Smith at the time of his overthrow as governor was contemplating a great alliance between the whites and the Indians, is

the fact that he had not only been an opportunist throughout his governorship, and "was not imaginative enough to look so far ahead," but that he had also "held resolutely to the theory that the Indians were inferiors, to be bullied, threatened, and tortured at pleasure." But for this mistaken policy the subsequent history of America, in Mr. Fletcher's opinion, might have been very different. The Indian might have been conquered by absorption, instead of by annihilation, the "Anglo-Saxon strain" would not have used itself up in the process and been compelled to call in other races, and the United States would have been as "free spiritually and morally" as the South and Central America of to-day.

This, of course, is neither biography nor history, but pure speculation, but Mr. Fletcher nevertheless permits himself the reflection that a study of Smith's "great mistake in government" throws light on "the fundamental defect of intelligence which has made of America that which it is, alas, to-day."

## A High-Class Jesuit Review

We have, upon occasion, referred to the total lack in American Catholic periodical literature of a scholarly review embracing all fields of modern thought, presenting its interpretations in the light of a whole-souled Catholic world-view.

The latest Heft of the *Stimmen der Zeit*, edited by the German Jesuits, (Freiburg: Herder), makes us more poignantly aware than ever of this hiatus in our intellectual life. A glance at the contents discloses the reason.

The first article deals with "The Revolution of Youth," an excellent contribution to the pedagogics of sex, a problem of increasing pressure in every sector of Catholic life. This contribution deals with both the essence of the problem and the nature of the remedies demanded. The remedial portion of this offering is a classic and deserves to be served in English in pamphlet form for use among American clergy and educators.

Father Robert Koppel, S.J., serves the next course of this intellectual feast in an article entitled, "The Age of Man." Timely, scientific, making use of the latest available data, and pleasing in its form of presentation, this article is worthy of a place in this high-class Catholic periodical.

"The Right to Interfere with the Life of the Unborn" is an excellent discussion of this difficult moral problem in its legal aspects by the Rev. Franz Huerth, S.J.

Father Albert Maring, S.J., follows with a presentation of the latest astronomical discoveries in their bearing on the problem of the "Fabric and Mechanism of the Stars."

Father Jacob Overmans, S.J., concludes with a pleasant and instructive travel story entitled "Between Yokohama and San Francisco."

It is impossible to detail the contents of each article; enough has been said, however, to indicate why we bemoan our lack of a similar periodical in America, though the London *Month* makes up the loss at least to some extent. If the America Press would utilize some of the pure gold contained every month in the *Stimmen der Zeit* for its fortnightly pamphlets, instead of printing such rot as Leonard Feeney's "Brown Derby" letter (cfr. F.R., XXXVI, 1, p. 13), it would not only promote the cause of Catholic truth, but greatly enhance the reputation of the Society of Jesus among thinking people in the United States.

H. A. F.

### Catholic Higher Education—

#### Organization or Chaos

The National Catholic Alumni Federation, in its "Proceedings and Year Book" for 1928, has an article by Dr. E. A. Fitzpatrick, Dean of the Graduate School of Marquette University, entitled "Catholic Higher Education—Organization or Chaos?" Fitzpatrick believes that our Catholic higher educational system—"if so unorganized a thing may be called a system"—"just growed," like Topsy. Its reorganiza-

tion would "require, first, a frank facing of the higher education problem of the whole country in the light of all its facilities and educational resources. It would then consider the Catholic higher educational problem both in relation to the other parts of the educational facilities and within itself. Then dispassionately in conference the reorganization should be worked out. If all the Catholic agencies will not agree to such a putting of our educational house in order, then a religious Order, or a province of an Order, or the diocese that will undertake such an educational examination of conscience and a firm resolution of amendment may, perhaps, find the way to educational salvation. The others will follow."

Has the Dean spoken "out of school" or merely on the spur of the moment in the expanding atmosphere of a gathering of "the boys"? Or are we entering upon a new era in Catholic education?

More than seven years ago, these same proposals, only more detailed and practical, were laid before the Catholic intelligentsia through the FORTNIGHTLY REVIEW. After the storm of abuse which followed, it has taken seven years to resume sufficient courage to remark, apropos of Dean Fitzpatrick's statement, that he is right, that the chaos in Catholic educational circles is a disgrace, and it is nothing short of a serious sin of presumption against the Holy Ghost to expect a constant and ever-lasting miraculous sustenance of our higher educational system in the face of an absolute disregard of elementary economics, sincere co-operation, and efficient organization.

Spectator

The value of the world to a man is measured by what it can give him at the end of his life; and that is six feet of earth—if the cemetery is not too crowded.

Politics will not increase the number of Catholics. Conversions will. Let us all get down to brass tacks and work for the salvation of souls.

### A Life of Pius the Tenth

Interesting and edifying is *The Life of the Servant of God, Pius X*, recently published under the auspices of the Postulator-General of the cause of beatification of the Sainly Pontiff, the Very Rev. Abbot Benedetto Pierami of the Benedictines of Vallombrosa. This fact seems to warrant the conclusion that the biography is based on authentic sources, although the author admits that he is "leaving to others, far more competent, the arduous task of giving proper thought and criticism to the actions and accomplishments of the Servant of God" (p. xiv).

In the preface, written by the late Dr. Ludwig von Pastor, we are told that "the real Pius X will stand out in his singular greatness a more striking figure when his life is studied in accordance with the canons of scientific criticism. To the life of Pius X," he continues, "the declaration of Leo XIII concerning the history of the Church is applicable—'It has nothing to lose by being studied in the strong light of historical truth.'"

Only after a critical biography of Pius X has been published, in keeping with the method followed by Pastor in his monumental *Geschichte der Päpste*, will it be possible to decide what is legendary and what is strictly historical in the life of this pious and popular Pontiff.

The book is divided into three parts; viz., "Birth to Episcopacy," "Bishop and Patriarch," and "The Roman Pontiff." Burns & Oates (London), we understand, are the publishers of this rather defective English translation, the original being in Italian and a publication of the Casa Editrice Marietti, of Turin. F.B.S.

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Bad as the world is, it is not nearly so bad yet as it will be if a few more million people succeed in persuading themselves that the Ten Commandments are mere conventions, not positively binding and changeable at the will or caprice of men.

### Parish Dramatics

Anyone who has even occasionally attended the dramatic offerings of parish amateur theatrical groups cannot but welcome every effort to raise the general intellectual, moral, and artistic level of the parochial stage.

The Catholic Dramatic Movement, to which we have directed the attention of our readers before, continues to perform an almost indispensable service for the Catholic theatre. Volume III, Nos. 1-2 of *Practical Stage Work* give ample justification for this statement. No parish located in any city, regardless of size, should hesitate to affiliate itself with the Catholic Dramatic Guild and to subscribe for *Practical Stage Work*, an illustrated monthly full to the brim with theatrical information useful for parochial school and parish dramatic organizations. Father M. Helfen, who is the soul of this activity, has created a clearing-house of information on all matters relating to amateur theatricals suitable for Catholic stages. In fact, the Bureau of Information conducted by this zealous priest is designed for this specific purpose. It is located at 178-180 Seventh Str., Milwaukee, Wis.

The Catholic Dramatic Movement has four branches: (1) The Catholic Dramatic Guild; (2) The Catholic Dramatic Company; (3) *Practical Stage Work*; (4) Bureau of Information.

Finally, it publishes the *Little Theatre Year Book*, a résumé of the activities of the four branches mentioned.

Assistant pastors in city parishes, upon whose shoulders rests the responsibility for parish dramatics, are indebted to Father Helfen for the many valuable aids, suggestions, plays and inspiration which he has provided for them.

---

A writer describes his hero as "fearing neither God nor man; taking life as he found it; and dying with a laugh." The paganism against which Christ's Apostles preached was not nearly so absurd as that.

### "Lethals"

Not all the characters that appear from time to time in a stock of animals or plants and that are subject to the Mendelian laws of inheritance, are advantageous to the creature. Some, indeed, are so disadvantageous as to lead to death, often at a very early stage in the life-history of the individual. Such characters are called "lethals," and their study is of much importance, from the economic as well as from the philosophical point of view, since it is apt to throw light on the causes of extinction of species, on the relative viability of a batch of seeds, and on similar questions.

A recent number of the *Journal of Genetics* (Cambridge University Press; Vol. XIX, No. 3) contains three articles on lethal factors. In the first Otto L. Mohr and Chr. Wriedt describe an almost complete hairlessness occurring as a recessive character in the Swedish breed of Holstein-Friesian cattle. The suppression of hair-formation has progressed much farther here than in other cases of so-called hairless mammals. Of the five lethals thus far known in cattle, three, probably four, occur in Holstein-Friesians; this prevalence is not due to in-breeding, but, apparently, to the extensive use of a few sires carrying this factor unseen.

The two other articles on lethals are by T. J. Jenkin, who has worked on the grass *Lolium perenne* and seems to have hit upon individuals that have given rise to two lethal factors distinct from the deficiency of chlorophyll, which also may occur. What these factors are, is by no means clear, but the recognition of their existence is of practical importance as indicating that a test of seeds for germination is no test of the viability of the ensuing seedlings.

A story is going the rounds (and this is an appropriate phrase) of an absent-minded man who kept going around in a revolving door for half an hour, trying to make up his mind whether he was going in or coming out. Some people are like that in their religion.—*St. Elizabeth's Chronicle*.

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### Anti-Catholic Publications

*Our Sunday Visitor* (Vol. XVII, No. 38) gives some interesting information concerning certain notorious anti-Catholic publications; we will summarize it briefly for the benefit of the readers of the F.R., most of whom have no doubt run across one or the other of these sheets.

The *Fellowship Forum*, of Washington, D.C., in one of its first issues, printed endorsements from President Harding, Senator Underwood, and others which had to be withdrawn as soon as the real objects of the paper became known. The *F. F.* now has two ex-priests on its staff.

The *Menace* was started by a man who had been ejected from the office of the *Appeal to Reason* for immorality. Like its prototype, this paper sponsored men and women who had actually been priests and nuns, and used them as tools for anti-Catholic propaganda until such time as they were no longer of any use. One of these was ex-priest Fresenborg, of the Diocese of Belleville, who, *Our Sunday Visitor* learns, is now living, an old man, in destitution in Texas. He has said that he did not pen half of the terrible things contained in his book, *Thirty Years in Hell*.

*Our Sunday Visitor* is of the opinion that publications of the type of the *Menace* and the *Fellowship Forum* do more for the overthrow of Protestantism than of Catholicism; which may be true, though we believe that the chief damage they do is to the cause of religion as such. They promote rationalism and infidelity and for this reason are a menace to State and Church alike.

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The daily papers are usually not on Christ's side of any moral question, and most of them are as ready to boost a Pilate or a Judas as anyone else, if they see any profit in it.

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Unless a nation is made to feel that there is a higher power than itself, and that it may lawfully do nothing in violation of God's command, it will not last.—Orestes A. Brownson.

### Mixed Marriages Again

Father Stanislaus Woywod, O.F.M., of anti-mixed marriage agitation fame, has re-entered the field, this time with the air of one who had received plenipotentiary powers. But the Church will never legislate as Father Woywod would have us believe is essential to American Catholicism; not, at least, so long as the Sacraments are intended for men, and not men for the Sacraments.

Father Woywod's position would be unassailable, were he able to demonstrate that our spiritual leaders had done everything in their power to combat the prime causes of American Catholic leakage. It is unusual, indeed, to have this leakage even admitted in its full extent and its tragic results. Mixed marriages are not a first cause, but rather the effect of several secondary causes. They present a truly heart-rending picture of spiritual ruin; but they in turn are the result of other serious anti-Catholic and anti-religious factors. Why not vigorously and consistently agitate against Catholic children attending public grade and high schools? Here is a first cause, and one of the greatest dangers to Catholicism in America to-day. Ah! but that is another story—a story of sacrifice of ecclesiastical ambition and the diverting of Catholic funds into school buildings and teachers' salaries instead of spending them on bombastic church edifices, inane and poorly edited official organs, and luxurious parsonages. *Quousque tandem . . . ?*

H. A. F.

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The *Irish Ecclesiastical Record* (No. 732) recalls that many years ago some American bishops recommended that non-Catholics be admitted as honorary members of the St. Vincent de Paul Societies. The Congregation of the Propaganda replied to a query on the subject, in 1867, to the effect that "nihil quidem obstare, quominus etiam ab acatholicis spontaneae eleemosynae recipiantur; verum ut iidem recenseantur inter socios honorarios omnino non expedire."

## Notes and Gleanings

There is a craze at present for "the wisdom of the East." That the origin of certain snowball prayers should be attributed to "a great Eastern prophet" was, in the circumstances, almost to be expected, but it is surprising to receive a leaflet beginning as follows: "The following gem of piety is said to be the production of some saintly soul in mediæval times and was translated later on from the Latin by a converted Brahmin." Then follows a two-page adaptation of that "Quarter of an Hour before the Blessed Sacrament" which has been so popular a feature of Msgr. Cologan's *Simple Prayer Book*, first published by the English Catholic Truth Society in 1886, and still in steady demand.

*The Problem of Stuttering* (Longmans), by John Madison Fletcher, professor of psychology in Tulane University, New Orleans, La., is a valuable contribution to a subject that has suffered too long from comparative neglect. The Professor is at pains to point out, by means of statistical data, the remarkable prevalence of stuttering. In the past medical and educational authorities have been inclined to shift the responsibilities for treatment each upon the other, with the result that quacks have flourished and the stutterer has been left forlorn. It has at last been established that stuttering proceeds, not from any anatomical lesion or physiological disturbance, but from the early social maladjustment of the individual. For this reason coöperation between the school and the clinic is essential, but Professor Fletcher does not commit himself to more than a few general suggestions about the nature of the organization required. A study of his work will, however, do much to clarify the ideas of those whose duties associate them with stutterers, and should directly assist towards the solution of their problem.

The University of Leeds has recently acquired a fifth-century MS. of the Latin Gospels. It is the gift of the

## THE ECHO

A Superior Catholic Newspaper

The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"*The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers.*"

It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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University of Upsala, on the occasion of the celebration of its foundation 450 years ago, and is said to have been the work of Wulfula, first Gothic Bishop, fourth century. The present MS. dates from the end of the fifth century, and is written in Gothic letters on purple vellum, the important passages being adorned with gold or silver leaf; hence it is described as the "Codex Argenteus." Of the original 330 leaves only 187 remain. It may probably be ascribed to an Italian Ostrogothic source. The use of gold and silver ornamentation distinguishes it from early Celtic MSS., such as the Books of Kells and Durrow, Lindisfarne Gospels, and others.

In declaring that canons are not wanted as war memorials, Julian Millard, supervising architect of the Pennsylvania State Art Commission, has taken a stand which not only will tend to improve future memorials, but also will help the cause of peace.

One way of promoting the Catholic press is to advertise it in parish monthlies and pamphlets such as that published by the Archconfraternity of the Fourteen Holy Helpers, 7021 S. May Str., Chicago, which both in the English and the German edition of its official *Prayers in Honor of the Fourteen Holy Helpers* devotes a page to a list of "Publications that Should be in Every Catholic Home." Among the periodical publications mentioned are: our only English Catholic daily, the *Echo*, the *Ave Maria*, *Central Blatt* and *Social Justice*, and the FORTNIGHTLY REVIEW. This advertising is given free for the benefit of the good cause. *Vivant sequentes!*

Fischer's edition of *Fr. Ludwig Bonvin's Missa in Honorem SS. Cordis Jesu*, Op. 6A, being now out of print, the author has remodelled his work and L. Schwann of Düsseldorf, Germany, has just published a splendidly gotten up new edition. Of the first edition the well-known composer and choir-director, J. E. G. Stehle, of St. Gall,

wrote in his *Chorwächter*, 1891: "Expressive themes, interesting setting, liturgical correctness, and great musical worth highly recommend this beautiful Mass." The London *Catholic Book Notes* said of it: "It is one of the most attractive and interesting settings of the liturgical text which we have seen for a long time. Father Bonvin has given us a work which is original and modern without in any way departing from strictly ecclesiastical lines." The *Dublin Review* (Oct., 1901) said: "The style is polyphonic throughout and is of moderate difficulty. From beginning to end the Mass is original in construction, religious in character, and intelligently expressive of the words."

The third volume of Dr. A. Meyenberg's great *Leben-Jesu-Werk* has begun to appear in parts. The first installment, containing 305 pages, discusses the rôle of miracles in the life of Christ. This is a fundamental question, for, as the author clearly perceives, the pivotal point of modern infidelity is its reluctance to accept miracles. Dr. Meyenberg presents a critical survey of the various efforts to eliminate miracles from the Gospel story. He devotes special attention to the teachings of Strauss, Weiss, Benschlag, Kähler, K. Barth, F. Barth, Rade, Harnack, Dibelius, Wernle, Weinel, Feine, Brunner, and incidentally treats of nearly all the miracles of Christ, whereby his treatise rises from the apologetical to the exegetical terrain. (Lucerne, Switzerland: Räber & Cie.)

"The language of a people is no trifle. The national mind is reflected in the national speech." Mr. Ernest Weekly makes this statement of Dean Alford a sort of pass-word to his volume entitled *More Words Ancient and Modern*. Those who relish the inner life-history of words, will enjoy these precious morsels. Mr. Weekly follows Friedrich Kluge, one of the greatest philologists and most lovable of men, who ended so tragically in June, 1926. Though darkened by total blindness



for its last twenty-five years, his life has seldom been equalled for erudite achievement. In him were united vast learning, the kindest sympathy with humbler workers in the same field, and a complete absence of that pettiness which is the besetting snare of the second rate scholar. Friedrich Kluge is best known through his *Wortforschung und Wortgeschichte*.

The atom has been resolved into a solar system of electrons revolving round a central proton, and its chemical and physical properties have been interpreted as functions of its structure. Now the electron is going the same way. In the experiments of G. P. Thomson and C. J. Davisson the electron did not behave as an indivisible unit, but as a system of measurable complexity. It moves, not as a point through space, but as a set of electrical charges moving with a train of waves with which its charge is in resonance. The speed of the energy is a case of group velocity, the mathematics of which are extremely complex. The radiations concerned are of a kind almost new in physics, comparable only with those of the "gamma" particles. It may be that the properties of the electron will come to be interpreted in terms of its structure, and that there are different kinds of electrons. In the meantime, however, some of the old absolutes have disappeared; the velocity of light as a limit and the size of the electron as an ultimate unit have gone, and there is a hint of reconciliation of the present antithesis of waves and particles, the antithesis between the classical physics of Clerk Maxwell and the new physics of quanta and radiation.

The December issue of the *Zeitschrift für Völkerpsychologie und Soziologie* contains an article by Professor L. T. Hobhouse, of London, "Regarding Some of the Most Primitive Peoples," which deals in part with the question of land and property. The primitives referred to are the Semang, the Negritos, the Veddas, the Tas-

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- Smith, Matthew. *Practical Asectics*. St. Louis, 1928. \$1.25.
- Sisters of the Visitation. *The Spiritual Life. Instructions on the Virtues and on Prayer Given by St. Jane de Chantal*. London, 1928. \$2.
- Koch-Preuss. *Handbook of Moral Theology. Volume IV. Man's Duties to God*. 2nd revised ed. St. Louis, 1921. \$2.
- Schultze, Fred. *A Manual of Pastoral Theology*. 3rd revised and enlarged ed. St. Louis, 1923. \$2.
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- Raucaz, L. M. (S.M.) *In the Savage South*. Solomons. *The Story of a Mission*. 1928. 85 cts. Illustrated.
- Furfey, P.H. *The Parish and Play. Some Notes on the Boy Problem*. Phila., 1928. \$1.50.
- Kohlsaatt, H. H. *From McKinley to Harding: Personal Recollections of Our Presidents*. N. Y., 1923. \$2.50.
- Richstätter, K. (S.J.). *Die Herz-Jesu-Verehrung des deutschen Mittelalters Mit 18 Tafeln*. 2nd ed. Ratisbon, 1924. \$2.50.
- Wulf, Theo. (S.J.) *Lehrbuch der Physik. Mit 143 Figuren*. Freiburg i. B., 1926. \$3.50.
- Chetwood, Thos. B. (S.J.). *God and Creation. A Textbook of Apologetics for Colleges and Universities*. N. Y., 1928. \$2.
- Gloden, M. C. *The Sisters of St. Francis of the Holy Family (Dubuque, Ia.) Illustrated*. xxi & 278 pp. 8vo. St. Louis, 1928. \$2.
- Benson, R. H. *Lourdes*. London, 1921. 75 cts.
- Scott, M. J. (S.J.) *The Credentials of Christianity*. N. Y., 1920. \$1.
- Le Roy, A. *Credo: A Short Exposition of Catholic Belief*. Tr. by E. Leahy. N. Y., 1920. \$1.
- Mausbach, Jos. *Grundzüge der kath. Apologetik*, 3rd ed. Münster i. W., 1921. \$1.
- Többe, Wm. *Die Stellung des des Hl. Thomas zur unbefleckten Empfängnis*. Münster i. W., 1892. \$1.
- Pohle-Preuss. *The Divine Trinity*. 3rd ed. St. Louis, 1919. \$1.10.
- Miriam Teresa, Sr. *Greater Perfection. Spiritual Conferences*. N. Y., 1928. \$1.50.

THE FORTNIGHTLY REVIEW

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manians, the Pygmies of Central Africa, and a few others. Anything like real Communism is unknown to them; the land is the property of the group, because these primitives do not cultivate the land. Their division of spoils of the chase is subject to various rules. Prof. Hobhouse adduces a number of instances demonstrating beyond a reasonable doubt that even the most primitive peoples have the institution of private property. This is one of the positive results of ethnological research, as undertaken by scholars who did not proceed from the basis of certain modern theories regarding the origin of man and private property. The facts do not confirm these theories.

In a recent speech in the House of Commons Mr. Lloyd George said that "the United States coveted no territory. President Coolidge said so, and the whole of their history bore that out." It may be interesting just to give the territorial annexations of the United States since the constitution of the thirteen original States in 1790:

	Added square miles.
1803 Louisiana purchase-----	827,987
1819 Gained by treaty with Spain-----	13,435
1819 Florida-----	58,666
1845 Texas-----	389,166
1846 Oregon-----	286,541
1848 Mexican Cession-----	529,189
1853 Gadsden Purchase-----	29,670
1867 Alaska-----	590,884
1898 Hawaiian Islands-----	6,449
1899 Porto Rico-----	3,435
1899 Guam-----	210
1899 Philippine Islands-----	114,400
1900 American Samoa-----	77
1904 Panama Canal Zone-----	527
1917 Danish West Indies-----	132

An addition to Franciscan communities in the United States is that of the Missionary Brothers of St. Francis, who have opened a novitiate and an asylum for aged men and incurables at Eureka, Mo. They are a Polish community.

## Current Literature

—*God Infinite and Reason*, by W. J. Brosnan, S. J., is the second part of a textbook of theodicy dealing in strictly Scholastic fashion with the essence and attributes of God. Having demonstrated in the first part, *God and Reason*, that there is a God, and only one God, unproduced, and hence self-existing and necessarily existing, the author in this present volume develops the concept, showing that the metaphysical essence of God is self-existence and that He is absolutely infinite, simple, immutable, eternal and immense, that He possesses an infinite intellect, an infinite will, and infinite power. Special attention is devoted to the refutation of Pantheism, particularly in its modern forms. The whole work is intended for serious study and not for casual or cursory reading. It is fairly up to date, though we miss a consideration of the criticism of the traditional scholastic arguments by Dr. Isenkrahe and others. (America Press).

—*The Mariology of Cardinal Newman*, by the Rev. Francis J. Friedel, S.M., is substantially a Fribourg doctoral dissertation, composed under the direction of Msgr. J. P. Kirsch, D.D. The author first analyzes the principles and factors which gave the orientation to the famous English convert's attitude toward the cult of Mary, first during his Anglican and later in his Catholic days, and then presents a careful synthesis of his Mariology, which is, of course, essentially that of the Catholic Church. The treatise is a useful contribution to Mariology and will, we trust, help to realize the late Fr. Odilo Rottmanner's wish that no uncritical Mariology should appear in the future, but only such as speak "weise über die weiseste Jungfrau." There is an unfortunate typographical mixup on the first page of the table of contents. (Benziger Brothers).

—It is good to have a new (the 16th and 17th) edition of that indispensable theological reference work, Denzinger's *Enchiridion Symbolorum*, of which the

late Cardinal Gibbons said that it was as necessary to the student of theology as his daily bread. The new edition has been carefully revised by Fr. J. B. Umberg, S.J., who has been in charge of the work for a number of years, and contains many emendations, some additions, and a number of added illustrative foot-notes, all of them of real value. Among the additions are the latest decisions of the Biblical Commission, the declaration of the Holy Office concerning the "Comma Ioanneum," and extracts from the encyclicals of Pius XI on the relation between Church and State, the Kingship of Christ, the study of St. Thomas, and Laicism. (Herder & Co.)

—Father Will W. Whalen has issued a third edition of his novel, *The Golden Squaw*, which, as our readers may recall, deals picturesquely and stirringly with the career of Mary Jemison, a Pennsylvania white girl who, in 1758, was stolen by Indians on the eve of her marriage, and spent an exile of 75 years among the Senecas, to whom she endeared herself by her purity and gentleness. We notice that Father Whalen has become his own publisher under the name "White Squaw Press, Orrtanna, Adams Co., Pa." Not all of his novels have found universal favor, but we have never heard a word of objection to *The Golden Squaw*, which may, therefore, be unreservedly recommended.

—Fr. Winfrid Herbst, S.D.S., has added a fourth volume to his series of *Eucharistic Whisperings, Being Pious Reflections on the Holy Eucharist and Heart Talks with Jesus in the Blessed Sacrament*, from the Italian of Canon G. Reyna, via the German version of Ottilie Boediker. The work is suitable for meditation, especially on the occasion of visits to the Blessed Sacrament and during the so-called Holy Hour. (St. Nazianz, Wis.: Society of the Divine Saviour).

—The *Two Hundred Sermon Notes* which make up the latest book by Father F. H. Drinkwater are, for the most part, really short sermon sketches,

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and, like those in the writer's previous collections, they are meaty, up-to-date, and helpful and can be recommended without reserve. (Sheed & Ward and B. Herder Book Co.)

—In his *Life of Mother Adelaide of St. Teresa* the Rev. A. F. Valerson, O.C.D., presents an edifying and fascinating account of the saintly career of a Carmelite nun who died in 1893 and whose beatification was officially introduced two years ago. Though the fifty-three years of her religious life were spent in Guatemala and Cuba, where the highest offices in the Order were entrusted to her, the fact that she was born and educated in the United States should make the story of her remarkable career highly interesting to Catholics in this country. The author believes "that the way is clear for this Sister to be raised to the Altars." If so, Mother Adelaide of St. Teresa will be the first American-born to receive that distinction. (*The Little Flower Magazine*, P. O. Box 1317, Oklahoma City, Okla.)—F.B.S.

—A very useful book is the *Verbal Concordance to the New Testament (Rheims Version)* by the Rev. Newton Thompson, S.T.D., just published by the John Murphy Company of Baltimore. It is intended to be of service to Scripture students, preachers, and others who have occasion to refer frequently to the New Testament. With its aid any New Testament passage can be located in about sixty seconds by reference to any word that occurs in it. The work has been printed in France, but though the type is rather small, it is quite legible, and the proof-reading seems to have been done with care. The price (\$3.75 net) is very moderate for a work of this size and character.

—Father Galtier, a member of the theological faculty of the French Jesuit House of Studies in Enghien, Belgium, has written a treatise of the presence of God in the soul that is in the state of sanctifying grace (*L'Habitation en nous des Trois Personnes*). It is a

work that should prove of the greatest interest to seminarians and others who wish to know the modern trend in things theological. (Gabriel Beauchesne, Rue de Rennes, 117, Paris, France.)—C.J.Q.

—Herder & Co. have added the encyclical "Rerum Orientalium" of Sept. 8, 1928, to their collection of the encyclicals of Pius XI, presenting the official Latin text with an authorized German translation.

### New Books Received

*Five Minute Sermons.* Short Talks on Life's Problems. Second Series. By Rev. J. Elliot Ross, Paulist. viii & 313 pp. 12mo. B. Herder Book Co. \$2.

*Progressive Scholasticism.* By Gerardo Brunì, Ph.D. Authorized Translation from the Italian by John S. Zyburà, Ph.D. A Contribution to the Commemoration of the Fiftieth Anniversary of the Encyclical "Aeterni Patris." xxxviii & 185 pp. 12mo. B. Herder Book Co. \$1.75.

*Report of the Capitol Decoration Commission, 1917-1928.* Prepared by John Pickard, Ph.D., D.F.A., President of the Commission. 152 pp. large 8vo., richly illustrated. Jefferson City, Mo.: Hugh Stephens Press. (With the compliments of the Commission).

*Fiction by its Makers.* Edited by Francis X. Talbot, S.J., Literary Editor of "America." vi & 204 pp. 12mo. New York: The America Press.

*My Woodland Forge.* [Poems] by Frederick M. Lynk, S.V.D. 115 pp. 12mo. Techny, Ill.: Mission Press of the S.V.D. \$1.

*The Life and Letters of Walter Drum, S.J.* By Joseph Gorayeb, S.J. Preface by Francis P. LeBuffe, S.J. vii & 313 pp. 8vo. The America Press.

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### A SPRINKLE OF SPICE

A writer in the *Century* instances some of the requirements specified for the right man in certain village pulpits. He must have a "commanding presence," a "magnetic manner," "fine social traits," etc. The salary is often meager, and one is reminded of the underpaid servant girl, who told her mistress: "You can't expect all the Christian virtues for two dollars a week."

A Protestant minister, according to the *Toledo Blade*, asked a saloonkeeper who occupied a prominent corner if he might post a sign at the front door. The saloonkeeper was an accommodating soul and told the preacher that he would be glad to have the sign.

"But," said the bar owner, "you better put it at the back door. That's where most of your church members come in."

And therein lies the answer to the failure of prohibition enforcement in this country.

The little son of a minister had been very naughty, and as a punishment, was not allowed to eat with the rest of the family. A small table was set aside for him. On being given his food at this table for the first time, the little chap said very solemnly: "O Lord, I thank Thee that Thou hast spread a table before me in the presence of mine enemies."

Even in most tragic situations amusing episodes intrude. Among the wireless messages received by the Russian ice-breaker *Krassin* in the Arctic Ocean when the world learned of the rescue of the survivors of Nobile's expedition, according to *The Tragedy of the Italia* by Davide Giudici (London: Benn), was one for Biagi, the indomitable wireless operator who had rigged up an apparatus on the pack and ticked out his daily messages. He received a communication from the Rome Municipality threatening the seizure of his household effects because he had neglected to pay his dog license!

One of the delusions of the English-speaking globe-trotter is that there is no need to learn a foreign language in order to make yourself understood anywhere. In every hotel and shop, they say, there is always somebody who knows English. This feeling of patriotic pride, or, perhaps, laziness, is apt to get a jolt sometimes. An Australian, who has just returned from a tour, tells in the *Sydney Catholic Press* that he found himself in need of toilet soap, at Marseilles, and entered a chemist's shop to buy a cake. As the clerk did not know English, and the Australian could not, for the life of him, remember the French word for soap, he did his best to make his requirements known by vigorously rubbing his back. Imagine the look of surprise on his face when he was brought a can of bedbug powder!

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# The Fortnightly Review

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ST. LOUIS, MISSOURI

February 1, 1929

## Why an American Catholic Historical Foundation?

By the Rev. Francis Borgia Steck, O.F.M., Ph.D., Quincy College, Quincy, Ill.

Commenting on the progress made by the American Historical Association in their endowment fund for historical research, a writer in the editorial columns of *America* (January 12, 1929, p. 326) asks: "Why cannot we Catholics emulate the example of these scholars?" In reply he writes: "From the trade point of view, historical research is a drug on the market. Any facile writer proposing to show that Washington was always half-hearted in that little affair of 1776-1783, is sure of a publisher. Should he jazz the theme and, warming to his work, picture the Fathers of the Republic as drunkards, frauds, and rakes, publishers outbid one another to secure the book. Whether the tale is true or not is immaterial. The public seeks scandal or amusement, not instruction, and therefore the story must be sensational." This charge is applicable also to our Catholic public, according to the writer of the editorial, since "what is true of historical research in general, is doubly true," he thinks, "of research in Catholic history in the United States." In other words, our Catholic public too "seeks scandal or amusement, not instruction." This is the reason why "the cheap paragrapher gains the public ear," whereas "the historian knocks at one closed door after another."

Is this charge against our Catholic public justified? To a great extent, it is. But, I ask, if they are indifferent toward scholarship among Catholic historians, who is responsible? Let us

be honest enough to admit that the blame rests primarily on our Catholic press and on those who control or seek to control the output of our Catholic press. To what extent do our Catholic papers and periodicals strive to promote Catholic historical scholarship? Ever so often Catholic writers must "jazz the theme" of Catholic history, if they hope to have their contribution accepted and published. Time and again our Catholic people are denied the fruits of historical research, because what the contributor submitted for publication was not written with supreme indifference as to "whether the tale is true or not," and because the publishers saw the risk they were running if they offered their readers what would be displeasing to certain groups. Am I right? Let a Catholic historian, whose first and highest ambition is the dissemination of truth, deviate from the beaten path of Catholic "tradition;" let him present the story strictly in keeping with the postulates of sound reason and critical scholarship, showing thereby that the "traditional" story has no foundation in fact—in nine cases out of ten his manuscript will be returned to him; and in nine cases out of ten his next contribution, because he needs the financial remuneration, will be more in keeping with the good pleasure of those who control the Catholic press.

And what about our so-called "popular" writers of history? Perhaps *they* are open to conviction and therefore willing to profit by the serious and

honest researches of others. They are, provided the results of these researches do not conflict with preconceived notions, personal interests, partisan views, and accepted "traditions." What we are to think of these hack writers of history was pointed out some months ago when I discussed in these pages (F. R., Vol. XXXV, No. 16, pp. 313-315) "Traditional Bunk and Scientific History." Let me repeat what I said then: if "popular" writers would seek to profit by the labors of "the higher circles of historians;" if editors of magazines and newspapers, compilers of text-books of American history for Catholic schools, and authors of Catholic historical novels, would strive to be accurate and impartial; if all concerned in the presentation of our history would sincerely adopt and faithfully follow the motto: Let us stand four-square for the truth, no matter who is concerned!—how much more pleasant it would be and how much better would the cause of the Church be served in this country." (*The Fortnightly Review*, Vol. XXXV, No. 16, pp. 314-315).

Such whole-hearted support and friendly co-operation would encourage those who are devoting themselves to the far more tedious and far more thankless work of historical research. They would see that their labors are bearing fruit, that historical truth and accuracy are becoming a distinct feature of Catholic historical literature. Again, they would be able to devote more time and energy to the programme of action so well proposed in the editorial under consideration. Finally, our Catholic reading public would not only get a truthful and accurate presentation of Catholic American history, but would also be more approachable in the matter of a Catholic historical foundation, witnessing the fine spirit of mutual support and co-operation that enlivens the work of their writers and scholars in the field of history.

It would seem, therefore, that the writer of the editorial does not put the

blame where it belongs. The fault is not so much with the Catholic people who so generously support educational and cultural movements. The blame rests primarily on those who pose as leaders of Catholic thought and as such seek to control the output of our Catholic press. Let them support in every possible way the activities of Catholic historical scholarship, instead of striving to discourage and nullify these activities. That this latter has happened in the past and is still going on cannot be denied. Nor, to find evidence, is it necessary to go over the past "ten years and more." What occurred last year, 1928, on several occasions is amply illustrative. (See F. R., Vol. XXXV: No. 1, p. 9; No. 2, p. 29; No. 3, p. 51; No. 16, p. 313; No. 17, p. 333; No. 18, p. 351; No. 19, p. 375; No. 20, p. 397; No. 23, p. 453.)

And what are the prospects in this regard for the future? There can be little hope for improvement if as standard for the output of the Catholic press for 1929 we are to take the book selected by the editors of the Catholic Book Club of New York for the month of January. It is *Père Marquette* by Agnes Repplier to which I refer—a work which for the present I shall content myself to classify as merely another specimen of Catholic "historical bunk."

Without entering into details now, let me voice my protest against such a travesty of historical truth being foisted on our Catholic reading public, heralded over the radio and otherwise as the most authoritative biography of the Jesuit missionary Father Marquette, and dignified by the managers of the Catholic Book Club of New York as their choice for the month of January. The reader will pardon me for referring to my study of *The Jolliet-Marquette Expedition*, the title of which Miss Repplier so assiduously leaves unquoted in her *Père Marquette*. With my 325-page study, commended by some of the best Catholic and non-Catholic historical talent in the country, Miss Repplier's first attempt in the



field of biography and its approbation by the Catholic Book Club of New York betrays a woeful lack of elementary historical scholarship on the part of the author and a deplorable ignorance and incompetence on the part of the conductors of the Book Club. At sight of this, one is tempted to ask: why "gather up these sheaves lest they be lost"? Time is not the only "relentless destroyer" of historical truth. Far more destructive of historical truth is, for instance, the travesty that the editors of the Catholic Book Club of New York smiled on approvingly and sent out on its mission of destruction.

To sum up. First, instead of blaming our Catholic reading public for not supporting financially the project of a Catholic historical foundation, let us

put the blame where it belongs and, if possible, remove it. Second, let us not seek the financial support of our Catholic people under false pretenses, by having them contribute their hard-earned cash toward a foundation for Catholic historical scholarship and in return furnishing them with hack work that directly nullifies the very object of the foundation. We need no Catholic historical foundation so long as Catholic writers and publishers place personal likes and private interests above the common cause of truth and, as a result, neglect or refuse to co-operate for a truthful and impartial presentation of history in general and of Catholic American history in particular.

### Catholic Action and Neutral Societies

The *Central-Blatt und Social Justice* for December, 1928, calls attention to an important letter of Pius XI, in which he opposes Catholic fraternizing with interdenominational organizations. The letter is addressed to Madame F. Steenberghe-Engeringh, President of the Union Internationale des Ligues Catholiques Feminines (International Union of Catholic Women's Federations), bears date of July 30, 1928, and reads as follows:

"The report which His Eminence, the Cardinal Protector of your widespread international organization [Cardinal Merry del Val] submitted to us concerning all the transactions and resolutions of the Seventh Congress, held in The Hague, has afforded us consolation. Indeed, knowledge of these labors could not but be pleasing to the heart of the common Father of the faithful, in view of the importance of the religious and social questions treated, the perfect accordance with Catholic teaching concerning faith and morals, the cordial and unconditional adherence to the directions of the Holy See, and the supernatural spirit permeating everything.

"We have also noticed with special gratification that your Union has remained true to its constitution and has understood and carried out Catholic Action as We desire it, and as We have repeatedly defined it; namely as a participation of the Catholic laity in the hierarchy Apostolate for the defense of religious and moral principles, for the development of a wholesome social action under the guidance of the hierarchy of the Church, holding aloof from and rising above political parties, for the reconstruction of Catholic life in the family and in society.

"In truth, Catholic women can and must co-operate with Catholic Action thus conceived and executed, faced as they are by deplorable conditions of family and social life, and obtain the support and security granted by Providence for Christian social reconstruction, for which we all are striving.

"Your Union has achieved much precisely in this field and will, we trust, accomplish even greater things, thanks to the international affiliations of the Catholic women's associations of the various nations; consequently, you are in a position to unite all organized forces of the Catholic women of the

whole world in a common understanding and action for the good cause.

"In order that your Union may retain the truly Catholic character and preserve its sole aim and full agreement with the instructions of the Holy See, it is necessary that *none of the affiliated associations become a member of neutral organizations or women's federations.*

"The Church has declared her position on this subject: *She rejects neutral associations.*

"In accordance with the doctrines of the Church, the Fifth International Congress of your Union, held in Rome, declared: 'In conformity with the doctrines of the Church and with the Catholic organizations, the International Congress of Catholic Women's Associations declares itself as opposed in principle to any form of interdenominationalism and to affiliation with non-denominational or Protestant organizations. In instances in which such co-operation on the part of an individual organization seems desirable or necessary under the peculiar circumstances obtaining in a particular country, guidance is to be sought from the hierarchy.'

"Therefore it was entirely correct for you to reaffirm the principle that your Union is not permitted to admit to membership any organization affiliated with neutral associations.

"Finally, considering all your recommendations for the future and further development of the Union, We are assured that, in view of your proved activity, always subject to the instructions of the Church, the hierarchy will readily grant you their full approval along with their effective and benevolent support, and that the clergy will deem it their duty to lend their supplementary, forceful assistance; for Catholic Action, as We Ourselves have described it in our first Encyclical Letter, is henceforth an essential component of pastoral service.

"On Our part, We express the wish and desire that the Union may ever

develop its activities more intensively, depending on the Church and in accord with its directions."

### Modern Parish Problems

Father Edw. F. Garesché, S. J., has placed parish priests in debt to him by the publication of his book, *Modern Parish Problems*. Not that all of the thoughts therein expressed are valuable or practical; but the author has the happy faculty of "getting under the reader's skin," and this, in the present instance, is everything. Humans that we are, we will persist in falling into lackadaisical, anachronistic, and glamorous attitudes of mind with regard to our work. We are too close upon it, if we are at grips with it at all, to see it clearly in all its implications. In this respect parish work is no different from any other.

Father Garesché will help the city pastor to recognize the necessity for a constant revaluation of the conditions around him and the weapons to meet an ever-changing front. The chapters on parish organizations are excellent. However, the reviewer must call attention, even in a brief notice of this sort, to a serious omission. The relationship between our Catholic schools and the work-a-day world presents a pressing parish problem, one which can be adequately solved only by adequate parish organization and attack. Our young Catholics leaving school at the grades, high school or college, require expert help and assistance to establish themselves properly in the intricate and complicated industrial world, where practically all must make their livelihood. Let us hope that this urgent problem, too, will be tackled by some one who can contribute to its solution. (Joseph F. Wagner, Inc.)

The seventy-story building about to be erected in New York City will be of less value in the sight of God than the poorest mission church in the far west. There will be a great marking down of values at the end of the world.

## The Religious Issue in Politics

By William Franklin Sands, Washington, D. C.

There seems to be considerable heart searching, since the election, as to what struck "us," and the "*us*" is significant, for the thing that struck "us" is contained in that same word. If heart searching is followed by a good old-fashioned examination of conscience on the Ignatius Loyola plan, "Catholic thought" in the United States may begin to register something worth while. That it is not producing anything favorable to religion seems to be the thought of a number of those Catholic editors who are wondering just what was at stake in the campaign, after all. Some even seem to be wondering whether there ever was a simple and uncomplicated "religious issue" in the vote.

That is a hopeful sign, after all the harmful nonsense that has been spread over the world by "us" and about "us." "We" are not thinking quite straight yet, nevertheless. There is a curious mental twist apparent still, both in matters of Church teaching and in matters of this combination we have evolved of politico-religious apologetics. Without going now into that twist in the matter of "Church and State" one has only to look at one of the common forms this heart searching is taking: "*we* have failed to understand the *American* mind."

Why this antithesis? Who are the "we" in the case, and who the "Americans" whose minds we have failed to reach? Are "we" Democrats and the "Americans" Republicans, or are "we" Wets and "Americans" Dry, or are "we" Catholic and "Americans" Protestant?

In the intentional confusion of a presidential campaign, when it was not intended that issues should be clarified, it was difficult to remember that a Catholic paper in America has no business to be politically partisan. It could be argued that, even if the policy of some political party is inimical to religion, it is the business of

the citizen to take care of the situation and not the business of a Catholic paper to join a political party. Realizing the difficulties that beset Catholic editors, it may seem ungracious to record now that there seemed to be so few who saw things straight; so few who were Catholic rather than partisan. One gathered the impression that even in the serene editorial mind the Church and the Democratic candidate were too often hopelessly mixed. Ungracious it may be to harass an editor still further, but the thing must be discussed. There is a principle involved and a great many people would like very much to see our publications make it quite plain that they are concerned with Catholic things, not with partisan things of any kind; with dangers to religion from any source rather than with party candidates for public office. That is not the business of the Catholic Church in the United States nor of a Catholic paper, if we may assume that Catholics in this country are citizens instructed in their religion and in their public duties and fit to vote intelligently. If they are not, the case is different, and Protestant apprehension may have some valid ground. This is no sweeping criticism of Catholic editors. Some have striven earnestly, against great difficulties. Some are trying to understand what it is all about, now that the consequences of false mixing of politics and religion are apparent; some have not yet disentangled religion from the many wrappings in which it was presented during the campaign. Others give cards and spades in the matter of sourness and bigotry to the Protestants whose bigotry they resent.

In this matter of bigotry one recalls an editorial comment by a famous French Abbé, who frequently visits the United States: "I wonder why (he wrote) so many of the clergy of the United States are so bitter about Protestant bigotry? They ought to thank

God for it. It means that people in America still believe something, that we all have common ground somewhere of which the Catholic apostolate can take advantage; in Europe men have passed through every form of religious belief including Christianity, and we have no common ground."

Some excellent things have been said, of course, on the dangers of religious intolerance. To disagree with them is likely to lead some one to the wrong conclusion that one disagrees with the principle they defend. That principle is basic and underlies our whole political and social fabric. Assault upon it does menace those institutions upon which our commonwealth was built and upon which it ought to develop a great civilization. All that for granted,—but when we say it, we always seem to squint a little at our neighbour. Protestants have rather gallantly assumed the whole blame for bigotry and for stupid and slanderous attacks on the Catholic Church, and we let them! We take it for granted that only a Protestant is capable of ignorance, bigotry, malice, and hatred. Our editors know better. Haven't we one, among the two hundred and more in the United States, who dares to analyze this situation scientifically and fairly?

Such analysis should cover not only the facts of our religion and the attitude we resent in some Protestants, but very specially it should cover the attitude of Catholics. Here is truly a dangerous situation. What to do with it is a problem for all American citizens to solve, and to its solution Catholics have as much to bring, in every way, as any other body of citizens.

Catholic editors have a much more important duty than the defense of any individual or any group of individuals. They have something much more important to do than to pour abuse upon "Protestant" bigotry, and that is, to find out what causes it, and what it is all about; they have a duty to enlighten ignorant Catholics as well as Protestants, no matter whose political ambitions are hurt thereby.

There seems to be, as yet, no orderly attempt to study what doctrinal differences are, and how they became coupled with prejudice in Europe before ever they were brought to America; nor why the combination has grown now to hostility of national proportions such as has never before been known here.

We seem to take no account whatever of many things which might go to make up this situation: a growing xenophobia, for instance, as real as that of India, China, Turkey, North Africa or Mexico. We show no signs of considering the consequences of reaction to xenophobia in a psychological consolidation of those against whom it is directed, nor the immense danger of deliberately organizing such a consolidation, not yet fully conscious. There is evidence of the beginning of such an unconscious consolidation in the very phrase used above: "*we* . . . have failed to understand the *American* mind . . ." Who are the "*we*"? Who are the "*Americans*"? Why the antithesis?

Even more pointed is the suggestion made in Catholic publications of "grave dereliction of duty" in Catholics who "hang back" from partisan consolidation because they think it would be the worst thing that could possibly happen to religion and to the Republic. These may be straws, but they do indicate the direction of a wind which may easily swell to be a devastating hurricane, not merely politically, but inside the Church itself.

This "religious issue" we are all talking about is not examined for possible complications of economic origin. Those very delicate factors in democracy, the social and racial factors, are ignored; quite possibly because it would be fatal for any Catholic editor to discuss them. No attempt has been made, since the "Catholic" campaign, to trace all the complexities which surround this thing, each one to its source. There has been no survey of the origins in the minds of those we brand as slanderers of the vilest type, of the slanders we resent. It does not occur

to us to think that people actually believe such things, nor to ask how they came to believe them. Least of all does anybody remember that Catholics themselves are responsible for Protestantism, nor is a word said of the possibility that Catholics may still be feeding Protestantism and perhaps contributing materially to the situation here; that they too may have brought to America ignorance of their faith together with some cherished prejudice, or special hate, "religious," social or racial, to add fuel to this conflagration. We do not consider whether the isolation of large numbers of them from the body of the community during several decades may not have given some apparent justification to the ignorant for continued ignorance; whether, in our national lives, in politics for example, Catholics have always and everywhere been models of good citizenship and high intelligence, or whether their neighbors may be weighing some inconsistency in some of their public acts and conduct against their announced religious convictions; whether, in the matter of ignorance, many Catholics may not be as little informed about their own religion as many of their neighbours; whether, in a word, it is fair for us to show forth always and only the ideals of our religion with never an examination into other things among us which may not be at all pleasing. There is no excuse at all for those who are silent on Church teachings for the sake of a political victory.

The "Minute Men" of the campaign have not touched the problem. They have gallantly protested against one phase of it only,—religious intolerance. Can they go further? No political party dared to touch any part of it before the election, for to do so would have split both parties and alienated thousands of votes. No editor, apparently, may touch some parts of it except with the greatest circumspection, and in such a manner as not to be understood by a great many of his readers. Some historians and univer-

sity men have tried to touch it publicly with disastrous results to themselves from our own people.

Every bishop realizes the gravity of this situation, and it may well be that observers in the Church beyond our boundaries look upon what is happening here on both sides of this complex question with misgiving and anxiety, since it threatens the fairest field Christian civilization has yet produced for full development, unhampered by all the myriad things which split Christendom in Europe. It should surprise no one if our blundering calls forth a specific pronouncement from Rome.

We have opportunities here which never existed in Europe. Religious liberty, in the sense of religious development completely unhindered by political government never existed until those who accomplished our separate national life, and those who set up our constitution set up also the principle that government has not and should not have any control over religion as such; that religious belief should be no bar to office; that there should never be in America any State Church.

When Christendom was one, there could be no such thing as liberty to interpret dogma or papal pronouncements as might suit the individual. There is no such liberty among Catholics to-day, but the Protestant movement by no means ushered in an era of "religious liberty." The compromise treaties which ended the Thirty Years' War provided specifically that a ruler might impose his personal religious views upon his subjects. Far from introducing religious "liberty," the ideal of religious unity was thereby replaced by a series of unions of Church and State upon differing bases, so that every nation was filled with religious minorities outside the law. Every non-conformist to the State Church was a political rebel as well, and not only a rebel against his prince, but an enemy of every other non-conforming body within the realm. In the United Kingdom, whence most of our early colonists came, not only

the steadfast Catholics of Ireland were non-conformists (one forgets too often the "ungrateful Catholics" of England); the Calvinist Puritans were non-conformists, the Methodists, the Baptists, the Quakers together with the Catholics, were all dissenters from the Established Church, and consequently political rebels.

Religious liberty was not established in America when members of all these rebel and mutually antagonistic groups were "harried out of the land." Each colony desired primarily its own form of religious worship, and with three exceptions, exacted the same rigid conformity as had been required of it at home. Rhode Island and Pennsylvania practiced religious tolerance; Maryland made it the *basic law* of the colony—and was wiped out with no apparent regret for the failure of the experiment on either side.

Religious liberty, in the sense that government is recognized to have no rights in principle over religion as such, is the product of the American Republic. That does not mean, however, that government can or should declare one religion to be as good as another, or that government can or should take no cognizance of religion at all. It is a negative not a positive declaration.

During the Colonial period and during the first decades of the Republic, when men on the Atlantic seaboard still lived according to the recognized social categories in which they had been bred for centuries before their coming, and government was conducted and guided by a patrician class as real as any in Europe, Catholics in that class were not hampered personally by religious prejudice against them, in spite of laws against their religion. (A Catholic was proposed as second president of the United States, in case Washington persisted in his refusal to serve another term). They might find it difficult or impossible to practice their religion; it was not held personally against them, no matter how quaint or eccentric their beliefs might

seem to their friends and acquaintances. In that earlier period personal hostility based upon religion was an affair of the proletariat, and that social class existed here also as truly as it did in Europe. Evidence of that difference exists in the continuous tradition of those whose antecedents formed part of the early community; tradition, however, is never considered by us to-day for a moment, though tradition certainly has its important part in history, and is equally recognized as important in the Catholic Church. Even though American tradition be discarded entirely, ample evidence still remains in what records are left of our early missionary bishops and imported churchmen, in which the student will find many curious and illuminating things, though perhaps distasteful to our over-weening vanity.

It is quite possible that Catholics of an earlier and more homogeneous community, who were one with the general interests of their fellow-citizens, had more real influence in bringing about a great contribution to liberty by removing a major obstacle to religious development than organized movements to-day, which operate merely upon strength of numbers, therefore upon fear. Nevertheless, whether they did have anything to do with the formal removal of religious disabilities and with the important negation of any right of government over religion, or whether this was purely and solely a Protestant contribution, the fact that such barriers to the right development of religion as well as to citizenship and to office in the Republic were removed, is a cornerstone of our Commonwealth.

That particular part of our foundations seems to be, and to an alarming degree really is, in peril; the danger to-day is not restricted to a portion of our citizenry, but it is general and is permeating the whole fabric of American society. Why?

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The desire of money is an endless chain: To earn more; to spend more; to earn still more; to spend still more.

### The Only Child

The pranks of modern psychology, which loves to poke fun at the "medievalist" who still believes in a soul, have been responsible for more than one popular fallacy and the crude technique which really hindered advance in the study of mental processes. The intelligence tests elaborated by some of the followers of the "new psychology," the application of psychoanalysis to all mental diseases, the reduction of keenest reasoning processes to mere chemical reactions—these are some of the vagaries which have been justly censured by sober critics of the newer psychologic devices.

One of the apparently very practical discoveries of the later experimental psychologic testing was that the "only child" suffered from fearful handicaps in the race of life. Teachers were told to keep an eye on the "only child," for he would cause them no end of trouble. "Poor only child!"

And now comes the reassuring statement that the "only child" is not inferior to, but surpasses, children who had to contend with a lot of brothers and sisters in infancy and youth. The *American Journal of Sociology* (November, 1928, page 575), summarizes an article from the *New Republic* as follows, under the caption "Fallacies about the Only Child:"

"Until recently it was commonly believed that the only child is selfish, spoiled, and so lacking in sociability that he makes adjustments to other children with great difficulty. The earliest study of the only child, published in 1898 by Bohannon, a student of G. Stanley Hall, showed these children to be seriously deficient physically, mentally, nervously, academically, and socially. The results of this study have been widely quoted and are characteristic of the present popular point of view regarding only children. A recent investigation of a group of only children in comparison with a group of other children failed to bear out the usual opinion. Even in generosity and sociability, traits in which only chil-

dren are supposed to be especially inferior, the over-lapping of the two groups was 90 per cent or more. The greatest difference between the two groups was in self-confidence, 3 per cent of the only children being rated as decidedly more self-confident than other children, and another 24 per cent as somewhat more. And a priori judgment along the lines of popular prejudice may be a source of grave injustice to only children."

Hence, those who were led astray by the "conclusions" of the new psychology will have to revise their knowledge in the light of a still "newer psychology."

Albert Muntsch, S. J.

### Sport Madness

The death of "Tex" Rickard and the manner in which that popular sportsman was feted in the newspapers, evoked the following caustic comment from Father P. C. Gannon, the editor of the Omaha *True Voice*, who would rather be right than popular:

"A promoter of prize fights died the other day, and the post mortem publicity given to him in the daily papers would do honor to a president of the United States. No doubt, the prize-fight promoter was a shrewd judge of human nature and knew how to draw crowds to his arena. He is said to have been a man of his word and that he never issued a 'rubber check' during his career. All this was creditable to him. But we cannot help asking: What has this man done to make the country better or to raise his fellowmen to a higher plane? He brought prize-fighting from the back alleys and made it a millionaire's game, we are told. Granting that he did, is the world better for his having exalted prize-fighting into a millionaire's game? We fail to see wherein this particular fight promoter deserves all the interest and praise that his death evoked. Is he the model that we want our young men to imitate? We hope that we have not gone that far toward sport madness." (Vol. XXVIII, No. 2.)



### Catholic Authors, Publishers, and Books

Bishop F. C. Kelley, of Oklahoma, who is himself an author and therefore speaks from experience, in an article in the *Southwest Courier* comments on the inadequate manner in which we American Catholics remunerate the writers of Catholic books. He says:

"It is said that 'of the writing of books there is no end.' But it would appear as if there might well be an end to the writing of Catholic books. A professional writer who turns out one book a year, and that book worth while, is working fast and using up a lot of time. A decent remuneration might honestly be expected as a reward for labor. But what is the remuneration to be expected for writing and publishing a Catholic book? A very successful one might have a sale of twenty-five thousand copies over a period of, say, ten years. That means twenty-five hundred dollars. But the average sale of any book is less than five thousand and the remuneration five hundred dollars. Imagine a good writer being satisfied with five hundred dollars or twenty-five hundred dollars when it would take him or her from five to ten years to get the money. Can we even expect to have writers if we encourage them so poorly?"

On another aspect of the subject Bishop Kelley says:

"Our publishers complain that the Catholic public constantly cry out that Catholic books are too expensive, but do not buy. It is not true about the east. Catholic books are no more expensive than others. It is a marvel that such is the case since the market is restricted by the fact that there are so few amongst our people who are regular book buyers. I am not wondering at all at the difficulties of Catholic publishers, for I know that customers amongst the laity are in a very small proportion to the Catholic population."

The fundamental trouble is that the Catholic laity do not buy Catholic books:

"There are literally millions of Catholic homes in the United States where the only Catholic books are a Bible and a manual of prayers. The Bible is an heirloom too large to be read with comfort, and the prayer book too small to be of much more service than following the Mass on Sunday. There are, I am sorry to say, thousands of Catholic homes where even these two books are not to be found. I come to this last judgment through seeing so many people who use a rosary instead of a prayer book at Mass on Sunday or who trust to their silent eloquence for prayers during the Holy Sacrifice. In most of these homes, however, there are other books; some not as carefully selected as they might be, especially for the children."

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### The Martyrdom of Pilate

Vol. II of the *Woodbrooke Studies*, edited and translated, with a critical apparatus, by Dr. A. Mingana (Cambridge: Heffer), contains, *inter alia*, that eminent scholar's edition of *The Martyrdom of Pilate*, an apocryphal document of comparatively recent date, devoted to the story of Pontius Pilate and his wife Procula. Pilate is viewed in the most favorable light possible.

As for the provenance of the Pilate story, Dr. Mingana says: "Among the Christian Churches of the East it is only the Coptic Church that considers Pilate as a saint and holds a feast in his honour. The Syrian churches, while not so hostile to Pilate as the Western churches, do not certainly go so far as to make a saint of him, in spite of the fact that a West Syrian Patriarch bore the name of *Pilate*."

The process of assimilation of the martyrdom of Pilate to the Passion of the Saviour is noteworthy, and there are many interesting touches; but probably most readers will find the same difficulty as the editors in deciding to assign any precise historical value to the elements of earlier tradition which these quite late narratives may have incidentally preserved.

### Disloyalty to the Holy See

Referring to the disloyalty to the Holy See that has been so prominently in evidence among American Catholics of late, the Rev. Richard E. Power says in the course of an article contributed to the *Acolyte* (Vol. V, No. 1):—

It serves no good purpose to let the idea get about that the Pope is an element in the Church's life that we are anxious to forget. Some of our defenders seem to imply that we are dependable citizens because we are disposed to reject the guidance of the Holy See whenever we feel like doing so, which (in their view) is not seldom. To that our accusers may rightly counter that if such be the case, we are either very stupid or devoid of moral sense. It is no benefit to us in the end to be cleared of suspicion individually at the expense of the Church. We must prove to all honest minds that there is no obstacle to our accepting all that Leo XIII has taught on the relations of Church and State, and being at the same time true in every way to the civil sovereignty of the United States. What attitude we should take toward another form of government fashioned after the model of the Ku Klux Klan, need not concern us or anybody else. We are not subjects of that sort of régime . . . .

There is no great need of taking even an imaginary stand against the Holy Father upon any point that concerns our civil estate. The mind of the Church is already known. The sayings of eminent American prelates of the past were appropriate in their times and are not without value even to-day, but they leave a great deal to be said before we have got within reach of a satisfactory conclusion. Some of us seem to think that the proper thing to do is to fashion a garish hypothesis of papal aggression and then destroy it in a fury of righteous indignation. One may find the like of this in a Catholic periodical: [If the Pope should storm our coast] . . . "you would have twenty thousand priests in the

front ranks of the army fighting until they died for the Constitution of the United States." What a waste of nonsense! It is of much less profit than beating the air.

What is quoted above may be harmless folly, but the tendency to frantic flag-waving in proof of patriotism has at times caused ecclesiastics *utriusque cleri* to bend over backward into indefensible nationalism. After all, we have a King that is greater than Caesar, and His name is rightly called the Prince of Peace. A well-constructed and comprehensive statement of facts, expressed in words intelligible and adapted to their subject, will do far more to settle the matter in our favor than any amount of hysterical jingoism. There is always distrust of those who bow too low. And no one is going to be convinced by a priest who in pleading for tolerance uses the language of indifferentism. Are we to canonize the spiritual *status quo* while so many are estranged from the Truth that makes men free?

### IN CHRISTI AMOREM

*Unelided accentual rhymes in medieval style*

BY THE REV. HENRY J. HECK

*Pontifical College Josephinum  
Columbus, Ohio*

Quis nos unquam sic amavit,  
Tantum gratiam donavit,  
Nos cruore emundavit  
Sordido gravamine?

Omnes Te desolaverunt,  
Et mortales damnaverunt,  
Servi rudes necaverunt  
Quali in examine!

Tamen odium mutasti.  
Nos amore conservasti,  
Tuo sanguine sanasti  
Suavi consolamine.

Quorum luctum Tu lenisti  
Lacrimasque abstersisti,  
Iis vitam et dedisti  
Pio cruciamine.

Fac ut vivam semper Tecum,  
Maneas aeterno mecum,  
Cura, Tu, Tuorum precum,  
O, mi Jesu, Domine!

### Gov. Smith's Defeat

Gov. Smith's supporters in the recent campaign have found comfort in the thought that their candidate received a heavier vote in his defeat than most presidents have received in their victories. But all this comfort is dissipated when the results are estimated, not in totals, but, as they should be, in percentages. So far from receiving an extraordinarily large popular vote, Gov. Smith received a disastrously small vote. Thus, percentage figures show—to quote as friendly a newspaper as the *New York Times*—that the Democratic candidate received a percentage total of only .4077.

"This total," says the *Times*, "was exceeded seven times out of the previous ten times by other Democratic tickets, and only three times since 1884 have the Democrats polled less than .4077. Cleveland twice, Bryan three times, and Wilson twice exceeded the percentage given to Smith. Only Parker with .3760, Cox with .3430, and Davis with .2824 fell behind the Smith proportion. The highest point reached was by Wilson in 1916 with .4922."

On the Republican side, Hoover's vote represented the highest percentage of the general vote ever received by any Republican candidate since 1884, save only Harding, who had a percentage of .6055, as compared with Hoover's .5823. Says the *New York Times* again:

"Despite his huge majority in 1924, President Coolidge's vote represented only .5418 of the total, and this Roosevelt in 1904 exceeded with .5641. McKinley's sweeping victory in 1900 was only .5170 in the percentage columns."

All of which means that Gov. Smith was overwhelmingly defeated, not only in the electoral vote, but in the popular vote as well! His was the worst rout, all things considered, in the history of American politics.

C. D. U.

Every experience of life, bitter or sweet, gives us a chance to learn a lesson.

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## Compromising with the Evil One

To the Editor:—

You may be interested in knowing that you have been made "the goat" in a good many clerical circles: that is, you are blamed as "responsible" (you and your books) if anything is said about Freemasonry. Some of the priests express themselves as "distrustful" of what may come from Arthur Preuss on the subject of Freemasonry: they know so many "nice," "friendly" Masons; and Preuss, of course, is a "fanatic," naturally biased against them, since he has made "a business" of exposing Freemasonry!

It is simply terrible—the lengths to which the Catholics of the United States are going in compromising with the Evil One. Unfortunately this compromising element seems to be in power and in a position to make it hard for anybody who will stand out staunchly in favor of the whole truth. They want to be "politic," "diplomatic," or something else; depend on the wisdom of man rather than on the power of God.

And, in the meantime, the United States is given over to every form of secret society—the abomination of desolation spreads itself everywhere. Led by Freemasonry, the lodges muster their forces against the Catholic Church; but the man who will speak out against it is a "fanatic." I tell you it is certain that hard blows must be struck against secretism in every shape and form. There cannot be compromise any longer with this deadly thing, this sneaking serpent that has locked its coils about America. A few years longer and the Catholic Church will not be able to breathe. The conditions in Mexico at the present time will surely be duplicated here. There will be a violent persecution of the Catholic Church in the U. S., I predict, within the next twenty-five years. Then, maybe, those who think they are doing so much for the Catholic cause when they meet together and fraternize with the Freemasons will wake up!

A Convert

## Notes and Gleanings

The London *Catholic Herald* describes the farce which is enacted in the appointment of a Protestant Bishop in England. First the Prime Minister selects a new bishop, then the chapter of the Protestant diocese receives intimation from the State that it is free to elect a new bishop and is at the same time told the name of the person chosen by the Premier and whom it is required to elect—under pains and penalties of imprisonment and loss of goods. Then the chapter invokes the Holy Ghost to direct it in its choice and proceeds to choose the man it was told by the State to choose. This sort of sacrilegious mockery is, of course, a nightmare to all religiously-disposed persons, most of all, one would imagine, to those who enact the farce. Such is the fruit of rendering the things of God to Cæsar. Yet it goes on without a protest from generation to generation.

A friend writes: You are mistaken in regard to Leonard Feeney. S. J. He is no longer a scholastic, but was ordained to the priesthood on June 20, 1928, at Weston College, Weston, Mass., and is now finishing his theology. He has written a volume of poems under the title, *In Towns and Little Towns*, and his poem "Angelicus" was printed in *Thought*, a magazine which rarely admits poetry to its pages."

The results of the presidential election, in the opinion of a writer in the *Catholic Charities Review* (Vol. XII, No. 10), "should make us more humble and less boastful. We have had a great amount of spread-eagleism in Catholic work in the United States. We have been too much inclined to measure our spiritual progress on the basis of material progress. The war gave us a new vision of the possibilities of material development. Dioceses have been vying with one another in great money-raising campaigns. One diocese raises \$500,000, a second decides to go it one better by raising

\$1,000,000, and so we have gone along in a neck-breaking competition. We have scarcely had time to think whither all the new development was leading us. Possibly the time may be ripe now for a careful self-examination as to how our religious life is faring in Protestant America." To all of which we heartily say Amen!

Concerning the controversy about C. C. Marshall's book, a writer in the *Commonweal* (Vol. IX, No. 9) makes the following judicious remark: "Mr. Marshall's book on Church and State was, no doubt, written by a man who is constitutionally unable to read himself into the Catholic point of view. But it so happens that he spoke out the doubts and difficulties which beset many minds, and so was in a measure representative. We called him a variety of names. We accused him of misquotation and bad faith. But the point is, we did not reply to his book. What would St. Bernard, whom a recent scholar has restored to his rightful position as the great medieval apostle, have said to such tactics? He whose abiding maxim was to win over the heretic with argument, would have said frankly that such procedure is unworthy of Mother Church, who is the Bride of Truth because she is also the Bride of Christ."

"It is impossible," says a writer in the *Dublin Review* (December, 1928), "for a Catholic to read the evidence set forth in this volume [*The Reunion of the Churches. A Study of Leibniz and his Great Attempt*, by Dr. G. T. Jordan, London] without feeling that Leibniz ought to have joined the Church, and that, whatever provocation Catholic intolerance may have given, he definitely took the wrong turn, drifting, as we see from his later utterances, towards a vague undenominational religion which could end only in the rationalism of the *Aufklärung* . . . . The *Systema Theologicum* is almost entirely Catholic . . . . That its author failed to follow his own light,

## THE ECHO

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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then so clear, is the tragedy of his life, the more tragic that it is the tragedy of the noble soul which these pages reveal."

---

Evidently there is still considerable soreness among Catholics, especially in the East, over the result of the recent election. Sarcastic suggestions are made to Mr. Hoover about his cabinet and about the inaugural parade. "This," says the *True Voice*, "shows very poor judgment on the part of the sarcastic ones. They are putting themselves in the same class with those who are attacking the Church. By their bitterness they are doing harm to religion."

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There is a story told of John D. Rockefeller, which illustrates how little some of those who talk about the distribution of wealth know about the subject. It seems that Mr. Rockefeller was bothered by a correspondent who urged him again and again to divide his wealth with his fellow-citizens. At last, he got impatient and wrote: "Dear Sir,—Enclosed find check for one dollar and seventy-five cents, your share of my wealth. (Signed) John D. Rockefeller."

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How prohibition works in some parts of the country is told in *Plain Talk* for January by Charles U. Becker, Secretary of State of Missouri, who relates an incident that happened in his community as follows: "The man who manufactured the best corn liquor in his county and who, therefore, had the heaviest trade and was the most popular citizen, made the distressing discovery one day that his still was about worn out. Not caring to spend his own money for a new 'worm' when he could avoid it, he went to the county prosecuting attorney, who had authority to pay \$200 reward for each still confiscated, turned in his old still, got the money and bought a new one. He is now making more and better whiskey and is thinking favorably of running for the legislature."

Recently the Rev. G. Shaughnessy declared that "millions of devout, practising Catholics are not enrolled on any parish census list," and that the total Church membership figures for the United States should be given as "about 25,000,000." This, says a writer in the *Commonweal* (IX, 9), "is comforting news, but it is difficult to see how Father Shaughnessy can be sure about it. His figures are nearly a fifth larger than the Catholic Directory compilation, which in turn is considerably higher than the Federal government report. But after all there is some comfort in the reflection that Catholics in this country do really constitute a 'countless' throng."

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Volumes might be written in condemnation of "companionate marriage," and yet be less effective than this: A friend explained the thing to an old colored gentleman and waited for his reaction. The dusky philosopher after a moment's pause remarked: "It seems to me dat youse white people is gettin' mo' and mo' like de low down class among our cullud folks."—*The Witness*, Vol. VIII, No. 43.

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The late Henry Adams, when reproached for wasting his time editing the *North American Review*, which then had only 500 circulation, answered that he thought it reached the right 500, and if a man gets his idea to the right 500, it will reach the 50,000,000.

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It is difficult to point out evils without being called a preacher or a pessimist; and both preacher and pessimist are disliked in these days; the preacher on Sundays and the pessimist always.

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No man can pursue a worthy object steadily and persistently with all the powers of his soul and body, and make a failure of life.

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The martyrs of modern times are mostly martyrs to indigestion.—G. K. Chesterton.

## Current Literature

—In *Alfarabi's Philosophy and its Influence on Scholasticism*, the Rev. Fr. Robert Hamui, O. F. M., gives us a brief but interesting account of the thought of a prominent Arabian thinker of the tenth century. We see in him the characteristic tenets of the Arabian Peripatetics: Neoplatonic emanationism, unity of active intellect, doubt or denial of immortality; but we also see surprising anticipations of later scholastic thought, *e. g.*, three of the arguments for the existence of God that have generally been considered the special contribution of St. Thomas. The author has studied Alfarabi in the original Arabic and promises a study of Avicenna next. Much light remains to be shed on the influence of the Arabian Aristotelians on Scholasticism, especially as to their positive contributions, and also on the Aristotelian sources of these Arabians. The vastness of the range and synthesis of the great Scholastics is becoming more evident every day. (Sydney, Australia: Pelligrini & Co.)—V. M.

—We feel that the American publishers have made no mistake in presenting us with *The Roman Mass*, a translation by the Rev. Joseph Howard from the French of Pierre Maranget. Setting aside those allegorical explanations of prayers and ceremonies which are still too common, the author finds the only adequate explanation of the parts of the Mass in their origin and historical development. He dwells at length on the spirit and structure of the classical Collects of the older Masses. He treats the antiphonal parts of the Mass in the light of their musical setting and their original purpose as accompaniments of the processions within the Mass. He passes over the Offertory prayers and dwells at length on the Canon, which is a venerable relic of the early centuries and reflects the liturgical spirit of the Church more forcibly than the comparatively modern Offertory prayers. Emphasis is placed upon the fact that the Consecration is not merely a

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 Kohlsaat, H. H. From McKinley to Harding: Personal Recollections of Our Presidents. N. Y., 1923. \$2.50.  
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 Chetwood, Thos. B. (S.J.). God and Creation. A Textbook of Apologetics for Colleges and Universities. N. Y., 1928. \$2.  
 Gloden, M. C. The Sisters of St. Francis of the Holy Family (Dubuque, Ia.) Illustrated. xxi & 278 pp. 8vo. St. Louis, 1928. \$2.  
 Benson, R. H. Lourdes. London, 1921. 75 cts.  
 Scott, M. J. (S.J.) The Credentials of Christianity. N. Y., 1920. \$1.  
 Le Roy, A. Credo: A Short Exposition of Catholic Belief. Tr. by E. Leahy. N. Y., 1920. \$1.  
 Mausbach, Jos. Grundzüge der kath. Apologetik, 3rd ed. Münster i. W., 1921. \$1.  
 Többe, Wm. Die Stellung des des Hl. Thomas zur unbefleckten Empfängnis. Münster i. W., 1892. \$1.  
 Miriam Teresa, Sr. Greater Perfection. Spiritual Conferences. N. Y., 1928. \$1.50.  
 Easton, B. S. (Prot.) The Gospel Before the Gospels. N. Y., 1928. \$1.25.  
 Pohle-Preuss. Grace: Actual and Habitual. 5th ed. St. Louis, 1924. \$2.  
 Gonzaga, Sr. M. Christ in Type and Prophecy. Bible and Catechism Combined. St. L., 1928. \$2.  
 Chapman, M. A. The Prayer of Faith. Sermon Outlines for the Sundays of the Year. St. L., 1928. \$1.50.  
 Husslein, J. (S.J.) The Reign of Christ, Immortal King of Ages. N. Y., 1928. \$1.50.

THE FORTNIGHTLY REVIEW

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liturgical narrative, but "an *act*," the very heart of the sacrificial *action*. Although he apparently does not wish to enter into the controversy on the essence of the Mass and its relation to the Last Supper and to the Cross, the author seems to lean towards the opinion of Fr. De la Taille: "We who make an oblation *after* the passion, give to God a victim already once and for all immolated in the past, and who, being immortal, remains in glory in the state of a victim, a victim accepted by God finally and irrevocably" (p. 41). While the volume is a small one (less than 100 16mo pages) it contains a wealth of positive information and an interpretation of the Holy Sacrifice that deserves to become more popular. (Sheed and Ward and B. Herder Book Co.)—M. B. H.

—Course IV of Dr. John M. Cooper's *Religion Outlines for Colleges* (Course III, which will include apologetics, has been deferred in order to give it another year's trial in the classroom), is subtitled "Life Problems" and deals with the practical moral and religious life of the student while at school and during the years immediately following. The course, as outlined in the present volume, has been built up almost entirely around problems proposed by Dr. Cooper's own students, and represents an attempt to deal with about a thousand questions that have been presented in writing to the author and his colleagues by Catholic college students, male and female. Among the problems dealt with are: fostering faith, practicing broad-mindedness, keeping life motives high, choosing one's life-work, choosing a life-mate, courting, entering wedlock, living in wedlock, playing the parent's part, taking care of health, capitalizing leisure time. There is an appendix on mixed marriages. Dr. Cooper's method is cautious and up-to-date, and his attitude on all problems discussed thoroughly Catholic. Course IV of the *Religion Outlines*, like Courses I and II, can be cordially recommended as a big improvement over similar books

hitherto in use in our Catholic colleges. (Washington, D. C.: The Catholic Education Press, 1326 Quincy St., Brookland Sta.)

—*The Canonical Status of the Orientals in the United States*, by the Rev. J. A. Duskie, is a doctoral dissertation submitted to the faculty of Canon Law of the Catholic University of America. The preliminary chapters are devoted to introductory matter not immediately connected with the theme: the history of the foundation and struggle of Catholicity in the Orient, explanation of the terms "liturgy" and "rite," and on account of the constant solicitude of the Holy See to protect and promote the liturgy and discipline of the Uniate Eastern Churches. Chapters V to XII contain much laboriously gleaned information about the canonical status of members of Oriental Churches in relation to the discipline of the Latin Church. The rites mainly involved are those of Baptism, Confirmation, the Holy Eucharist, Penance, Extreme Unction, and Marriage. The treatise is well documented and will be read with interest and profit by those who come in contact with Catholics of the Oriental rites in this country. (Catholic University of America Canon Law Studies, No. 48; Catholic University, Washington, D. C.)

—In No. 8 of "Franciscan Studies" Fr. Claude L. Vogel, O. M. Cap., tells the story of *The Capuchins in French Louisiana* (1722-1766). The missionary activities of the Capuchins of the province of Champagne in French Louisiana form an important chapter in the church history of the South. Shea's account is "loosely strung together, inaccurate, and lacking the most essential documentary evidence." The story, as painstakingly evolved by Fr. Claude from the documents of the time, differs widely from that given in current histories. The mission of these Fathers was hard, and they received little or no encouragement. Their controversy with the Jesuits also had a share in retarding the mission. It is a disedifying controversy, and Fr.

Claude deserves credit for reporting the facts as he found them. His rule, as stated on the last page of this interesting and important monograph, is that "the proper attitude of the Catholic historian is not only to refrain from distorting historical facts, but to tell historical truth—the whole truth—when its recital contributes to a better understanding of the situation. Church history is not necessarily a panegyric. The narration of disedifying and even scandalous conduct on the part of human agencies in the Church will certainly not overshadow her divinity, but bring it into bolder relief." (New York: Joseph F. Wagner, Inc.)

—At the suggestion of Fr. Cuthbert Lattey, S. J., the Benedictine nun of Stanbrook to whom we are indebted for the translation of St. Teresa's writings, has rendered the *Spiritual Exercises* of St. Ignatius from the original Spanish as literally as possible into English. The task was a difficult one on account of the peculiar style of the Exercises, and the result will surprise many who will take up *The Spiritual Exercises of St. Ignatius Literally Translated from the Original Spanish*, and edited by Fr. Lattey. The booklet has a frontispiece of "La Santa Cueva," the Cave of St. Ignatius at Manresa, in which the *Spiritual Exercises* were written and in which there is now a chapel. (B. Herder Book Co.)

—Father Talbot, S. J., the literary editor of *America*, has gathered a series of essays on novels which were published some time ago in that Jesuit weekly, and given them to the public in a book which he calls *Fiction by its Makers*. Such well-known authors as Kathleen Norris, René Bazin, Compton Mackenzie, and others contribute to make the book an interesting and instructive one. "Because there are Catholic novelists of rare power abroad in our midst," says the editor in his introduction, "and because their craft is significant, this series of essays was projected." (The America Press).—C. J. Q.

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*History of the Archdiocese of St. Louis.* By Rev. John Rothensteiner, Archivist of the Catholic Historical Society of St. Louis. Volume II, containing Part III. xiii & 840 pp. 8vo. Press of Blackwell Wielandy Co. Price of the complete work, 2 vols., \$10 net.

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### A SPRINKLE OF SPICE

Remember the kettle—though up to its neck in hot water, it continues to sing.

Our memory goes back to the time when, if a girl had gone along the street dressed the way they all dress now, the fire department probably would have been called out.—Bob Ryder in the *Ohio State Journal*.

A St. Louis inventor sold a lot of stock in, and made piles of money out of a Sure Roach Killer Company. He could not see very far into the future and later he and his companions had an awful time with the law. This company, for one dollar, mailed you two small blocks of wood with elaborate instructions to place the roach between the blocks and press them firmly together.

A man drifted into the office of a famous Missouri nursery and applied for a job.

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"Well, I ought to know a lot," replied the job hunter. "I was a clerk in the Senate during three sessions of the Missouri Legislature."

Professor: "You have now been, I understand, twenty-five years in my service, Henry?"

Faithful Domestic (expectantly): "Yes, sir."

Professor (impressively): "Well, as a reward for your faithful service I have decided to name after you my newest species of beetle."

A Husband—Hi, Bill. How's your wife?

Another Husband—I don't know, but I see by the society papers that she will be home in March.

The maker of mixed metaphors and misfit allusions has never excelled a member of the Cleveland School Board, to whom the following is attributed: "Friendship, boys and girls, is a thing to be cultivated and practised by us all. Read and ponder the stories of the great friendships of sacred and profane history. Take them for your models—David and Jonathan, Damon and Pythias, and Seylla and Charybdis."

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# The Fortnightly Review

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February 15, 1929

## Miss Repplier's "Père Marquette"

A Review and a Refutation by the Rev. Francis Borgia Steck, O.F.M., Ph.D.  
Quincy College, Quincy, Ill.

Few books, probably, have been written and recommended for so definite a purpose as *Père Marquette* (Doubleday, Doran & Company, New York, 1929), the work of Miss Agnes Repplier and the selection of the Catholic Book-a-Month Club for January. It is my opinion that, only for the recent appearance of my critical study, *The Jolliet-Marquette Expedition, 1673*, and the effect it is bound to exert on such as are open to conviction, Miss Repplier would not have left the field in which she has labored so long and deserved so well of Catholic letters, and attempted something for which she is evidently not fitted either by training or temperament; and the members of the above-mentioned club would not have been treated to a book that reflects little credit on Catholic American scholarship. I deeply regret the necessity of castigating one to whom, on account of her advanced age and undoubted merit, I should prefer to pay the tribute of reverent silence. But her biography involves the sacred cause of historical truth and casts unfounded suspicion not merely on my sincerity, but also on the reliability of what I have written concerning the expedition of 1673. Having devoted years of intensive study to the history of this event, I may be presumed to know a little more about it than Miss Repplier who, according to Father Talbot, S.J., has in *Père Marquette* made "her first attempt in the field of biography."

### I. The Work as a Whole

Let me begin with correcting some errors and inaccuracies and exposing some misrepresentations and suppressions of a general nature.

1. *Errors and Inaccuracies.*—The corpse of De Soto was not "fastened and weighted in a hollow tree" (p. 12). An eye-witness of that event, the Gentleman of Elvas, with whose narrative Miss Repplier seems to be familiar, writes that "among the shawls that enshrouded it having cast abundance of sand," they consigned it to the waters of the Mississippi. This Elvas narrative was published in 1557, and it contains a description of the Mississippi flood as it appeared at the mouth of the Arkansas River in March and April, 1543. Hence it is an error to say that "the description . . . was not written until forty years after the event" (p. 13). Neither had the flood left "a vivid and permanent" impression "upon La Vega's mind" (p. 13). The reason is because at the time, far away in Peru, La Vega was a three-year-old babe. Coronado would object to the surname "Vasa" (p. 13 and Index) and insist on the correct form "Vasquez." As usual, "the finding of gold" is said to have been "an obsession with the Spaniards" (p. 14). It matters little to Miss Repplier that reliable and fair-minded historians have discarded the hoary myth and hold with Lummis that the quest of gold "is not a Spanish copyright,—the

trait is common to all mankind" (*The Spanish Pioneers*, p. 182). But Miss Repplier seems to have a penchant for myths. "The great and cruel Spaniards," she asserts, "reaped the harvest of hate that they sowed," whereas "the Frenchman, La Salle, was defeated by circumstances" (p. 253). The myth of Spanish thirst for blood is often as convenient to writers as the myth of Spanish greed for gold. What a striking contrast, for instance, in the above statements of Miss Repplier! But alas! how much of its effectiveness would be lost if she had added that, when the assassin's bullet felled La Salle, he too "reaped the harvest of hate" he had sowed in the hearts not of uncivilized Indians but of his own supposedly civilized followers, and especially of the French naval commander Beaujeu.

"Since 1611," we are told, "the Jesuits had labored in that arduous field [New France], and since 1632 they had established a chain of missions stretching from Quebec to the Great Lakes" (p. 23). Let me ask, what took place between 1611 and 1632? Were the Jesuits laboring in New France during all of those twenty-one years? That is what the reader will wrongly infer from the statement as it stands. Just as misleading is the statement: "As Père Allouez had grown old, feeble, and a trifle discouraged in the exercise of his calling, Père Marquette, who was young, healthy, and brimming over with zeal, was chosen to succeed him in this farthest outpost of French trade" (p. 73), namely, at the western extremity of Lake Superior. Why not tell the reader that Father Allouez was sent down to Green Bay for the purpose of opening new missions? But no; from this fact the reader might correctly infer that the missionary, then only fifty years of age, could not have been so "feeble" and "discouraged" after all in the work he had pursued so successfully at Lake Superior and which he had now to relinquish into the hands of Father Marquette and exchange for an entirely uncultivated field. Father

Hennepin may have really "learned the art of embroidering a narrative" (p. 104) from the sailors of Calais and Dunkirk. Did Miss Repplier learn the art from Father Hennepin? Father Hennepin, by the way, was not "a priest of the Recollet order" (p. 33), because no such order ever existed. He was a priest of the Franciscan order, as is correctly stated elsewhere (p. 104 and Index) in the volume. "Père Marquette," we are told, "had originally christened the Mississippi 'Rivière de la Conception'" (p. 191). Why not say that, according to the narrative which has come down to us, he *promised* to give the river that name, and then add that a few months later he either had forgotten his promise or changed his mind, and called the river by its Indian name? That is saying it all and saying it correctly. Father St. Cosme (not Cosmé) was a priest of the Seminary of Quebec and not a Jesuit (p. 160 and Index). Again, Fathers Dollier and Galinée were not "Récollet priests" (p. 220 and Index), but Sulpicians, as is elsewhere (pp. 68, 71) stated correctly. It is a mistake to write the name of Jolliet with one *l*, as is done throughout the volume. He himself always spelled it with double *l*, and he must have known how to spell his own name.

2. *Misrepresentations and Suppressions*.—Errors and inaccuracies may be the result of an insufficient acquaintance with a subject. Not so, however, misrepresentations and suppressions. A true scholar may be ignorant of many things, but he is never dominated by prejudice in the pursuits of scholarship. He searches for the truth with both eyes wide open—carefully examining every nook and corner for facts and figures and fearlessly facing every issue—even if it exposes him to the danger of finding what is distasteful to himself and "revolutionary" in the eyes of others. Had Miss Repplier approached and pursued her subject with this fundamental and indispensable qualification of a true scholar, it would not now be necessary for me to

brand her product as unreliable. Two well-known methods used by would-be historians are the so-called *suggestio falsi* and *suppressio veri*. Miss Repplier in her *Père Marquette* lays herself open to the charge of using both these methods.

To prepare the reader for her later defense of Father Marquette's leadership in the expedition of 1673, she finds it convenient, for instance, on the strength of his spurious narrative, to have him report "that he had seen several women who bore the marks of their misconduct" (p. 40), although the same thing in practically the same terms is reported by Jolliet and is contained in a document that is unquestionably authentic. (See *The Jolliet-Marquette Expedition, 1673*, p. 176—to be cited hereafter as *J.M.E.*) It seems to have suited her purpose quite as well to refrain from telling the reader what Father Allouez, while missionary at Lake Superior before the arrival there of Father Marquette, had learned from the Indians concerning the "Great Water" in the West; namely, that it was a river and not a sea; that its name was "Messipi"; that it flowed from north to south; that the country of the Illinois Indians, from whom he learned most of these facts, lay sixty leagues to the south and on the other side of the river; that, as he thought, the river emptied "into the sea somewhere near Virginia;" that he was deeply interested in the Illinois Indians; that he carefully studied their language; and that he later wrote a prayerbook in that language and gave it to Father Marquette. Facts of this kind Miss Repplier suppresses, though they are far more relevant to a true biography of Father Marquette than some of the more or less interesting matter with which her volume is padded. (See chapters VI, XII, XIV.) The presentation of these facts might lead the reader to think that Father Allouez was a very zealous and successful missionary. With this thought in his mind, the reader might begin to compare the two missionaries; and, who knows? after look-

ing deeper into the matter, he might arrive at the conclusion that much of the credit given to Father Marquette really belongs to Father Allouez. Miss Repplier finds it advisable to suppress all such pertinent facts and to say that Father Allouez left his mission and Indians at Lake Superior because he "had grown old, feeble, and a trifle discouraged" (p. 73)—a statement for which Miss Repplier does not produce the slightest evidence from any reliable source.

Let us now turn our attention to some general statements of hers concerning the reputed authorship of the narrative of the 1673 expedition. Here, too, the reader must be properly prepared for her onslaught against me in a later chapter of her book. To lead the reader to believe that it was Father Marquette who wrote the narrative, she assures him that Father Marquette was "a faithful correspondent," even "when there was nothing in particular to relate" (p. 261-262.) Does Miss Repplier not know from her reading of the *Jesuit Relations* that Father Marquette for the year 1671 transmitted no report at all concerning his mission? (See *Jesuit Relations*, Thwaites ed., Vol. 56.) Similarly, she says that "the letters, the narrative of the Mississippi voyage, and the last journal are very much alike" (p. 286). Alike in what? Merely in that they neither "reveal the grace of authorship" nor "show the faintest trace of humor"? Why stress this wholly negative likeness, granted that it is a fact, and neglect to mention the positive and essential difference between the narrative and the journal? Miss Repplier certainly knows that the former is a connected and unbroken account of the 1673 expedition, while the latter is a record of Father Marquette's second voyage to the Illinois country in the form of daily entries. Did she desire to cover up this essential difference in form and content by referring only to the unimportant likeness in style? The vagueness and defectiveness of the narrative she explains by saying that,



"like all journals that ever were written, it is disposed to be mute whenever our curiosity is aroused" (p. 125). Miss Repplier must not have read very many missionary journals if such is her impression. Finally, to fix it firmly in the mind of her reader that the narrative must have been written by Father Marquette, she flies in the face of facts and states that in the narrative "much space was given by the missionary to the possible conversion of the Indians, the Illinois Indians especially" (p. 187). Either Miss Repplier never read the narrative or she refuses to say what she found in it.

Quite as indicative of what she intends regarding the authorship of the narrative is the fact that, whenever she speaks of Jolliet's having lost his papers in Lachine Rapids (pp. 109, 129, 189, 190), she consistently avoids mentioning that he left a copy of these papers with Father Marquette. Thus she writes: "It is impossible to read Père Marquette's narrative (Jolliet's was unhappily lost in the swollen waters of the St. Lawrence)\* without a pleasant realization" etc. (p. 190). The existence of the copy of what Jolliet so "unhappily lost" is not even hinted at, while the mention of the loss itself within parentheses wins confidence by implying zeal for accuracy and completeness. Again, we read that "it is a thousand pities his [Jolliet's] papers were lost, for they would have bravely supplemented Père Marquette's diary" (p. 129). In her deep sympathy for Jolliet she forgets to point out, even parenthetically, the possibility of retrieving his loss by getting the copy from Father Marquette. The same suppression of this eminently vital fact Miss Repplier is guilty of when she tells of Jolliet's mishap more fully (p. 189), although immediately after she quotes from the very document on which our information of the existence and whereabouts of the copy is based; namely, from the Relation and letter he sent to Monsignor de Laval on October 10, 1674. Then, on the very next page, follows the statement that "the

loss of Jolliet's papers was a terrible calamity to him, and a very real misfortune for the French colonial government. His was the official report, and doubtless more detailed than Père Marquette's. Lacking it, the missionary's journal became of supreme importance" (p. 190). Why does Miss Repplier not mention the fact that at the time a copy of Jolliet's papers was safe and sound with Father Marquette at Green Bay? Does she fear that the reader will not regard the loss of Jolliet's original papers as such "a terrible calamity" and "misfortune" after all, since it could be so easily repaired? Is she afraid the reader will become inquisitive and ask what happened to the copy? Such reflection and curiosity on the part of the reader would be embarrassing, no doubt. Accordingly, she suppresses every reference to the existing copy. Only once is it slightly adverted to, but then merely as a part of "an ingenious theory" proposed by me to determine the authorship of the narrative (p. 262). Facts are stubborn things, and no amount of suppression on the part of Miss Repplier can do away with the facts that a copy of Jolliet's lost papers existed at the time, that this copy was in the hands of Father Marquette, and that both these facts were known to Father Dablon and to Jolliet.

At this point, let me digress for a moment to ask a question which to some may seem prompted by personal pique, but which is inspired merely by natural curiosity. Why does Miss Repplier throughout her volume, which is evidently intended in great measure as a refutation of my own, so studiously avoid mentioning the title of my work? She quotes and misquotes from it *ad libitum*, though from her sparing use of quotation marks no one unfamiliar with *The Jolliet-Marquette Expedition, 1673* will be any wiser for it. She refers to it expressly seven times (pp. 9, 197, 204, 206, 259, 260, 261) and devotes pages 197-208 and 258-264 (approximately 4000 words) to the controversy stirred up by it. But not once

does she let the reader know the true character and the exact title of my work. She calls it "a lengthy treatise on the discovery and rediscovery of the Mississippi" (p. 9-10). Merely "a lengthy treatise"? She admits that it is "by far the most exhaustive study of the subject which has yet been published" (p. 197). A study of what "subject"? Merely of the questions as to whether the French expedition of 1673 was really a discovery and whether its leader was Father Marquette? From these ambiguous and misleading references her readers are likely to imagine that my work is a sort of controversial tract, published perhaps serially, in some magazine or newspaper. Now, let me ask, what is the purpose of all this? Is my book so damaging to Miss Repplier's pet theories that she is apprehensive some of her readers might secure a copy and find out the truth? Or is she unwilling to give me, what common courtesy would not have denied me, a little gratuitous advertising? In the first case, she betrays a lack of scholarship; in the second, a want of sportsmanship. Perhaps this omission will appear as a mere trifle in the eyes of one who is so wholly prepossessed with her purpose of bolstering Father Marquette as the discoverer of the Mississippi, the leader of the expedition of 1673, and the author of the narrative of that expedition. On these three problems, specifically discussed in my volume (pp. 192-310), she feels it her duty to cross swords with me, formally and publicly. I feel equally bound to accept the challenge, even at the risk of seeming unchivalrous. For nothing less is at stake than truth; and defense of truth can never reflect dishonor on the defender.

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\* The parentheses are Miss Repplier's, not mine.

(To be continued)

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When we look at the moving picture of the Church's history, we find that one persecution resembles every other, and the same flimsy excuses are repeated from century to century.

### The New Du Cange

Work in connexion with the projected new edition of Du Cange's Dictionary of Medieval Latin has been going on in Great Britain and the United States since 1924. Voluntary collaborators in both countries have undertaken to read printed books by British authors written in Latin, and to record their departures from classical usage, both in vocabulary and grammar, by means of full quotations on slips of uniform size and plan.

Thanks to their efforts, the British Academy has now about 90,000 such slips for the period 1066-1600 sorted alphabetically. For the earlier period, c. 800-1066, the work (except sorting) is almost completed. A list of about 1,100 words with their English equivalents is being compiled from the slips collected for the later period; and it is proposed soon to issue this as cheaply as possible as a guide to the state of the collection and an incentive to its completion.

More voluntary workers are needed. The qualifications of most value are: (1) leisure, or, more strictly speaking, a desire for occupation; (2) a competent knowledge of classical Latin. Familiarity with medieval texts should not be allowed to blind readers to departures from classical usage such as it is desired to note.

The British Committees warmly invite all who have the two qualifications mentioned to communicate with Prof. J. H. Baxter, 71, South Street, St. Andrews, if their interests lie in the earlier period; if in the later period, with Charles Johnson, Public Record Office, London, W. C. 2. The Committee's American representative is Prof. J. F. Willard, 1101 Aurora Avenue, Boulder, Colo.

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Sands & Co., of Edinburgh and London, announce that they have acquired the right of translating the famous French "*Bibliothèque Catholique des Sciences Religieuses*" and that the first eight volumes will appear in English this year.

### Co-Education and the Holy See

The *Central-Blatt and Social Justice* for January calls attention to a strange misrepresentation of fact, coupled with evidence of an attitude at variance with the Holy Father's opinion, which occurs in an article recently issued by the N. C. W. C. Bureau of Education. One Catholic weekly printed it under a full-page streamer headline, reading: "Co-education Strong in Catholic High Schools," while a subtitle declared: "Only two dioceses without it, survey shows." The article, dealing with "statistics on Catholic educational institutions of secondary education," announces, with something akin to gratification that "of the total of 1,950 Catholic high schools reported from the various dioceses of the country in the data studied, 1,050, or more than half, were co-educational institutions." A further announcement in the same strain says: "The Dioceses of Hartford and Sacramento were the only ones reporting no co-educational Catholic secondary schools at all."

Uncritical reading, influenced by the headlines, would create a wrong impression. For the article itself declares: "Sixty-three per cent of all the students in Catholic high schools were in secondary schools conducted exclusively for either boys or girls."

Headlines and manner of presentation suggest co-education as something desirable, which should be introduced as generally and speedily as possible. But that is far from the attitude of the Holy See. Only recently Pope Pius XI expressed himself unequivocally on this matter, when the Papal Secretary of State, Cardinal Gasparri, addressed a letter, to Bishop Gross, of Leitmeritz, Czecho-Slovakia, on the occasion of the twenty-fifth anniversary of the founding of the Catholic Women's Union of that diocese. In this letter, dated Aug. 13, 1928, His Holiness praises this organization for its numerous endeavors, including the promotion of piety, modesty, charity, "and particularly faith and good morals in the bringing up of their children, especially by warding

off the dangers arising from so-called co-education." Moreover, the document declares, the Holy Father had been pleased to "learn that the officers of the Union have, entirely in accord with the will of the bishops, correctly interpreted the intention of the Holy Father concerning segregation of the sexes within the organizations; so that the sexes are gathered into separate units, the while in all things the bond of union and co-operation in Catholic Action are observed."

Even "within the organizations," that is Catholic organizations, the Holy Father wishes segregation to be observed. Yet readers of American Catholic newspapers are given the impression that Catholics should consider co-education as something praiseworthy. It is, indeed, desirable that the members of the Apostleship of Prayer should pray according to the General Intention for January, blessed by His Holiness, for "Respect for and Docility Toward Papal Directions,"—which is probably the correct version of the intention, whereas the English leaflets render it as vaguely as possible in the words: "Loyalty to the Vicar of Christ."

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When children can hardly await the next number of a paper, the publication must certainly be worth while. This is the experience which I have had with the *Schoolmate*, the excellent juvenile weekly edited especially for children in the grades, by Father J. B. Henken, of Albers, Ill. He is doing a service of real value for Catholic teachers, parents and pupils by devoting himself to this laudable and very practical form of the apostolate of the press. The *Schoolmate* ought to be in the hands of all our pupils from the third grade up. It has distinct educational value. The information conveyed by its bright and breezy paragraphs is useful and practical and the puzzles are a source of entertainment to young and old. The little magazine is published by Mr. Joseph Buechler, 332 West Main Street, Belleville, Ill.—A.M.

## The Pay-as-You-Enter Church

By Denis A. McCarthy, LL.D., Boston, Mass.

Looking over some former issues of the FORTNIGHTLY REVIEW the other evening I came across a quotation from an article in the *Homiletic and Pastoral Review*, written by Monsignor Belford, in which certain business methods as introduced into the maintenance of churches are criticized. The Monsignor does not like to see a church run like a theatre or a pay-as-you-enter car, and he thinks the laity do not like it either.

His article reminded me that to the laity in this part of the world, the pay-as-you-enter system of contributing to the upkeep of churches is very familiar. When a friend from another part of the country accompanied me recently to Mass and expressed surprise at the system, the surprise was just as great on my part that he should find it surprising. He said:

"The idea of having a man inside the door to take your money just as you enter the house of God to fulfil a duty to which you are bound under pain of mortal sin!"

I replied: "The idea of your saying, 'the idea'! This is so common hereabouts that nobody minds it. Nobody gets excited about it. Nobody is disedified. At least nobody makes any objection. Every one seems to accept it as being the easiest, most equitable, and above all the most efficient way of taking up the necessary weekly collection for the upkeep of the church.

"But," said he, "it is just like entering the movies!"

"Even so," I replied. "Can't we borrow a good idea from the movies? But indeed this system here preceded the movies. It is a substitute for the pew rent-system now obsolescent. We lay down our dime at the entrance. Then it is over and done with. We think no more about money during Mass. We are free to devote our attention to the great Act of Worship."

"But," said he, "you *do* think some more about money, for there is a collection at the offertory, too. Why

could not the two collections be combined into one, and give up the pay-as-you-enter business?"

"That," I replied, "is something else again. The collection taken up at the offertory used to be called in my younger days the 'penny collection,' and we had an idea that it was intended for the poor of the parish. I notice now that an effort is being made to raise it to a nickel collection. This should have been done long ago. The copper cent is no longer the most pious of coins. The nickel is supposed to come to church too. As to your question, why could not the two collections be combined, I confess that is one of the things I never thought about. Perhaps nobody else did. At any rate I have never heard it suggested before. It would, I grant, be a labor-saving device, at any rate, if nothing else. But I understand that it is on the dime-at-the-door that the main reliance is placed for the support of the church and rectory. What difference does it make when you give your offering, as long as you give it?"

"All very well," remarked my friend, "but suppose you don't happen to have a dime, or two nickels?"

"Then," I answered, "the man at the money-table readily makes the change for you."

"But," he persisted, "you know what I mean. Suppose you are so poor as not to have any money. Suppose you can not afford ten cents when going to Mass?"

"That supposition," was my reply, "is rather far-fetched in these days of unprecedented prosperity. There are very, very few who cannot muster up a dime to offer at the door when coming to Mass. Look at the readiness with which money is found for the movies. The poorest manage to get money for amusements. Why not for Mass?"

"I know all about that prosperity argument," said my friend. "I heard

a lot about it during the recent presidential election. But all the same there must be *some* good Catholics in every parish who, at some time or other, find that even a dime is not easily procurable, especially in large families. The St. Vincent de Paul conferences know of them. They are not difficult to find in the average parish. How about such people? Are they not distressed by this system of demanding a dime-at-the-door?"

"If you will persist in supposing such an extreme case," I replied, "I suppose such poor people may slip by without paying."

"But isn't this 'slipping by' a humiliation for such poor people?"

"Maybe it is," said I; "but, after all, it is only one of the many humiliations which people without means must necessarily endure. Suppose the offering was taken up during the Mass, would the poor not be humiliated then also, if they had nothing to give? At every turn the lack of money for this, that or the other thing is a humiliation. The humiliation of going to Mass without the customary offering at the door is only another addition to their burden. 'The fear of the poor is their poverty,' according to Proverbs. If taken in the proper spirit, these humiliations are, after all, only for their good."

At this my friend became almost speechless. When he had recovered himself he said:

"If I did not know you so well, I would say that you were a hard-hearted, hypocritical rascal."

"Thanks for the compliment," I said, "but what can you mean?"

"You know very well," he retorted. "The idea of your pretending that it makes for the spiritual welfare of poor people to have such humiliations thrust upon them at the very door of a building dedicated to One who loved the poor. You know as well as I do that the Church is the church of the poor. There He dwells who is their only hope and consolation. Shall a money consideration, no matter how small, be

raised up against the free entrance of such people into His holy presence? Christ was born in poverty, and one of the things most constantly preached in the Catholic Church is that Christ so loved the poor that He deliberately chose to be poor, in order to be like them. One of the signs of His presence on the earth was that 'the poor had the gospel preached to them.' But if through the sensitiveness of poverty (and poverty is in many cases very sensitive, easily affronted and affrighted), if through this feeling of shame poor people are kept from Mass, or are discouraged from entering freely and joyfully into the presence of their Master and Comforter, into the house of Him who said, 'Come unto me all you who labor and are heavily laden,' have we not reversed the very spirit of the gospel?"

"My friend," said I, "you take this matter too seriously and too one-sidedly. Churches do not grow of themselves, as of course you know. They must be built and supported. Schools and convents, likewise, must be erected and maintained. All this costs money. There are poor in every parish, it is true, but there are also in every parish quite a number of backsliders. I have heard them somewhat inelegantly, but truly, called 'penny-pinchers' and 'slackers.' These people must be faced by a system which is as efficient as possible. If any loophole is left, they will escape through it. The pastor, no matter how spiritually-minded, must assume a business attitude and put into operation business methods of getting money in order to make such people do their share."

"And must we turn the church into a business concern," exclaimed my friend, "because of the difficulty of getting money out of those who are bound to circumvent, no matter what method is tried, since that is their game? What about the generous ones in the parish, the people who are doing their best without much urging? Are not *their* feelings to be considered? For it is they and not the 'pikers'

who are hurt by every hard-boiled business device for the collection of money. And the poor. Should not they be given a thought in all this hard and fast insistence on the nickel-in-the-box and the dime-at-the-door?"

"The pastor of a parish is like the editor of a paper—especially of a Catholic paper," said I. "No matter what policy he pursues, there will always be those who feel they could do it much better themselves. Of course, we laymen know that priests are only human. We reverence our pastors, but we know that not every pastor is as tactful as he might be. Some do not acquire easily the faculty of getting along well with people and winning their co-operation. They find it necessary to stress overmuch the duty of giving in order to have the least progress made. Others seem to get things done without an effort. Money, which in some churches is easily the most talked about subject, sometimes even infringing upon the time which should be given to the gospel, is in others a mere incident. The people appear to give without any extra admonitions. Returning to your pet aversion, I should say that the dime-at-the-door system seems to have justified itself, hereabouts at any rate. It is not even discussed any more.

"But it is a wrong idea," said my friend. "One or two authoritative utterances could be cited against it."

"Well now, look here," said I. "Haven't I heard you praising these great eastern dioceses of ours for the activity of their Catholic life, for the number of vocations to the priesthood and the religious orders that develop here, for the numbers and faithfulness of our Catholic people, for the thousand and one things that go to indicate a fervent devotion to Catholic faith and ideals?"

"You surely have," he replied. "I take off my hat to you down-east Catholics for your fearlessness and zeal."

"Well," said I, "it may be that we have worked out here in our dime-at-the-door system the very thing that

suits us best. It may be that the 'pay-as-you-enter-church,' to which you object so strongly, is the very one which best agrees with our condition and temperament. It is possible that, if deprived of this system the Church here would not be half as vigorous as she is. As to those authoritative utterances of which you speak, I have heard something about them; but when once in conversation with a good priest I mentioned them, he smiled and replied: 'The good men who spoke this way never had to run a parish.' And what may be the best system for one parish or diocese may not do at all for another."

But it is hard to convince some people. My friend continued to discuss the question, and I continued to reply, until the hour was very late; but what we said further was, as I remember it now, only a rehash of what we had said already. As far as we two are concerned, it is "unfinished business." But the matter is an interesting one. I should like to have some one else deal with it.

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*The Unknown Sanctuary*, by Aimé Pallière (Bloch Pub. Co.) is the autobiography of a young French Catholic, destined for the priesthood, who instead became a Jewish rabbi in Paris. Pallière was the child of a mixed marriage and seems to have been more or less unbalanced from childhood. He was attracted by the emotional urge of the Salvation Army and spent a brief time in its training school. After other tergiversations he consulted a famous rabbi at Leghorn, who advised him not to break his mother's heart, especially since he could be of greater influence among liberal Christians if he remained nominally what he was. The result was that the young man returned to his home and his studies. But when Modernism was condemned by Pius X and his mother died, Pallière joined the Reformed Jews. His autobiography is an interesting study in religious psychology.

## We Catholics and Our Critics

By the Rev. John Rothensteiner, St. Louis, Mo.

The leading article in the mid-January number of the F. R., entitled "The Unscotched Dragon," undoubtedly struck a responsive chord in many a reader's mind. So it did in mine. We as Catholics are liable to miss, or rather ignore, opportunities for good, whenever they present themselves in an unpleasant form. The article pointed out one of these opportunities we have been missing right along: the criticism offered by more or less well-informed observers on religious conditions obtaining among us, and of the churchmen responsible for them. You refer to the ex-Jesuit E. Boyd Barrett's article in the *American Mercury*; but there are others from Catholic as well as non-Catholic sources. Such a staid publication as Bishop Noll's *Acolyte* is of their number. Now, there are Catholics who consider these manifestations of dissent and dissatisfaction as ominous signs of the times. Others there are who treat them with contempt as futile efforts to disturb the peace of Catholics. Others again agree with you that the really ominous part of the matter consists in this that the criticisms are ignored *in toto* and condemned as lies without the formality even of an examination. Blanket denials, as a rule, do not carry conviction. Hence prejudice and antipathy to the Church are on the increase. But are we to analyze and refute all these charges, no matter how wild and flimsy they may be? Assuredly not. And yet they may be made opportunities for good to the Church and to ourselves in particular. Any attack on the Church, her founder, her institutions, her doctrines, and her head, the Pope, deserves no other answer save Christ's prayer: "Father, forgive them, for they know not what they do!" Divine persons and things do not need our words of defense. What they require is our unhesitating acceptance and uncompromising love. But the membership of the Church, clergy and laity, cannot

claim infallibility in teaching or sinlessness in action, even though the former be derived from infallible sources and the latter from the very fount of holiness, the grace of God. Whilst here a defense is justified and even necessary, this defense must not be conducted at the expense of truth and righteousness. The best and sometimes the only defense that individual Catholics can make for themselves and their fellow-Catholics is to bring their lives into closer union with the divine element in the Church. Criticism of doubtful practices and dangerous tendencies may be a salutary though very unpalatable preventive of some threatening evil. The only difficulty is how to administer it.

It is not considered good form in Catholics to offer advice or warning to a superior. To criticize his opinions or actions is considered scandalous and to refuse submission is anathema. And yet it has been the downfall of many a man that there was no one to tell him the truth. He stood too high for his enemies to reach him effectively, and his friends took pains to save him annoyance. Self-love is ineradicably implanted in the heart of man, and the boundary line between Christian self-love and mere human selfishness is not always clearly defined; yet truth and righteousness are always required.

Now it would seem that by some special providence evil-minded men are permitted to run their brief course in attacking the outward manifestations of church-life, which, being performed and controlled by men, are human and, consequently, subject to error and abuse. Here we of the Church can and ought to learn. "*Fas est et ab hoste doceri.*" As Schiller said: "*Zeigt mir der Freund was ich kann, zeigt mir der Feind was ich soll.*" From our friends we can learn what noble things we are able to accomplish; from our enemies we should learn what faults still cling



to our best endeavors, and what dangerous tendencies have found lodgement in our lives. The Church is the spotless bride of Christ, and not even a suspicion of wrong-doing should be permitted to fall upon her vesture. As we love her, we should not only repel the false charges made against her, but endeavor also to profit by the criticism uttered by her enemies on the conduct of her children, asking ourselves how far they are justified in regard to ourselves, and resolve to save our holy Mother the shame and grief of having undutiful children.

### Classical Education in the Church

In our brief notice of the "Report of the Tenth Annual Meeting of the Franciscan Educational Conference" (F.R. XXXV, 24, p. 483) we promised to return to the subject. We fulfill this promise all the more readily because in the meantime the Report has been brought out in book-form under the appropriate title, *The Classics, a Symposium, with a Preface by Dr. Roy J. Deferrari* (Bruce Publishing Co., Milwaukee, Wisc.) The new title is descriptive of the contents, for the volume is composed of seven carefully prepared papers on various aspects of classical study. All of these papers possess practical value for the student and the teacher in the classroom, and even for the professional student and lover of Greek and Roman antiquities. The leading paper (really a treatise of 163 pages) is a "History of Classical Education in the Church." The author, Rev. Anscar Zawart, O.M.Cap., summarizes a vast amount of historical research. The relation of classical culture to the work and teaching of the early Church is interestingly told. "From a mere historical viewpoint," says the author, "the providential importance of ancient culture for the Christian Church is graphically expressed by the tri-lingual inscription on the Cross of Christ. The works of the Greek writers of the Old Testament books are the earliest classics, as we may well designate them. Recent de-

fenders of the Bible have proven the falsity of the assumption of anti-Christian authors that the sacred sapiential books are developed from Greek and Oriental philosophy. Sporadic resemblances may appear, yet the Biblical texts are the product of an independent mind, divinely inspired." It is well worth while to dwell on this apologetic value of the study of the ancient classics.

In the second section of his paper the author traces the study of the classics in the Early Middle Ages (6th to 10th centuries), analyzing the *Consolatio Philosophiae* of Boethius, describing the work of the schools of Ireland and Gaul, of the Benedictine schools, of the Carolingian schools, etc. The third section is devoted to "the classics in the later Middle Ages." It traces the influence of Anselm of Canterbury, of Abélard, of John of Salisbury, of the School of Orleans, and more especially of the two Mendicant Orders (the Friars Preacher and the Friars Minor) on classical study. Of these the author writes: "Aside from their own private houses of study for theology, both Mendicant Orders conducted what might be called 'public schools,' a fact which has up till now been generally overlooked. Nevertheless, their existence can be positively proven."

In view of the "liturgical revival" the chapter on "Christian Hymns and Hymnologists" will prove of special interest, as will also the whole of section IV on "The Renaissance." Finally, there are brief paragraphs on some of the representatives of classical scholarship in modern times.

Fr. Zawart thus summarizes his scholarly treatise: "The Fathers of the Church have pointed out the necessity and value of the classics. Men like Alcuin and Rhabanus Maurus, undoubtedly the greatest educators of their age, have deemed them indispensable. The Benedictine Schools have transcribed and preserved them for us that we might not forego this all-important factor in the training of the

intellect, while we strive to become the teachers and the leaders of men. The *Ratio Studiorum* of the Jesuits has at no time permitted them to be crowded out by mere practical branches. The Fathers of the Council of Trent have in no way deviated from the traditional method of the Middle Ages, and even at this late hour the Church insists on the Latin language as the medium of instruction in the courses of philosophy and theology, not only because it is *her* language, but also because it offers the solid material which will aid us greatly in building a staunch Christian character."

Albert Muntseh, S.J.

### The Secret Forces of Revolution

*Les Forces Secrètes de la Revolution* (The Secret Forces of the Revolution) is a presentation of the activities of French Masonry and Judaism, by Léon De Poncins. These two forces of the revolution constitute the subject-matter of the two sections of this volume. The author refers to the French Revolution of 1789, the influence of French Masonry upon that cataclysmic event (an influence which has not as yet been adequately treated by historians generally), and the workings of this secret sect from 1793 to the present day. A concluding section is devoted to French Masonry in its relation to the World War.

The section devoted to the Jews is, to the present reader at least, the most interesting: The Jews are considered by M. Poncins in their influence upon the modern revolutionary movement, Bolshevism, Socialism, the economic life, the press, and the world in general. In the second section of Part II, the author treats of the general animosity between Jews and non-Jews, of Jewish organization and plans of action, and, finally, of the Talmud. In conclusion he discusses the proportion of "good" and "bad" Jews and the conscious or unconscious destructive activities of Judaism. (Paris: Editions Bossard.)

H. A. F.

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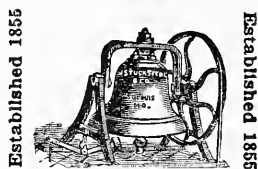
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# Catechetical Instruction for Public School Children

To the Editor:

The F. R. in Vol. XXXVI, No. 1, had a short article on "Catechetical Instruction for Public School Children." The writer, in discussing Father Jos. J. Mereto's pamphlet, *Catechetical Classes for Public School Catholics*, says *inter alia*: "What we miss in the well-meant and useful pamphlet is due emphasis on the fact that catechetical classes for public school children must never be made so attractive as to become a temptation for a certain class of Catholic parents to send their children to the public instead of to the parochial school."

In an Instruction of the Holy Office to the Bishops of Switzerland, in 1886, the Holy See declared that "pastors, by virtue of their office, must put forth every effort to have such children instructed in the truths of faith and the practices of religion, and that no excuse—neither the lack of success, nor the hope of keeping others from non-religious schools by abandoning to eternal death those children that frequent them, nor the fear that the faithful might thence conclude that it was lawful to attend such schools—would justify either bishop or pastors in neglecting these children."

The "Catholic Instruction League," established in 1912 by the Rev. John M. Lyons, S.J., and favored by a Brief of our present illustrious Pontiff, Pius XI, is a plan whose practical worth has been proved by several years' test.

For the benefit of the writer I may also mention Pope Pius X's encyclical letter on "The Teaching of Christian Doctrine."

Fr. Paul, O.S.B.

St. Benedict, La.

# A New Text of Propertius

As the result of many years of labor, Prof. O. L. Richmond gives to the world a text of Propertius wholly unlike any other (*Sexti Propertii quae Supersunt Opera*; Cambridge University Press). Having come to the conclusion that the "lacunae and dislocations could be accounted for only by supposing extensive damage and loss to a MS. earlier than our archetype," he finds that "the internal evidence yields cumulative proof that this ancestor MS.," an uncial written in rustic capitals, "had but 16 lines on a page and 32 on a leaf. . . . The evidence as a whole is offered, page by page, in the present work, which aims incidentally at the reconstruction of this uncial MS., so far as its pages and leaves have survived disaster." The text, therefore, is printed with many gaps, and with transpositions, "most often the replacements of dislocated pages or leaves," but "not seldom admitted, on other grounds."

A second feature of Prof. Richmond's text is the division of the elegies into verse-groups: "These are everywhere shown in a balanced scheme of numbers." Prof. Richmond also returns to the ancient titles of the five books—the *Cynthia* and *Elegiarum Libri* I, II, III, IV. The reconstitution of *Ell. I*, and II, from the fragments incorporated into the traditional Book II, demands a totally new notation for this part of the work; and "the editor was left with no choice but to offer throughout a new notation governed by the authority, yet to be established, of his reconstructed uncial MS."

It must be mentioned that in his introduction the editor treats of other matters besides the problems presented by the manuscripts: he is led, for instance, to a fresh consideration of Propertius's life and poetry, and to an examination of *Catalepton IX*, which he feels was written by Propertius, while he gives strong reasons for assigning to him also the panegyric of Messalla.

The "Liga vom Guten Buch" (League of the Good Book) is selling pamphlets in German, uniform with those of the English Catholic Truth Society.



is a living reality, manifest in the world as cosmoenergy moving purposively in an ascending process." What this learned scientist needs is a thorough course in Scholastic philosophy.

We, as Catholics, must face and admit the fact that in New York, San Francisco, and other American cities there are Catholics who are grafters. Many urban political machines in the U. S. are made up largely of Catholics. Everybody who knows anything about American politics knows that this is a true statement. All those antagonistic to the Church point to these machines and their rotten performances as proof of the unfitness of Catholics for office and the malignity of Catholic political influence. There is no sense in denying facts; the thing to do is to get rid of adverse facts. On the foundations of venal politicians we cannot build our political security.—*San Francisco Monitor*, Vol. LXX, No. 45.

"From shirt sleeves to shirt sleeves in three generations." So the wise expressed in a phrase the usual course of great American fortunes—made by an humble immigrant, sometimes only a peddler in shirt sleeves; dissipated by the newly-rich sons and daughters dabbling in society; leaving the grandchildren to return to the shirt-sleeve poverty of the grandsire. Such a course is sometimes seen in morals, too. Thomas Fortune Ryan, self-made millionaire, was a convert to the Church, munificent in his charities, buried with sacred ceremony from a church of his own building. His grandson, Thomas Fortune Ryan III, is uncatholic enough to elope with a divorcee. — *Catholic Vigil*, Grand Rapids, Mich., Vol. XV, No. 4.

Men used to make things as well as they could for the pride they took in making them and because they sometimes used them themselves. Now it is to their interest to turn out the cheapest, most quickly made, and lowest form of article the public will take; and we have to rely for quality, not on the

maker's pride in his work, but on a grafted culture which keeps the public up to demanding a better sort of article. Formerly the good thing was naturally supplied, nowadays it is artificially demanded.

Dr. Dieffenbach, Unitarian minister and editor of Boston, submits a good deal of evidence in the current *North American Review* to the effect that Protestant Sunday schools are occupied "with anything but religion." If this be true—and there is no good reason to doubt that it largely is—Protestants face a serious situation. "Most parents," says the *Dubuque Witness* (Vol. VIII, No. 47), "do not or cannot teach their children religion adequately. If children are not trained in religion and morals either at home or at school, where are they to acquire them? No wonder there are more murders and crime in a single American city than in all England or France. No wonder materialism and immorality are mounting in America, while religion and morals decay."

We all respect the man who has definite principles of conduct and who honestly adheres to them. The lack of such principles is one of the evils of our national life. One who is tossed about by every prevailing fashion of opinion is an unreliable member of society. The Church gives us the true philosophy of life, and yet we sometimes see Catholics as wrong-headed as their neighbors who have no other guide than their individual whims.—*Dubuque Witness*, Vol. VIII, No. 47.

Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild-goose chase and is never attained. Follow some other object, and very possibly we may find that we have caught happiness without dreaming of it; but likely enough it is gone the moment we say to ourselves, "Here it is!" like the chest of gold that treasure-seekers find.—Hawthorne.

## Current Literature

—In translating Dr. G. Bruni's *Reflessioni sulla Scolastica*, Dr. John S. Zybura has added another laurel to the crown of merit that is his in the field of Neoscholastic philosophy. Dr. Bruni's book was specially revised and enlarged for this translation; and so the new book, *Progressive Scholasticism*, is really what the title-page calls it: "A contribution to the commemoration of the fiftieth anniversary of the Encyclical *Aeterni Patris*." In a former book, *Present-Day Thinkers and the New Scholasticism*, now in its second edition, Dr. Zybura examined consciences, so to say, on the present position of Scholastic philosophy. It is an excellent index of what prominent non-Catholic and Catholic philosophers think on this point, and hence an indispensable means of orientation for anyone who wishes to interest himself at all in Scholastic philosophy to-day. In his Preface to *Progressive Scholasticism* Dr. Bruni says of Zybura's book: "This excellent book has the enviable merit of being at once a work of accurate information (in Parts I and II), and a work of synthesis and personal penetration (in Part III and the Appendix). In this latter respect it has a place among the most intelligent and well-pondered that have come to my notice." The translator's foreword to *Progressive Scholasticism* is an excellent outline of the aim, task, and method of the New Scholasticism, and should be read by all who want to enter upon a study of philosophy or who wish to acquire a proper perspective in regard to it. The book itself is divided into two parts. It first treats the question of the relation of faith and reason, philosophy and theology, both historically and analytically. This question is most important; for many non-Catholics are kept away from a study of Scholastic philosophy because of their wrong views on this matter, while not a few Catholics indirectly confirm such non-Catholics by their insufficient grasp of, or attention to, this aspect of our philosophical situation. The sec-

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 Mullany, K. F. Teresa of Avila, the Woman. A Study. N. Y., 1929. \$1.  
 Pratt, J. B. (Prot.) The Pilgrimage of Buddhism and a Buddhist Pilgrimage. Pöhl-Preuss. The Holy Eucharist. 3rd ed., St. L., 1919. \$1.25.  
 Scott, Martin J. (S.J.) Father Scott's Radio Talks, 1927-1928. N.Y., 1928. \$1.50.  
 Toth, T. Charakter des jungen Menschen. Freiburg, 1928. \$1.  
 Cecilia, Madame. Outline Meditations. N. Y., 1928. \$1.  
 Riehstätter, K. (S.J.) Katholische Mystik. Das aussergewöhnliche Gebet von René de Maumigny, mit einem Lebensbild des Verfassers und einer Einführung in die Mystik, Freiburg, 1928. \$1.50.

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ond part deals with "Scholasticism and the Historical Problem." This part alone would have warranted the translation. It is an eloquent and scholarly plea for the broad sympathy, the wide eclectic spirit that was the true temper of the mind of St. Thomas Aquinas, and that is much broader than the present use of the adjective "Thomist" implies. "There is no Scholasticism in and by itself, situated entirely outside the course of historical development," says Dr. Bruni. No one man, no one period of time, can set legitimate limits to Scholasticism, if it is to be a vital, a growing philosophy. Thence, the cue to the future of Scholasticism. "It is obvious that the Scholasticism which will achieve this work of renovation will be, and at the same time will no longer be, the Scholasticism of St. Thomas. That is, the Thomistic system will continue to live in this renewed Scholasticism up to a certain point. The renewal of Scholasticism must inevitably bring with it a certain abandonment of the Thomistic system, but not the abandonment of the soul that upholds and confers a high historical significance on the entire work of Aquinas. This soul is immortal." There

we have the true spirit of St. Thomas himself. (B. Herder Book Co.)

—The F. R. has repeatedly praised Father V. F. O'Daniel's writings. With Bishop Shahan, rector emeritus of the Catholic University of America, we consider *The First Disciples of Saint Dominic* one of the best yet from his pen. It is an enlarged adaptation of Fr. Antony Touron's biographical sketches of over fifty distinguished men who associated themselves with St. Dominic in the foundation of his Order. The book was first published in 1739 as *Histoire Abrégée des Premiers Disciples de S. Dominique*. The Franciscans have not been remiss in writing of the early men of their Order; but the Dominicans have not shown a similar zeal as regards their pioneer brethren. To Father O'Daniel belongs the honor of giving us the first book in English on the first members of the religious institute of which he is such a worthy member. It, therefore, fills a desideratum in our historical literature and should receive a warm welcome from students. The general reader will find in its pages much food for thought, and derive not a little pleasure and,



perhaps, personal betterment from them, for the characters whose lives are outlined here are full of inspiration. The Church needs more such men nowadays. The volume is printed and bound in attractive style and has a valuable bibliography and a good index. (Fr. Pustet Co., Inc., 52 Barelay Str., New York.)

—*Greater Perfection* is the title of a volume of conferences written by Miriam Teresa Demjanovich, a Sister of Charity of St. Elizabeth, Convent Station, N. J., who died in 1927 at the youthful age of twenty-six. The Conferences were written at the command of her confessor while she was still a novice, and are now published, together with a brief sketch of her life by her brother. Msgr. Th. H. McLaughlin, D. D., to whom they were submitted for the *nihil obstat*, in a foreword says: "In a marvelous yet simple manner we have here unfolded the means, in accordance with the principles of a most profound ascetic theology, of achieving intimate union with Almighty God through prayer that in no wise comes into conflict with the duties of one's state in life." (P. J. Kenedy & Sons).

—*My Father's Business*, by Peter Resch, S. M., and Syl. Juergens, S. M., will appeal to Catholic boys and young men of high school and college age, both because of the contents and on account of the enticing form into which they have been cast. "My Father's Business Principles" form a section of some eleven pages, which serves as a sort of introduction to the prayer-book proper. It constitutes an unusually clear and terse set of principles for the young Catholic. It is a pleasure to note that the authors have included support of the missions as one of these principles. A table of movable feasts, the holy-days of obligation in the United States, days of fast and abstinence, a short calendar of important feasts, month by month, and an adequate table of contents, enrich this little prayer book. (Maryhurst Normal Press, Kirkwood, Mo.)

## A NEW NOVEL

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"*What Else Is There?*" is like nothing ever published before. Mrs. Sertier, daughter of a German-American farmer, is a practical woman of the world. For the Divine Wisdom Who said, "For this cause shall a man leave father and mother," she cares little. Her Katy, Louise, and Henry may indeed leave father and mother but only as mother sees fit. Katy's sweet love story she ignores. Louise's and Henry's still more sacred longings she thwarts with almost diabolical cleverness. She drives two of her three children to death or worse than death and dies at last still failing to comprehend that she has missed the greater, finer world of human and divine love. To her, houses, money, and land are the "be-all and end-all" of existence. To her children all these things mean nothing. Hence the tragic conflict, which leaves only sunny Katy unscarred and looking forward to life with her Tony.

This is "The Catholic Book-A-Month Club" (Philadelphia) selection for February.

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—The flood of books dealing with the life and example of St. Aloysius is just the proper anti-toxin to the present wave of adolescent immorality. The gifted English Jesuit, Father C. C. Martindale, had hardly published his life of this great Jesuit saint, when Father A. Koch, S.J., translated by Father Donnelly, presented English reading Catholics with *A Nobleman of Italy*, a short but enticing sketch of the saintly seion of the house of Gonzaga. The short chapters are like beautiful pen and ink sketches of the main incidents in the life of St. Aloysius. The author and translator could have done no better, for example, than in the three-page section entitled, "A Doer of the Word," and this is but one of many which the present reviewer would delight in quoting. The youthful tendency to hero-worship cannot be better satisfied than by directing our young charges to a sympathetic perusal of Fr. Koch's book. The short sections lend themselves admirably as sermon-kernels for Aloysius Sundays. (Herder.)—H. A. F.

—*Miracles*, by the Rev. Ronald Knox, and *The Pope and The President*, by Cardinal Newman, both pamphlet publications of The Paulist Press, 401 West 59th St., New York, are timely reading; the former because of the daily attacks on miracles as the foundation of Christianity, and the latter because it will perhaps be possible now for both Catholics and non-Catholics to sit down and calmly read one of the finest available expositions of the relation between the papacy and civil government.

### New Books Received

*Catholic Ideals in Higher Education*. By Charles Phillips, M.A. The National Catholic Educational Association Bulletin, Vol. XXV, No. 2. 19 pp. 8vo. Office of the Secretary General, 1651 E. Main Str., Columbus, O.

*The Liturgy of the Mass*. By Rev. E. C. Messenger. 24 pp. 16mo. The Paulist Press. 5 cts. (Pamphlet).

*Praying to the Saints*. By Rev. Sydney Smith, S.J. 24 pp. 16mo. The Paulist Press. 5 cts. (Pamphlet).

*The Parables of Our Lord Jesus Christ*. Elucidated according to the Mind of the Church. Translated from the French of M. J. Ollivier, O.P., by E. Leahy. xxv & 421 pp. 12mo. P. J. Kenedy & Sons. \$3.40 postpaid.

*Faune Entomologique de la Province de Québec*. Vol. IV. Sixième Ordre: Les Lepidoptères. Fascicule 1: Diurnes. Par L'Abbé L. Provancher et le Chanoine V.-A. Huard. 11 & 101 pp. 8vo. Québec: Imprimerie Française Missionnaire. \$1. (Orders to be sent to Canon Huard, 2 rue Richelieu, Quebec, Canada.) (Wrapper).

*South Tyrol Today*. A Series of Articles by John Elliot, Reprinted from the *New York Herald Tribune*. 48 pp. 12mo. Innsbruck: R. and M. Jenny. (Illustrated).

*What Else Is There?* A Novel by Inez Speeking. 258 pp. 12mo. B. Herder Book Co. \$2 net.

*Klein-Nellie und Du*. Nach P. Hildebrand Bihlmeyer O.S.B. für die lieben kleinen Erstkommunikanten bearbeitet von Therese Wolff. Mit 3 Bildern von Elise Eisgruber. viii & 91 pp. 16mo. Herder & Co. 35 cts. net.

*Einführung in die Summa Theologiae des hl. Thomas von Aquin*. Von Dr. Martin Grabmann. 2te neubearbeitete vermehrte Auflage. viii & 183 pp. 16mo. Herder & Co. \$1.60 net.

*The History of the Passion, Death, and Glorification of Our Saviour, Jesus Christ*. An Exegetical Commentary by the Rev. J. E. Belser, D.D. Freely Adapted into English by the Rev. F. A. Marks. Edited by Arthur Preuss. x & 668 pp. 12mo. B. Herder Book Co. \$4.75.

*Einführung in die bildende Kunst. Anleitung zum Betrachten von Kunstwerken*. Von Dr. Gottfried Niemann. Mit 8 farbigen Tafeln und 116 Textbildern. 195 pp. large 8vo. Herder & Co. \$3.

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"How old are you, my little man?"

"I don't know. Mother was 26 when I was born, but now she's only 24."

Wife—You must exercise a little will power with him, nurse.

Nurse—I do try to, mum, but you don't know his won't power.

"My wife is an inveterate smoker. Why, three times she's set the bed on fire with her cigarettes. Would you recommend a suit for divorce?"

"Either that or a suit of asbestos pajamas."

From a schoolboy's essay: "A semicolon is a period sitting on top of a comma. Some think that the first time a semicolon was used was when some man did not know whether to use a comma or a period, so he used both of them together."

A pessimist is a man who puts out the light to see how dark it really is.

He glanced at the beautiful woman beside him, his look heavy with anxiety and humble pleading, but she was unconscious of his appeal. For long moments he watched her, struggling with emotion, afraid to ask the question which trembled on his lips. At last he spoke wistfully: "Ma, c'n I have the little piece of pie that was left over from dinner?"

"Your brother was a college man, wasn't he?"

"Yes, but we never mention it. The college he went to had a rotten football team."

A man may be clever, capable, and agreeable, but if you cannot depend on him, you don't want him around.

"What is your finger wrapped up for?"

"It's not wrapped up. That's my wife's dress I'm taking to the cleaners."

Two young married women, fashionably clad, were discussing the choice of a gift for a girl verging on her teens. One of them suddenly cried: "I've got it! Give her a book." The other answered: "Oh, no, she's got a book already."

During the history lesson the teacher asked the question, "What do you know of Margaret of Anjou?"

"She was very large, sir," answered one boy. This was new to the teacher, and he asked for the lad's authority.

"It's in the book, sir: 'Among Henry's stoutest supporters was Margaret of Anjou.'"

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# The Fortnightly Review

Vol. XXXVI, No. 5

ST. LOUIS, MISSOURI

March 1, 1929

## New Arguments Against Primitive Communism

By the Rev. Albert Muntsch, S.J., St. Louis University

In numerous articles appearing in the F. R. during the last ten years I have referred to the abandonment by leading ethnologists of the theory of unilinear cultural evolution and the acceptance by many scholars of the "Kulturkreistheorie" or culture-cycle theory of the "Anthropos" School. Whether this latter theory be ultimately accepted or not, the fact is that the old evolutionary explanation of the spread of culture is doomed.

One of the aspects of primitive culture that cannot be overlooked is the possession of private property. Many of the evolutionists hold tenaciously to the fallacy that in the earliest days of man all things were held in common and that only by and by men regarded possessions as subject to private dominion. In the face of facts and the reconstruction of primitive life on the basis of carefully collected data, this theory must be abandoned. In fact, primitives even have and had incorporeal or intangible property rights, as, for instance, in ceremonials, rites, dances, myths, etc.

New arguments against the theory of Communism are brought out in an article based on a very minute and painstaking investigation of the literature concerning the extent of division of labor in thirty preliterate (primitive) tribes. The article is published in *The American Journal of Sociology*, (Vol. XXXIV, No. 4). It is entitled "A New Census and an Old Theory: Division of Labor in the Preliterate World."

The old theory is none other than that of primitive Communism; the new census is the careful study of at least thirty primitive peoples in all parts of the world, on the basis of reliable ethnologic investigation, as to their incidental and occasional activities, their regular occupations, and their division of labor according to age, sex, conjugal condition, etc.

"Communism", says Walter T. Watson, the writer of the article, "means absence of private property and ownership in common by the group. But, as here discussed and as even more widely conceived, it means that division of labor in the preliterate world is nonexistent, that the work of these people is done in common, and that what is the task of one is the task of all." As representative of this exploded opinion, Watson quotes the statement of Harnell Hart in his *Social Life and Institutions*, that "in primitive times . . . even the most pressing needs, such as keeping social order and securing food supplies, were . . . cared for by customs which made all members of a group participate in all types of activity."

The writer shows that, on the contrary, there was a most minute division of labor in primitive communities, that there was a specialization of tasks and a distinct differentiation between employer and employee functions. His elaborate data and statistical material answer these questions: To what extent, if any, may division of labor be said to characterize the work of pre-

literate peoples? In what activities, if any, does differentiation occur? Is occupational specialization fact or fiction?

Professor Watson says that "In answer to these and related questions, a labor and vocational census has been made of thirty tribes selected on the basis of geographical distribution, cultural diversity, varying population, and available data."

What are the results of this study? "The most striking fact which the census shows with reference to the aged is their domination of the practices associated with birth, purification, puberty, marriage, and death." But "young people and children, like the aged, have special roles, which vary from tribe to tribe, in the division of labor process. The types of activity in which they engage seem, in the main, to be of an equitable and common-sense character in view of the particular backgrounds underlying each.

Again, "not only is there a distribution of functions as to sex and age groups, but, in the third place, the labors of the preliterate world are meted out along lines of strength and special physical characteristics. . . . Finally, marital status and relationship is a fourth factor in the division of preliterate labor."

Though these findings primarily show that there was a fair division of labor among aboriginal tribes, and do not of themselves necessarily point to the existence of private property, they are proof that sound economic notions ruled their activities and that primitives are very far from being a horde of beings who arrived at the economic status of "civilized" nations only gradually and by painful stages.

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If you want to be called an extremist say something positive about something. If you want to be called fair-minded, have no mind of your own and pretend that all sides of an argument are equally convincing.—*The Casket*.

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No one has a right to do as he pleases, except when he pleases to do right.

### Knights of Malta

The Catholic press has been printing the pictures of a number of wealthy gentlemen (Wm. D. Guthrie, Cornelius F. Kelley, and Thomas E. Murray of New York; A. P. Giannini of San Francisco; John F. Bernet of Cleveland, etc., twenty-two in all) who have lately been appointed "Knights of Malta." It is stated that His Holiness the Pope appointed them. One wonders how these men were selected for special honors. A prominent captain of industry writes: "I was approached regarding this Knights of Malta decoration several months ago, in a very crude way by a priest with a foreign name, and when I attempted to stand him off by saying that my activities might not appeal to my associates, he replied that he was going to Rome and my name would not have to be submitted to John Raskob and the others, but that he would attend to it on the other side."

The correspondent, himself the possessor of a papal order, adds that in nearly every American city there are decorated Catholics who hardly deserve to be decorated, whereas others who deserve to be, are not. Are the Roman authorities familiar with these and kindred facts? We have often heard it said that if Rome knew existing conditions, the practice of conferring decorations on wealthy Americans would probably stop. A prominent Knight of St. Gregory is authority for the statement that "this sort of thing does nothing but harm." Now that the temporal power of the papacy has been, in a sense, restored, the practice of bestowing decorations on the citizens of a Republic which forbids its subjects to accept them will no doubt cease.

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It is satisfaction to know that the worth-while jobs are not held by men who resemble those in the magazine advertisements.

---

We often wonder how the prettiest girl in this neighborhood would look helping her mother.

## "A Dissenter and His Defender"

By the Rev. J. M. O'Neill, Beaverton, Oregon

Under the above title the *Catholic Sentinel*, of Portland, Ore., in its edition of January 24, printed an editorial in which, commenting on the article, "The Unscotched Dragon," in No. 2 of the F. R., it said that the charges made by Dr. E. Boyd Barrett are false and have been disposed of by the Catholic weekly press, adding that Mr. Arthur Preuss, editor of the *Fortnightly Review*, by insisting that the charges are not entirely unfounded and that the "Americanism" with which the ex-Jesuit asserts "the Church in America is saturated" makes himself a defender of an ignoble cause and an ally of a fallen away priest.

"These men" [Barrett and Preuss], the *Sentinel* concluded, "are not of the number of those from whom salvation has come in Israel."

To this unfounded attack I sent the following reply to the editor of the *Catholic Sentinel* on January 28. As he has not seen fit to print it in his paper, I am sending it to the F. R. for publication, if agreeable.

*To the Editor of the Catholic Sentinel:*

In the *Sentinel*, issue of January 24, fourth page, is an article entitled, "A Dissenter and His Defender," wherein we are told that "the burden of the doctor's effusions centers around the novel theme that 'Rome views with uneasiness' the attitude of the American Catholic clergy and laymen towards certain tendencies which he claims are at variance with the standards of the Church in European countries."

The *Sentinel* then continues: "Mr. Arthur Preuss, editor of the *Fortnightly Review*, comes to Dr. Barrett's rescue and insists that his charges are not entirely unfounded and that the 'Americanism' with which the ex-Jesuit asserts 'the Church in America is saturated' is by no means exterminated." The writer adds: "He [Preuss] is just a trifle hesitant about accepting the charge from the dubious source

from which it comes, but nevertheless he accepts it as agreeing with his own line of thought. In fact he is apparently more doleful regarding the prospects of the Church in America than the champion he sponsors."

Dire predictions are presented as to Father Barrett's "vile vituperations against the Church" that characterise all fallen-away priests, and in that day, we shall be glad to report that Mr. Preuss has before that repudiated companionship with a fellow-critic of the Church in America. These men "are not of the number of those from whom salvation has come in Israel."

This article, with its caustic condemnation and criticism of an able, educated, and zealous lay editor, came as a shock.

In the *Sentinel* summary, presented to the public, it is not clear how closely Mr. Preuss is allied with Dr. Barrett.

Reasonable reading suggests that the charge of "Americanism" is the link and common denominator.

Any reader of Preuss' *Review* knows that for many decades he has with Catholic candor and courage fought "Liberalism" and Protestant infiltrations, before Father Barrett was known to many, if any of your readers. How far Mr. Preuss is out of step with Catholic truth and opinion may be measured by an article by Father Chapman, editor of the *Acolyte*, regarded a champion of orthodoxy and official prerogatives. In its mid-December issue, under title, "The Protestant Spirit in the Catholic Church," the *Acolyte* editor refers to "the contumacious disregard of liturgy, governed by law; the spirit of indifference to Canon Law is far worse; the total ignoring of parish lines by city pastors; that document *Motu Proprio* on church music, save for a handful of exceptions, might as well not have been promulgated in these United States! . . . The same might be said of other decrees, transmitted from

Rome, only to fall into innocuous desuetude upon reaching these shores!"

"What," writes Father Chapman, "of the fraternization of our Catholic societies with non-Catholic bodies under papal condemnation which the new Code reiterates? What of recent activities of the laity in connection with the . . . boy work campaign . . . a none too covert criticism of the work of the Catholic school and the pastoral activity of the clergy? Granted . . . the time has come when our Catholic people can and must take their part in the affairs of Church and State, may not the dangers of such mingling far outweigh the advantages?"

Father Chapman continues: "These and many other developments of the past twenty years show a spirit distinctly uncatholic, definitely Protestant, for it is the spirit of 'Liberalism' before which the sects are falling, quite as much as through doctrinal disruption. Bad enough . . . our nascent sociological experiments are everywhere following noneatholic lines . . . abandoned by Protestant organizations as failures, with the most vital things of Catholicism being brought into jeopardy by the infusion of a Protestant spirit which threatens to effect, sooner or later, the very heart of our Catholic life, loyalty to the Holy See. To say that Rome does not understand American conditions, does not excuse disobedience. A generation ago, 'Americanism' was very much an issue, and even bishops did not escape admonition."

Is Father Chapman Arthur Preuss' "inspiration," or conversely, or may both have had the inspiration of Catholic theology, tradition, Canon Law, and Roman loyalty, neither unmindful of Leo's Apostolic Letter on "Americanism," of three decades ago, "*Testem benevolentiae*"?

In a notebook I read this from Preuss' REVIEW, December 11, 1902: "It is an honor to be counted among what the Liberal or Progressivist Catholics call the Ultramontane Catholics,

for as Stolz puts it, 'He who is baptised in the Catholic Church, but is not 'Ultramontane', is like a dead nut, offering no kernel, for he lacks the living faith.' This I take from his own pen as a tribute to the aging heart of a truly Catholic lay editor, who has fought the fight of faith for God and Country and Holy Church; who has dared to say, as did St. Cyrian of old: "*Rem divinum humanum faciunt*" (they treat divine truths and things and institutions as if they were human). No shorter or safer definition of "Americanism" or "Liberalism" need be desired than that of St. Cyprian. Let those who besmirch Preuss in behalf of the *Zeitgeist*, or spirit of the age, ask themselves if they have succeeded as well as he has in conforming to the sacred exhortation of St. Paul: "*Nolite conformari huic saeculo*."

"St. Paul's words and teaching and 'modern progress,' so called, can no more be combined than light and darkness, faith and unbelief, virtue and vice, no more than Eternal Truth and error." (FORTNIGHTLY REVIEW, August 2, 1902.)

Apropos of some recent guesses concerning the number of Catholics in this country, an old subscriber of ours writes: "I will give you a calculation that appears to me to be founded on a good basis. During the war my parish had 21 enlisted men in the U. S. army, which was exactly 1 to every 25 members. Our diocese had 6,800, enlisted men, which taking my parish as a basis would give 25 x 6,800 *i. e.*, 170,000 Catholics in a diocese which is credited with only 135,000 in the Catholic Directory. Applying this rule to the number of Catholic soldiers in the army, 35% of 4,000,000, we get 1,300,000. Figuring 25 church members to every 25 soldiers, we get 32,500,000 Catholics in the U. S. This figure, of course, includes the *vagi* and many who are a burden to the parishes where they receive their ministrations, but I believe it comes closer to the truth than any guess."



## Miss Repplier's "Père Marquette"

A Review and a Refutation by the Rev. Francis Borgia Steck, O.F.M., Ph.D.  
Quincy College, Quincy, Ill.

### II. *The Three Points of Controversy*

Concerning the three points of controversy, Miss Repplier writes: "The question of leadership is of no importance. The question of discovery or rediscovery is of no importance. The question of authorship is of supreme importance, involving, as it does, the truthfulness of Père Marquette, the honesty of Père Dablon, and the common sense of Joliet" (*Père Marquette*, p. 264). Let us take the two questions that to her are "of no importance" and see how she handles them. After obscuring the contents of my "treatise" and insinuating that to me "these two points . . . appear . . . all-important" (p. 198), she seeks to prejudice her reader by saying: "When we have read both chapters [i. e., chapters IV and V of my *Joliet-Marquette Expedition, 1673*, pp. 192-260] with close attention, we find ourselves—as often happens after prolonged disputation—precisely where we were in the beginning" (p. 198). Then follows her discussion of the two controverted points.

1. *The Leadership in the Expedition of 1673*.—"When we have read . . . with close attention" Miss Repplier's discussion concerning the leadership in the expedition, we find that it comprises a jumble of assumptions and evasions. Evidently, after reading my chapter "with close attention," it was difficult for her to get back to where she was "in the beginning." Proofs to the contrary notwithstanding, she assumes that neither Joliet nor Father Marquette "seems to have made any claim of his own" regarding the leadership in the expedition and erroneously asserts that "the Jesuits have naturally supported their son," whereas "lay writers have supported the layman" (p. 198). Conceding that "the dispute is of necessity limited to official supremacy," she hastens to add with apparent petulance: "If they [Joliet and Father Marquette] had fought for the command as vigorously as their

supporters have fought for them, the Mississippi would have waited for subsequent discoverers" (pp. 198-199). By this time the mind of her reader is molded to suit her purpose. Accordingly, she endeavors to prove that the leader of the expedition was Father Marquette, adducing a variety of circumstances that have absolutely nothing to do with the question of "official supremacy." No better reply to her argument could be given than her own words regarding the opinion of Father Charlevoix, the Jesuit historian, who decides in favor of Father Marquette; namely, it "has no backing beyond a sentiment on the writer's part that, if he were not the head of the expedition, he should have been" (p. 199)—presumably from the eternal fitness of things. Finally, she grants that "the destruction of Joliet's papers, which left Père Marquette's journal the only record of the voyage, must be held responsible for the supremacy which was for years accorded to the priest" (pp. 200-201). In other words, if Joliet's papers had not been destroyed in the shipwreck, the honor of leadership would have been accorded to him, and not to Father Marquette,—that is to say, Father Marquette's leadership stands and falls with the authenticity of his so-called "journal" as "the only record of the voyage." No wonder Miss Repplier devotes an entire chapter to vindicating the authenticity of the only existing narrative of the expedition.

Let us now examine a few of her statements on this moot question of leadership. She admits that "Talon proposed Joliet as the best leader for the Mississippi venture" and that "the governor [Frontenac] acquiesced in his choice" (p. 102). Very well, that ought to settle the question even to the satisfaction of Miss Repplier. Again she writes: "Just why and when Père Marquette was chosen to be Joliet's associate in the voyage of dis-

covery we do not know. It was customary for a priest to accompany every expedition" (p. 106). Precisely; as chaplain, not as leader of the expedition. There is no reason at all why more should be claimed for Father Marquette than for other missionaries who accompanied such expeditions. (See *J. M. E.*, pp. 240-243.) Then with apparent misgiving she tries to answer the question "why and when Père Marquette was chosen" by quoting the statements of Fathers Dablon and Marquette as found in the introduction and body of the narrative. This is begging the question. Before we can accept it as an adequate answer, we must establish the authenticity of the narrative. Consequently, if "this is the extent of our information" regarding the choice and appointment of Father Marquette to be "one of the party," how can Miss Repplier reasonably say "it is enough" (p. 107)? Nor is there the slightest evidence to prove that Jolliet was "commissioned to carry to St. Ignace the appointment from Frontenac" (p. 107), if this is to mean that Frontenac appointed Father Marquette, the only appointment which could have constituted "official supremacy."

Quite naturally the Indian chief presented the little slave to the one whom he regarded as the official head of the visiting Frenchmen. When relating this incident, Miss Repplier says on the strength of the narrative that the chief presented the child to both, Jolliet and Father Marquette (pp. 141, 147, 188). But, against this ambiguous statement in the spurious narrative we have in an indubitably authentic document the clear statement of Jolliet himself that the child was presented to *him* (*Jolliet*), not to Father Marquette. (See *J. M. E.*, pp. 229, 293.) Again, the complaint that "no recognition of his [Father Marquette's] services came from France" (p. 209), presumably from the government of France, is unreasonable. That he accompanied Jolliet in 1673 was not known to the French government until later, possibly not until the narrative was published

by Thevenot in 1681. But by that time Father Marquette was six years in his grave. It may be asked whether his fellow Jesuits obtained "recognition of his services." They did, but not until they succeeded in having Frontenac, who was unfriendly to them, replaced by La Barre. Although she tells her readers that Frontenac "had at least as many enemies as friends," Miss Repplier does not say that among these enemies were the Indian missionaries themselves, who "never rested until he was recalled to France in 1682" (p. 99). Neither does she say in precise and unmistakable terms what mainly "prompted Talon to send Daumont de Saint-Lusson in 1670" (p. 91) to Lake Superior; namely, to demonstrate to the Indians and to the missionaries the establishment of the temporal over the spiritual authority. Matters of this kind, however important in determining Father Marquette's position in the enterprise of 1673, Miss Repplier leaves unnoticed, since they show too plainly that the French government knew nothing of the appointment of a Jesuit to accompany Jolliet. Had she even as much as alluded to them, her argument in favor of Father Marquette as leader of the enterprise would have lost considerably in cogency.

2. *The Nature of the Expedition of 1673.*—According to Miss Repplier, my volume "devotes thirty-three pages to proving that the finding of the Mississippi was a rediscovery only" (p. 198). They are devoted to nothing of the kind. My thesis concerning the nature of the expedition is very clearly stated; namely, "the Spaniards must be credited with having discovered the Mississippi," while "Jolliet and his companions have the honor of being the first to explore our country's mighty waterway" (*J. M. E.*, p. 224). Miss Repplier is as careless in presenting my thesis as she seems incapable of following my line of argument. Let us see how she handles the question of the nature of the expedition of 1673.

She begins by saying that the "burning question . . . offers no field for dispute" (p. 202). Not perhaps after

one has read chapter IV of my volume. The question is there settled, except for Miss Repplier, whose volume devotes six pages to the "burning question." She grants that "De Soto discovered the great river" (p. 202); also, that "there was no doubt in their [Jolliet's and Father Marquette's] minds, or in the minds of Frontenac and Talon, that the Mississippi existed" (pp. 205-206); finally, that in 1673 "the business of the explorers [*sic!*] was to ascertain its whereabouts, to trace its course, to discover into what body of water it emptied" (p. 206). Having conceded all this, she evades the inevitable conclusion by saying that the enterprise of the French in 1673 was different from all the Spanish enterprises in that it "was meant to bear practical fruit" (p. 206). This "practical fruit" the French enterprise bore. Therefore, Jolliet and Father Marquette "were practical discoverers" (p. 207). By "practical discoverers" she can mean only "explorers," which term she correctly applies to the two Frenchmen in one of the passages just quoted. I am satisfied that on this point we are in perfect accord—for the nonce—the only difference being that I have the courage to use the correct term consistently, while she has not.

Lack of courage on her part explains also why she is so afraid of considering the purpose of the expedition of 1673 and lets severely alone the argument I drew from it. (See *J. M. E.*, pp. 218-220.) As a matter of fact, she does not know exactly what the purpose of the expedition was. Once she has Talon telling Frontenac "of the mysterious Mississippi, and of his cherished plans for its discovery" (p. 101). Later she tells us that the "job" of Jolliet and Father Marquette "was a simple thing—to find the river" and "to keep on it as long as they could" (p. 157). It "was a simple thing," indeed. Why? Because they knew exactly where the river was and how they could get to it. Not "to find the river" in the sense of "discovering" it—of being the first to get sight or knowledge of it—but "to keep on it as

long as they could"—to find out something about it that was not known for certain to the French—this was the purpose of the expedition, and this is what Talon meant by his "cherished plans for its discovery." Miss Repplier herself puts it correctly when she says that the authorities sent them "to ascertain the course of the great river which had hitherto been a matter of hearsay to the colonists of New France" (p. 178). In this sense, and in this sense only, may the expedition of 1673 be styled a discovery, as I pointed out very distinctly in my study; namely, a discovery of the fact, unknown to the French, that the great river empties into the Gulf of Mexico and not into the Gulf of California. (See *J. M. E.*, p. 221.) But this sense is certainly not implied in the unqualified use of the term "discovery." Then, why not be consistent? If "to the Spaniard belongs the honor of discovering the Mississippi" (p. 9), if geographers for over a century before the days of Jolliet "marked the great river on their maps" (p. 205), if even "its Spanish name was familiar to Frenchmen" (p. 205), if Father Dablon thought it very probably the same as "the Mississippi which has been navigated by Sieur Jolliet" (p. 205), then how can one reasonably refer to Jolliet as the "discoverer of the Mississippi" (p. 196) or speak of him and his companions as the "discoverers of the unknown river" (p. 284)? Why mislead the reader by styling it a "voyage of discovery" (pp. 106, 109) without explaining precisely what was discovered? But this question, like that concerning the leadership, is "of no importance," according to Miss Repplier. The third question is really "of supreme importance," though not for the reasons which she advances (p. 264).

3. *The Narrative of the Expedition of 1673.*—The reason why the question concerning the authenticity of the narrative is "of supreme importance" Miss Repplier does not adduce, though it seems to have been uppermost in her mind when earlier in her work she

wrote that the preservation of "Père Marquette's journal" as "the only record of the voyage, must be held responsible for the supremacy which was for years accorded to the priest" (p. 201). In fact, the question is of such importance as to deserve a special chapter in her volume. In this chapter she attempts to show that my conclusion and theory regarding the authorship of the narrative are untenable.

It makes little difference what we call the account of the expedition of 1673—whether a journal or a diary or a narrative—so long as the term we employ specifies what it is and precludes the possibility of confusion. It is of vital importance, however, to use a term that distinguishes this narrative of the expedition of 1673 from the record of Father Marquette's voyage of 1674-1675. The reason is because what is true of the former is not true of the latter; namely, the former is not in Father Marquette's handwriting, whereas the latter is. But why make so much of this particular circumstance? For the simple reason that it justifies a doubt and therefore an investigation whether Father Marquette is really the author of the narrative, especially since the fact of its not being in his handwriting could have been so easily detected and was for so many years kept a close secret. This is the whole upshot of my "protest," as Miss Repplier styles it, "against the use of the term 'journal'" (p. 259) for the account of the expedition of 1673. To distinguish it once and for all from the record of Father Marquette's second voyage to the Illinois country—the record that happens to be in his handwriting and is therefore absolutely authentic—I prefer to call the former a narrative and the latter a journal, terms which accurately designate and differentiate them.

Miss Repplier refers to my "theory . . . that Père Marquette never wrote the narrative published under his name" (p. 259). It is no *theory* at all; neither is it a "hypothesis" (p. 261). It is a *conclusion* expressed in

clear and definite terms. Again she blunders when she says that "the only evidence that can be adduced in support of this theory [conclusion] is the undoubted fact that no manuscript of the so-called journal in the priest's [Father Marquette's] handwriting is known to exist" (p. 259). In the first place, this fact is no evidence at all against the authenticity of the narrative, because someone else could have served the missionary in the capacity of scribe. In the second place, Miss Repplier insinuates that I use this fact as evidence against the authenticity of the narrative. She is mistaken. What I use it for is to justify my doubts concerning the reputed authenticity. There is a difference, though Miss Repplier may have failed to see it. Having established the justice of my doubts, then first do I begin to investigate; and finally I produce the external and the internal evidence that militates against the reputed authenticity of the narrative. This evidence makes little impression on Miss Repplier—so little, in fact, that she brushes most of it aside as "unconvincing" and not "conclusive."

Of the external evidence she considers only one item; namely, the ambiguous way in which the heading of the narrative is worded in the Montreal manuscript. (See *J. M. E.*, p. 288.) Then she proceeds to evade the entire issue and argues that, since the narrative itself represents Father Marquette as speaking, "there can have been no doubt in the minds of Thevenot or of his public as to the authorship of the journal" (p. 260) or narrative. As if she thereby accounts for the ambiguity of its heading! Regarding the abundance of the other external evidence, it seems to mean nothing to her than, in 1681, 1682, and 1687, Thevenot published the narrative with a heading which is even more ambiguous than the one in the Montreal manuscript. (See *J. M. E.*, p. 280.) Neither does she seem to be troubled over the fact that Father Dablon, in his official reports to his religious superiors at Paris and Rome, said nothing

ing about a narrative written by Father Marquette, although previously he had spoken with such certainty and confidence of the copy of Jolliet's papers in the hands of Father Marquette. It is likewise of no consequence to her that even in his report of August 1, 1674, in which Father Dablon speaks so distinctly of the copy of Jolliet's papers, he is absolutely silent regarding a narrative written by Father Marquette, who, he is careful to say, has the copy in his keeping. Equally unconcerned is Miss Repplier over Jolliet's silence in this matter. Yet, how easy it is to see that in each of these cases the argument *ex silentio* has unusual force and significance, since both Father Dablon and Jolliet state emphatically that *his* (Jolliet's) papers were lost in Lachine Rapids and that a copy of *these* papers was at the time in Father Marquette's keeping. Why, instead of selecting the one above-mentioned item, does Miss Repplier not solve these problems and thereby remove the objections against the authorship of Father Marquette, at least so far as the external evidence against it is concerned?

Of the mass of *internal* evidence which I produce in support of my conclusion that Father Marquette is not the author of the narrative as it exists to-day, Miss Repplier again selects one item; namely, the apparently unseemly "busk" and "ballet" comparisons which point to an author other than Father Marquette. Here as elsewhere Miss Repplier manifests a peculiar tendency to harp on minor points and leave the vital issues unnoticed. Thus the narrative's misstatement as to the leadership of the expedition; its obscure passage concerning the Indian slave; its almost boastful tone in some parts; its vagueness and ambiguity as compared to the clearness and precision of Father Marquette's journal; its five lengthy descriptions, so foreign to its scope and character; the absence in it of any reference to Holy Mass having been celebrated during the expedition; its failure to mention the letter which Father Marquette wrote

during the return trip; the promise it contains to name the great river the *Rivière de la Conception* and Father Marquette's failure shortly after to name it so in his journal;—by all this evidence Miss Repplier refuses to let herself be influenced, but casts it to the winds as "even less conclusive" (p. 260) than the external evidence. That my collation of documents did not particularly impress her, does not surprise me. It is rather technical. But this should not have prevented her from at least referring to it in some way, instead of leaving her readers under the impression that my internal evidence against the authenticity of the narrative amounts to nothing more important than the "busk" and "ballet" item upon which she comments by admitting what to me seems to cast a reflection on Father Marquette's priestly and saintly character (p. 261).

(To be concluded)

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In a letter conveying the recommendations of the S. Congregation of Seminaries and Universities to the V. Rev. John F. Fenlon, president of St. Mary's Seminary, Baltimore, our Apostolic Delegate, the Mt. Rev. Dr. P. Fumasoni-Biondi, stresses "the lamentable defects in the matter of a native clergy in the Province of Baltimore." What is true of the Baltimore province is almost equally true of some other provinces. "The problem," comments the *Witness*, official publication of the Archdiocese of Dubuque (Vol. VIII, No. 47), "is one that must give us thought. Except in missionary lands the Church should produce a native clergy sufficient to carry on its work. Some of the Southern dioceses included in the metropolitan province of Baltimore are practically a missionary field, a fact which at least partly accounts for the paucity of vocations which the Most Reverend Delegate deplores. But such a condition cannot be invoked to explain the fewness of vocations in centers where Catholicity is numerically strong."

## Women in Church Choirs and the Gregorian Chant

By the Rev. Ludwig Bonvin, S.J., Buffalo, N. Y.

THE FORTNIGHTLY REVIEW some time ago received a letter suggesting a discussion of various topics pertaining to church music. The letter reproached the REVIEW with "insisting with other Catholic publications that church choirs should consist of men, and men alone, and that Gregorian music should prevail to a great extent."

Now, as to the first reproach, I do not remember having seen the F. R. demand the exclusion of mixed choirs from our churches. I remember, on the contrary, that it has defended the lawfulness of these choirs. And why should it not have done so? The Church universal does not forbid mixed choirs in our organ lofts. The juridical code in church music, the *Motu proprio* of Pius X, it is true, declares that women, being no liturgical persons, may not participate in the liturgical choir, the official choir stationed in the sanctuary, taking an active part in the ceremonies and wearing, as it is desired, clerical vestments, etc. The *Motu proprio* refers to this strictly liturgical choir; but it says nothing in this passage about our congregational choirs in the organ loft. A later decree of the S. Congregation of Rites, considering the question of the mixed choir from the purely moral standpoint, simply demands that due precautions be taken to avoid certain dangers, "*vitato quolibet inconvenienti*." In many dioceses mixed choirs continue to sing at divine service, therefore, whereas other dioceses exclude them.

Various reasons are given for this exclusion. It is said, for instance, that in that way unecclesiastical compositions may more easily be banished. Ordinarily, however, the principle laid down in the *Motu proprio* in regard to the strictly liturgical choir is generalized and applied to every church choir. I know of a diocese which for that reason first excluded women from congregational choirs, but readmitted them after a closer study of the ecclesiastical documents.

As to our critic's assertion concerning Gregorian Chant, it may be that certain enthusiastic Gregorianists writing in the F. R. have expressed themselves in such a way as to create the impression that this chant should prevail to the exclusion of other church music; but I do not believe that this is the opinion of the F. R. itself, which certainly does not intend to be more papal than the Pope. The *Motu proprio* recommends the singing of Gregorian music, but at the same time expressly desires the performance of church music in Palestrinian style and opens the door of the church also to modern music. However, if not only Sunday, but the six weekdays are taken into consideration, Gregorian Chant, for practical reasons, "prevails" indeed, as the requiems and *missae cantatae* during the week are usually sung by the organist in this medieval chant. Gregorian music is like the daily bread—one can hear it without ever getting tired of it.

Our critic further asserts "that the Gregorian was never written for the female voice." If this means that the Gregorian melodies do not suit the female voice, the remark is a musical heresy. Every vocally experienced musician will readily agree with me if I say that Gregorian melodies are entirely vocal and suit every voice. I have occasion to hear a lady organist singing the Gregorian requiem and other Gregorian Masses several times a week and I have never listened to better and more ecclesiastical Gregorian singing.

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The tongue is the personal Judas, the betrayer, the great revealer, that shows others just what we are. It has been well said that words are often used to conceal our thoughts, and that the glib tongue often speaks the empty mind. But as the great revealer, the tongue speaks more eloquently than cold or formal logic just what we are.—A. F. K.

## England's Share of Responsibility for the World War

After ten years we look back to the astounding folly and futility of the World War and with comparative sanity are able to ask how it all came to pass. It was not the result of blood-lust or deviltry. It came chiefly from false premises and crooked thinking. No other country has produced so many sane interpreters of the tragedy as England: George P. Gooch, John A. Hobson, Norman Angell, Lord Lore-born, Ramsey Macdonald, Brailsford, Lowes Dickenson, E. D. Morel, and this year two notable English women. These last have produced two books showing great research and rare statesmanship. *The Pre-War Mind of Britain*, by Miss C. E. Playne, follows a previous careful study of German and French war-neurasthenia in *The Neuroses of The Nation*. The other work, by Irene Cooper Wills, is *England's Holy War*.

With amazing impartiality, just as ample justice is given to British war-makers by Miss Playne as she had given to Bernhardt, Treitschke, and the Pan-Germans. She lays bare the growing misunderstandings, the bitterness engendered by the irresponsible Harmsworth press with its forty journals, augmented by the Boer war, the Irish outbreak, and a score of other events which united in creating in her own country a frame of mind which was bound to produce resentment and war. In America, which so heedlessly and blithely embraces theories and policies that the Old World has found dangerous, it behooves us to see the analogy between the navy-building programme urged by our Navy Department and strenuously supported by "patriotic societies" and the steps taken twenty years ago to arm Europe in hostile camps. Over-armament induced excessive fear, which drove all into the abyss—physical, financial, and moral, a fact which we favored Americans have as yet hardly realized.

The twenty years before the war was a period of scientific achievement, im-

perialistic development, rise of prices, growing wealth and luxury, but of loosening moral fibre, shallow thought, restlessness, nay often hysteria. The Boer war, brought on largely by Milner's blundering and impatience, revealed the latent arrogance and brutality of those Englishmen who refused to listen to Lloyd George, Stead, Hobson, Clifford and Macdonald and who on Mafeking night made an astounding spectacle of indecent emotion. The fury and hysteria of the militant suffragettes is studied with its psychological causes. "In resorting to militancy, women adopted as their own the very forces which had always been turned against them; they embraced the instruments of their own enslavement. This was the incoherence which threw them back on violence and made them the harbingers of war-madness."

The history of this madness is little known here. Miss Playne analyzes the megalomania of Admiral Fisher "who made peace impossible and war inevitable" and by "the introduction of monster battleships and by the inflation of naval construction to the point when the Germans felt themselves hopelessly outdistanced, balked the chance of peace." For ten years before 1914 we continually hear from responsible people of "inevitable war." Mr. Balfour, sharing in the panic, prophesied that by April, 1912, Germany would have twenty-five dreadnaughts; when the time came, she had nine. Belloc talked like a Junker. Says Miss Playne: "The insanity which permitted the monstrous growth of armaments must be laid in part to the account of an industrialized age. If imperialism gave the primary impulse, it was the industrial necessity of privately-owned, dividend-earning armament firms which stoked the fires of militarism." Art was exciting, sensuous, The contrast of wealth and poverty was appalling.

In June, 1907, Lord Northcliffe told the editors of the *Paris Matin*: "Yes,

we detest the Germans, and that cordially. I will not allow anything to be printed in my paper which might offend France, but I should not wish anything at all which might be agreeable to Germany to be inserted." Says the author: "By its blighting effect at home and the reactions which it provoked abroad the Harmsworth press is responsible in part for the creation and nurture of the mental folly and nervous fears which set the world on fire in 1914." Groceries must not be adulterated but, as Massingham said, "There is nothing to prevent the adulteration of the things of the mind." The processes by which neurasthenia was developed and the debauching of the minds of a large part of the working class which had only in the previous generation begun to read newspapers, are powerfully outlined in the chapter on "Panics and the Press" with startling illustrations as, e. g., Arnold White's question in the *Daily Mail* in 1902: "If the German fleet is a menace to the British Empire, does not sound reason demand that it should be destroyed before the youth becomes a giant, as he will be in 1915?"

No one can read this penetrating analysis of the complex forces that were at work undermining good will and security, wholly misunderstood even by scholars and statesmen, without getting a didactic lesson which is most wholesome for America to-day. The illustrations and references show an extent and carefulness of research that are impressive.

The second book, by Miss Willis, covers part of the same period, but continues the study through the Versailles Conference, dealing largely with the transformation of the Liberal hatred of war into advocacy of it as a "war to end war," "a holy war." It brings to light copious quotations from the English press on matters of which most Americans know nothing. The author's point of view is like that of John A. Hobson, who writes a pungent foreword concerning the skilled mendacity and facile credulity revealed by

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politicians and journalists, who "deemed it their duty to suspend the ordinary canons of truth in the interests of victory." This book is a study in press propaganda; of the "ingenious attitudes and writings by which the Liberal Idealism of England was harnessed to the war-chariot." As one traces the mixed mental processes of those who came to glory in the war, one sees their final cry of "a fight to a finish" looked upon as a spiritual economy and a prelude to the end of militarism and the freeing of all oppressed peoples. The blood-stained banner of the ideal was to lead to a great spiritual uplift. Like Miss Playne, the author has made exhaustive research and her book is largely composed of carefully selected and keenly annotated excerpts regarding the mental debauch "in the general acquiescence of the nations in the starvation blockade of Germany maintained for many months after the Armistice in defiance of the plainest pledges of the Allies." Of this, at the time, America was almost oblivious and only concerned in "getting our boys home."

We are learning many things now that we did not dream of a dozen years ago when, with all cables but one cut, we heard only what a censor directed that we should hear. In a world which will by no means have secured permanent peace when the multi-lateral treaties are endorsed; in a nation that insists on having as great a navy as Great Britain's though it is the safest nation in the world and has less than half the coast-line of the British Commonwealth of Nations to protect, this study of how national psychology was transformed is most salutary.

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Marriage plays a great part in nearly all novels. But rarely does an author or of popular literature give any sign of being aware of God's reasons for instituting marriage and the family.

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His is a happy memory which forgets nothing as quickly as injuries.

### An English View of "Boyology"

The *Catholic Times* (Liverpool and London) devotes the leading editorial of its issue of January 18, 1929, to a consideration of the boyology movement in the United States. The closing paragraphs of the editorial, given below, contain principle; that cannot be repeated too often, and give a concise summary of the state of the question. The writer concludes his article with these considerations:

"The movement is still too young for any definite views to be formed as to the permanency of its success, but some points that have been noted may be of interest, for we have to face the same problems here.

"The first point is that, whatever good the non-Catholic agencies working at this problem have achieved, they have not generally strengthened the hold of the different sects on the younger generation. The same may be said of our own country, for the Sunday schools show a serious, because continuous decline in membership. Playgrounds, 'gym' classes, and the like, it is admitted, are useful and needed, but they do not take the place of the home or of religion.

"In the States the non-Catholic social workers are agreed that 'the boy problem' is, at bottom, a sex problem, and their efforts are directed, by means of education in sex-hygiene and insistence on healthy minds in healthy bodies, to stamp out impurity in the younger generation. Following upon this, they stress good citizenship; so much so, indeed, that one might be excused for believing it the end of all religio-social activity. Yet they are not happy about the results. Many frankly admit that they have failed and are seeking for new methods.

"They do not see the problem whole. It is not enough to give young people merely a choice of harmless distractions and to keep them from dangerous associations or forbidden pleasures. What is needed is to recognize that the causes of the juvenile problem are of a moral nature; that religion is necessary; that most of our present reli-

gious failures are to be traced to the fact that a large proportion of our boys do not grow up spiritually and morally, and this through no fault of their own. Only a proportion of them get a religious education at school, and for many of these it ends there."

### Germans Outside the Fatherland

The *Jahrbuch des Reichsverbandes für die katholischen Auslandsdeutschen 1927-28* is the second of its kind. Its object is the presentation of the status and activities,—cultural mainly,—of those Germans who have migrated to foreign countries. It is possible for the present reviewer to judge of this offering only through its treatment of the activities of Catholic Germans in America.

The section devoted to the Germans of the Catholic faith in America could have been served with true American flavor by Mr. F. P. Kenkel, director of the Central Bureau, St. Louis, Mo. It is hoped that future year books will present statistics on the number of German Catholics attending American secular or non-Catholic universities; the outstanding achievements in literature, art, history, industry (to mention but a few) of German Catholics who have changed the scene of their operations to the soil of the New World. Such information would be far more valuable, both historically and as propaganda material, than what is here offered.

The above comments should not be considered as strictures, but as suggestions for the year books which will follow. Such compilation and presentation of the activities of Germans outside the Fatherland is valuable, and we trust that future editions will assist in placing the Germans in America in that place in American life, particularly Catholic life, which they so richly deserve.

H. A. F.

Those who try to write independently for the benefit of the public are often made to wonder how many people really want an independent paper.

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## Notes and Gleanings

Desirous of sharing the golden jubilee of his ordination to the priesthood with his children, Pope Pius XI has proclaimed 1929 an Extraordinary Holy Year, wherein, under prescribed conditions, the faithful will have access to special spiritual privileges, enumerated in the Apostolic Constitution of January 11. Let us hope that the result will be a quickening of religious fervor all the world over—it needs constant stimulation even in the best of us—and a great extension of the Holy Father's spiritual kingdom. More and more the religion centered in Rome and world-wide in its circumference, has become the only adequate witness to the truth and saving virtue of Christianity. And on the Supreme Pontiff, more than on anyone else, as the mouthpiece of the Church, has devolved the task of proclaiming Christ's message to fallen humanity. All true Catholics will pray more than ever for the welfare of their common father during this year of jubilee.

More and more the belief grows abroad that we Americans are wickedly rich, that we profiteered enormously during and since the war, and that we still make ungodly profits out of the needs and necessities of other nations. The foreign press completely ignores the 50,000,000 workers who make America what it is and devote all its attention to a few hundred thousand stock-gamblers, bootleggers, and gunmen. On stage and screen, in newspaper, magazine, and book, the world outside knows as typical Americans only those who express our crudest vulgarities or are responsible for our most shocking outbreaks of criminality. Who is to blame for this wrong impression? Mainly, we think, our daily press and the "movies."

Paul Bourget in one of his novels brought home to thousands of readers the moral responsibility of teachers and philosophers, and proved that the scholar in his study and the lecturer

in the classroom cannot escape imputability for the principles they inculcate and for their logical and practical consequences. In a recent study of the esthetics of Pater van Wilde, Joseph Mainsard emphasises the same truth in *L'Etude*. "In order to think freely," says Renan, "one ought to be certain that what one publishes would have no consequences." But the only world in which speech and writing have no consequences is a world of dreams. In the actual sphere in which we exist, ideas, no matter in what solitude conceived, go forth into the streets, excite the masses, and are often echoed by revolver shots. Sometimes their ultimate application leads to the scaffold.

Contributing to a symposium on Spiritism, Mr. Hilaire Belloc remarks that belief in communications purporting to come from the dead is as old as the human race. He believes the fact of these communications to be in various instances reasonably proved, but he does not believe them to come from the dead, but attributes them either to telepathy or, occasionally, to evil or futile spirits. And he bases this conclusion upon "the historic fact that the human race, while admitting the reality of the experience throughout history, has also throughout history regarded it as an abomination, and has considered necromancy or witchcraft as a public crime."

There have been some recent changes in the daily press of Rome. Two newspapers, the *Brillante* and the *Lavoro d'Italia*, have ceased publication, and two new journals, *Lavoro Fascista* and *A e Z* (a curious title for a daily political paper) have made their appearance. Altogether, eleven daily newspapers are published in Rome: three in the morning (*Il Messaggero*, *Il Popolo di Roma*, and *A e Z*); two at midday (*Il Piccolo* and *Il Tevere*), and six in the evening. (*La Tribuna*, *Il Giornale d'Italia*, *Il Corriere d'Italia*, *Il Lavoro Fascista*, *L'Impero* and *L'Italie* (French), in addition to *L'Oss-*

*servatore Romano*, the semi-official organ of the Vatican. The morning and midday newspapers publish only one edition, but most of the evening papers have two. No newspapers are allowed to be published between Sunday noon and Monday noon.

Some recent writers are trying to Americanize God. Witness the title of a late book: *A New God For America*. Dr. Fulton J. Sheen, author of *God and Intelligence and Religion Without God*, has made a thorough study of the whole literature of modern theology. Every intelligent Catholic—in fact, all believing Christians—ought to read these works, if they desire to understand the modern attitude toward religion. Dr. Sheen shows that a religion without God, who is the Alpha and Omega of all things, is as meaningless as biology without life, mathematics without quantities, and physics without matter. It is God, and not a new idea of God, that the religious world needs to-day. It is mankind that needs adjustments, not God.—Los Angeles *Tidings*, Vol. XXXV, No. 6.

The Dubuque *Witness* announces that a life of Archbishop Ireland is in preparation, but it does not say by whom. Let us hope that the biographer is not only a competent, but also a fair-minded and critical man. We should rather have no life of John Ireland than a blind eulogy. Perhaps it is still too early to do justice to the memory of this ultra-liberal and combative churchman, who, in the opinion of many of his contemporaries, including not a few bishops and priests, missed his vocation by becoming a priest instead of a politician.

The "debunking process" often seems to consist in putting a thick coat of bunk of a different tint on top of the old one.

Next to morals there is nothing so important to be taught as logic. A man is helpless if he does not know a good argument from a poor one.

## SECOND HAND BOOKS FOR SALE

(Terms: Cash with Order; Postage Prepaid to any Part of the U. S.)

- Koch-Prenss. Handbook of Moral Theology. Volume IV. Man's Duties to God. 2nd revised ed. St. Louis, 1921. \$2.
- Schultze, Fred. A Manual of Pastoral Theology. 3rd revised and enlarged ed. St. Louis, 1923. \$2.
- Kohlsaat, H. H. From McKinley to Harding: Personal Recollections of Our Presidents. N. Y., 1923. \$2.50.
- Wulf, Theo. (S.J.) Lehrbuch der Physik. Mit 143 Figuren. Freiburg i. B., 1926. \$3.50.
- Glöden, M. C. The Sisters of St. Francis of the Holy Family (Dubuque, Ia.) Illustrated. xxi & 278 pp. 8vo. St. Louis, 1928. \$2.
- Le Roy, A. Credo: A Short Exposition of Catholic Belief. Tr. by E. Leahy. N. Y., 1920. \$1.
- Friedel, F. J. (S. M.) The Mariology of Cardinal Newman. N. Y., 1928. \$2.25.
- Pratt, J. B. (Prot.) The Pilgrimage or Buddhism and a Buddhist Pilgrimage. N. Y., 1928. \$2.
- Pohle-Prenss. The Holy Eucharist. 3rd ed., St. L., 1919. \$1.25.
- Toth, T. Charakter des jungen Menschen. Freiburg, 1928. \$1.
- Lattey, C. (S.J.) The Atonement. Papers from the Summer School of Catholic Studies at Cambridge, 1926. Cambridge, 1928. \$2.
- Sexton, M. H. Matrimony minus Maternity. N. Y., 1922. \$1.
- Clare, Mother. Lenten Meditations. Translated from the German. London, 1924. \$1.
- Wintersig, Ath. (O.S.B.) Die Väterlesungen des Breviers, übersetzt, erweitert u. kurz erklärt. 2ter Band: Frühlingsteil. Freiburg, 1928. \$2.
- Kneipp, Seb. My Will. A Legacy to the Healthy and the Sick. Tr. from the 12th German ed. Illustrated Kempten, 1894. \$1.
- Henninghaus, Ang. P. Jos. Freinademetz, S.V.D. sein Leben und Wirken. Zugleich Beiträge zur Geschichte der Mission Süd-Schantung. Yenchowfu, 1926. \$1.50.
- Pohl, W. De Vera Religione Quaestiones Selectae. (De Fundamentis Religionis; De Religione; De Revelatione). Freiburg, 1928. \$2.
- Chapman, M. A. Sundays of the Saints. Sermon Outlines for the Feast Days which occur on Sundays. St. L., 1928. \$1.
- The American Foundations of the Sisters of Notre Dame de Namur. Compiled from the Annals of their Convents by a Member of the Congregation. Phila., 1928. \$2.50.

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#### Current Literature

—Prof. H. J. Vogels, of the University of Bonn, one of our leading Catholic Biblical scholars, presents an *Übungsbuch zur Einführung in die Textgeschichte des Neuen Testaments*, which is designed to introduce the student to the history of the text of the New Testament. This branch of Biblical science has been neglected by Catholic scholars, and the compiler hopes that Dr. Vogels's selection of pieces from the Greek, Latin, Syriac, and Gothic codices of the New Testament, supplemented by a few specimens of the text of such ancient ecclesiastical writers as St. Irenaeus and Clement of Alexandria, will awaken an interest among students in this important branch of textual criticism. The pamphlet is published by Peter Hanstein of Bonn and should not cost more than forty of fifty cents.

—In Chevalier's *Henri Bergson*, translated into English by Lillian A. Clare, an intimate picture is given of Bergson's philosophy as rising out of a background of widely different positivistic and spiritualistic traditions of 19th century France. Stress is laid on

Bergson's influence in bringing a spiritual outlook into greater prominence. Some of his students even attribute to him the impetus that led them back to the Catholic faith. The entire book is interesting both as an exposition of the main view-points of Bergson and of the kinship of so much of his thought with scholastic thought. To many, who know Bergson only through his critics, it must come as a great surprise that one of his aims was to combat Pantheism, and that he distinctly repudiates Pantheism and every form of Monism in unmistakable words. The translation is good and the author's own presentation excellent. Only once does he succumb to an impression viewed not *sub specie aeternitatis*, but under the stinging stress of special circumstances, when he says in regard to the late War that France "has overcome the diabolical assault of barbarism upon her."—(Macmillan.)—V. M.

—Robert Hohlbaum holds as high a place in the literary world of Germany as, say, Willa Cather does among us. They are alike, too, in that they are capable of writing equally interesting historical novels; the German author

with a more pronounced social message than his American compeer. His latest work, *Paradies und die Schlange*, a novel of the South Tyrol country, is entirely worthy of those remarkable people. The name "Tyrol" to the ears of a Catholicly minded reader, particularly in these post-war days, evokes images and emotions which could only find satisfaction in such a splendid piece of literature. (L. Staackmann Verlag, Leipsic.)

—*The Atonement* is the title of a collection of papers read at the Summer School of Catholic Studies at Cambridge, England, and edited by Fr. C. Lattey, S. J. The authors (Arendzen, Lattey, Barton, Pope, Reeves, Bonnard, Towers, Grimley) trace the dogma of the Fall of man and of his Redemption in the Old and the New Testament and through the Fathers, describe its speculative development during the Scholastic period, and defend it triumphantly against the Modernists. In an appendix Fr. J. Dukes, S. J., sums up the evidence for the evolution of man from the apes and shows that it cannot be scientifically established with the data at present available. This volume, like its predecessors, forms a valuable addition to our English theological literature. (W. Heffer & Sons and B. Herder Book Co.)

—*Die Katholische Aktion*, von P. Erhard Schlund, O. F. M., is a concise and careful statement of Catholic Action as intended by the Holy See. Attached thereto is a brief résumé of the status of the movement in various countries of the world. German reading Catholics in the States will find these pages helpful as a guide and the beginning of more advanced study. Would that the two and one-half pages devoted to American Catholic Action were justified by the potential and actual worth of this movement in our midst! (Joseph Kösel & Friedrich Pustet, Munich.)

—*The Catholic Church and the Citizen*, by Dr. John A. Ryan, *The Cath-*

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This is "The Catholic Book-A-Month Club" (Philadelphia) selection for February.

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*olic Church and the Bible*, by Rev. Hugh Pope, O. P., and *The Catholic Church and Healing*, by Dr. James J. Walsh, are recent volumes of "The Calvert Series" edited by Hilaire Belloc. Printed in clear, large type and bound in dark green cloth, these volumes are valuable additions to any library of apologetics—Catholic or non-Catholic. Each is written by a man eminent as a writer or lecturer on the subject he presents. (Macmillan.)—C. J. Q.

—Father Power, S. J., has done, in a measure, for the names of our Lady what Lessius did for the names of God. *Our Lady's Titles* is an enjoyable as well as a profitable piece of spiritual writing. The author has grouped many titles into five classifications: the maternal, the virgin, the mystic, the mercy and the queen titles. Here are the outpourings of a true liege and vassal of the Blessed Mother. These meditations are recommended not only to novitiates and religious houses, but to Catholics generally. (Frederick Pustet Co., Inc.)—H. A. F.

—*Teresa of Avila, the Woman*, by Katherine F. Mullany, is a literary mosaic, composed of bits of color and description taken from Mrs. Cunningham-Graham's exhaustive work, extracts from the biography by Father Coleridge, S. J., and selections from St. Teresa's own writings, carefully gathered by one who loves her and has studied her career with profound sympathy. The booklet makes inspiring devotional reading. (Frederick Pustet Co., Inc.)

### New Books Received

*L'Elue du Dragon*. Roman par \* \* \*. 316 pp. 12mo. Paris: Librairie "Les Etincelles," 26, rue de Bassano. 12 fr. (Wrapper).

*Modern Spiritualism*. By Herbert Thurston, S.J., 88 pp. 12mo. Sheed & Ward and B. Herder Book Co. 40 cts. (Wrapper).

*Jurisdiction of the Confessor according to the Code of Canon Law*. By Rev. James P. Kelly, J.C.D. xiii & 273 pp. 12mo. Benziger Brothers. \$2.50 net. (Benziger Bros.)

*My Mass Book*. By the Sisters Servants of the Immaculate Heart of Mary. With a Preface by Wm. J. Kerby. 79 pp. 6x7½ in. The Macmillan Co.

*The Pearl of Como*, Sister Benigna Consolata Ferrero. A Nun of the Visitation of Como, Italy. With a Supplement: Flowers of Gratitude laid on the Tomb of the Servant of God. By M. S. Pine. 166 pp. 12mo. Chicago: John P. Daleiden Co. 75 cts. (Wrapper).

*A Crown of Jewels for the Little Secretary of Jesus*. By Rev. John P. Clarke. Second Printing. 115 pp. 8vo. Chicago, Ill.: John P. Daleiden Co. \$1.

*Sister Benigna Consolata Ferrero*, Religious of the Visitation of Como, Italy. Translation by M. S. Pine from the Community Circular of Como. 199 pp. 12mo. Chicago: John P. Daleiden Co. 50 cts. (Wrapper).

*Vademecum*. Proposed to Religious Souls by a Pious Author. Translation by M. S. Pine. 10th ed. 142 pp. 16mo. Chicago: John P. Daleiden Co. 35 cts. (Wrapper).

*Lenten Service from Holy Writ and Liturgy and Approved Sources*. 27 pp. 3¼ x 6¼ in. San Francisco, Calif.: American Franciscan Missions, 133 Golden Gate Ave. \$5 per 100.

*Hylton's Wife*. [A Novel] by Mrs. George Norman. 359 pp. 12mo. Benziger Brothers. \$2.50.

*St. Jane Frances Frémyot de Chantal: Her Exhortations, Conferences, and Instructions*. Translated from the French Edition Printed at Paris in 1875. Revised. xix & 478 pp. Chicago, Ill.: Loyola University Press. \$3.

New Pamphlets by the Catholic Truth Society, 72, Victoria Street, London. S. W. 1:

*Some Answered Prayers*. Compiled by Rev. Ph. E. Hallett. 24 pp. 16 mo.

*The London Charterhouse*. A History and Guide for Catholics. By E. E. Kilburn. 26 pp.

*The Martyr of Sussex*. By Noel McD. Wilby. 30 pp. For sale by the B. Herder Book Co., St. Louis, Mo.

*Katholische Aktion*. Von Friedrich Muckermann, S.J. Mit einem Geleitwort von Nuntius Pacelli. 32 pp. 16 mo. Munich: Verlag "Ars Sacra" Josef Müller. M. 1.25. (Wrapper).

*Wanderfahrten*. Europäische und amerikanische Erinnerungen. Von Paul Maria Baumgarten. xxxi & 284 pp. 8vo. Traunstein, Bavaria: Franz Aker Verlag.

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### A SPRINKLE OF SPICE

The family cross-examiner: "Pa, if angels fear to tread where fools rush in, why don't they use their wings?"

Archbishop Purell once preached an eloquent sermon in camp, to a regiment of the Cumberlands. "What did you think of the sermon, Terry?" asked the chaplain, subsequently, of an old soldier. "Well, 'tis my opinion that the Archbishop didn't know what he was preaching on," replied the old soldier calmly. The padre was scandalised until it was explained that the Archbishop had been unconsciously standing on a box which contained enough dynamite to blow up the Vatican.

A Chicago man took an extra big drink of bootleg whisky, and shortly after began to see reptiles and animals in assorted colors. He rented a room and opened a museum. People paid 35 cents admission, and when they saw only an empty room, they called a policeman. The policeman threatened to arrest the man, but he got him off in a corner and gave him a drink. The policeman also saw things and gave the owner \$300 for a half interest in the show.

First Cannibal: "The chief has hay fever."

Second Cannibal: "Serves him right. I told him not to eat that grass widow."

There is some justice in this old vale of tears and laughter after all, and an editor occasionally gets credit for great moral courage when all he really did was to raise a little hell just for the fun of the thing.—*Ohio State Journal*.

A farmer who was much troubled by trespassers during the nutting season consulted with a botanical friend. The following notice was posted at conspicuous points about his premises:

"Trespassers, take warning! All persons entering this wood do so at their own risk, for the *Corylus avellana* abounds everywhere about here, and never gives warning of its presence."

The place was unmolested and the farmer gathered his crop in peace.—[The mysterious botanical term means hazel-nuts!]

"I want to get a good novel to read on the train—something pathetic," said the woman to a book salesman.

"Let me see, how would 'The Last Days of Pompeii' do?" asked the salesman.

"'Pompeii'?" I never heard of him. What did he die of?"

"I'm not quite sure, ma'am," replied the salesman, "some kind of eruption, I believe."

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# The Fortnightly Review

Vol. XXXVI, No. 6

ST. LOUIS, MISSOURI

March 15th, 1929

## The Trial of Christ

Almost every year, it seems, in one language or another, a new book is added to the long series of those that deal with the trial of Jesus. This year's contribution is from the pen of Lord Shaw of Dunferline, a distinguished British jurist (*The Trial of Jesus Christ*; London: George Newnes).

Pilate, says Lord Shaw, not only had the power to review the cause, but also to grant a rehearing. Who was Pontius Pilate? Lord Shaw says: "Pilate had a bad record. He was, no doubt, the actual representative and procurator of Tiberius the Emperor." This is the popular way in which to describe the position, but it is too brief for full accuracy, and it may be that Lord Shaw does Pilate wrong in accepting the abusive evidence of Josephus.

The government in Judaea was of a provisional kind under the ultimate control of the governor of Syria, and Pontius Pilate, at the time of the trial, was the procurator or *praepositus* of Judaea, and in fact subordinate to the governor of Syria. Pilate had only a few troops and no power to raise auxiliary troops. He was, in fact, responsible for keeping order, with inadequate means, among a warlike and fanatic people, and any error of judgment that he committed would bring the Syrian legions about his ears. Lord Shaw smiles at Pilate's effort to free himself of the cause by remitting it to Herod Antipas; but it was a natural thing for a procurator or minor governor (with inadequate resources for controlling the mob) to do, and there were some sound legal grounds for the course.

Pilate was of Samnite stock, as his *nomen* Pontius shows. He had considerable experience of his little province, for he was appointed by the Emperor Tiberius in A.D. 26. The charge that Pilate was not a good man is to some extent answered by the fact that he had taken advantage of the permission accorded to governors in the provinces (Tacitus, *Annales*, III, 33) to be accompanied by their wives. Pilate's wife is, in an early tradition, called Procla or Claudia Procula, and the so-called "Revelation of Stephen" gives them two children. That Procula was on the best of terms with her husband is proved by the message she sent to him when he was actually trying the case: "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." This incident cannot be dismissed as of no weight in estimating Pilate's successive and almost desperate efforts to save Christ, whom, on a review of the whole case, he definitely pronounced as innocent. Lord Shaw regards the anxiety of Pilate as "a noble, thoughtful and philosophic anxiety . . . as a result of which if Roman jurisprudence had done its task, it had acquitted Jesus Christ."

If Pilate had the power of review, he capitulated to a fanatic mob which had the Jewish rulers behind it. Such a capitulation was, indeed, as Lord Shaw says, "pitiable." And yet it would not be impossible for an earnest advocate to excuse an act that, at any rate, postponed the destruction of Jerusalem for some forty years. If the innocent Prisoner was in any event to die, it was

better (from the Roman point of view) for him to die in the forms of law than for a rebellion to be aroused that Pilate had no means of quelling. It is beside the mark and probably untrue to say that Pilate was a coward. In fact, as Lord Shaw shows, "the mob was in command." He was a coward according to the highest standard, but so were Peter and the rest. Yet the course that Pilate adopted as a matter of fact preserved the public peace in extraordinary circumstances, and that, after all, was his main duty as the *praepositus* of Judaea, the agent of the emperor, responsible to the governor of Syria. There was no time to send for the Syrian legions, and Pilate's subsequent conduct was not that of a coward. The (early Renaissance) "Letter from Pilate to Tiberius" (printed in Dr. James's *Apocryphal New Testament*) puts this point of view in one pregnant phrase: "Had I not feared a general rising, the man might have been yet alive." Dr. James points out that the Christians of Egypt and Syria regarded Pilate as a saint and martyr, while the West thought of him only as a criminal. Perhaps there is a middle view, namely, that he was not a coward, nor a bad man, but first and last a Roman administrator who had to do what he thought best in a position of extraordinary difficulty.

The first trial by the Sanhedrin is a different matter. It was a full meeting of that body, whose business was to find, if it existed, cause for delivering the prisoner to the Roman governor for execution. There is early but apparently weak authority for the view that in the time of Christ the Sanhedrin could not pronounce a capital sentence, but the view is contrary to the authority of the Gospels and Josephus. In any event, the Sanhedrin could not execute the sentence. Lord Shaw thinks that the trial of Jesus by the Sanhedrin was a travesty of justice from the point of view of the procedure of the court, and certainly the proceedings were utterly unfair to the prisoner.

The action of the High Priest in inviting Christ to defend Himself was apparently legal, but to follow this with cross-examination by the court, designed to elicit admissions upon which a death sentence could be pronounced, could not tally either with natural justice or with any customary procedure. The trial, even if it were according to the customary form of law, was in fact the farce that Pilate pronounced it to be. Rome would have nothing to do with such a farce, and, as Lord Shaw truly says, Roman jurisprudence acquitted Christ. Pilate swept away all allegations of treason and the cobwebs of Jewish procedure and strove with all his might to free the prisoner.

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### Conflict of Minds

When a lesser mind, above all a mind drilled to a single perspective, comes in contact with a greater mind, above all a mind that has been trained in no school, it is inevitable that the former should look at the latter with fear and suspicion. It is the lot of greatness to be criticized, to be proved to be wrong; often it is also the lot of greatness to know that it is right and yet be unable to defend itself. Galileo's "*E puor si muove*" may be a mythical legend, a *ben trovato* and no more; nevertheless it expresses a truth which has appealed to all who realize what the larger understanding must always endure at the hands of smaller minds. It has always been so, and must always be; we express our assent to it when we speak of men being too great for, or in advance of, their generation.

Still it is no less characteristic of real greatness that in spite of such pin-pricks, and petty persecution, and misrepresentation, it holds its ground and comes out in the end triumphant.—Archbishop Goodier, S.J., in *The Month*, No. 775, pp. 11 f.

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Great men are led by their enthusiasms. Small men are eternally defending their "dignity." Great men wear their dignity as unconsciously as they wear their hats and their shoes.

## The Pay-As-You-Enter Church

A Reply to Denis A. McCarthy, LL.D., by a City Pastor

"The Pay-as-You-Enter Church" by Denis A. McCarthy, LL.D., in the FORTNIGHTLY REVIEW of Feb. 15th, was very interesting. As he invites others to take up the subject, I wish to consider the question as a priest from the standpoint of canon law,—not, however, to leave the matter a "finished business," for it is for those whom the Holy Ghost has placed to rule the Church of God to decide the question with finality.

Canon 1181 says: "Admission to the sacred functions in church must be entirely gratuitous, every contrary custom being reprobated." To understand this canon rightly we must consider it together with canon 1263, § 2: "Without the express consent of the Ordinary, no Catholic may have a seat in church reserved for himself and his family; and the Ordinary shall not give his consent unless the convenience of the rest of the faithful can be properly taken care of."

According to the general rule of interpretation, as laid down in canon 18, "Ecclesiastical laws must be understood according to the proper meaning of the words in text and context; if that meaning remains doubtful and obscure, recourse must be had to parallel texts of the Code, if there are any, to the purpose of the law and the circumstances, and to the mind of the lawgiver." The mind of the lawgiver must be deduced first of all from the wording of the law. Now, in the light of the wording of canon 1363, § 2, the mind (*i.e.*, purpose or intent) of the legislator clearly is "the convenience of the faithful" (not, therefore, of the parish priest or the parish treasury), so much so that all special claims have to give way to it.

How can the convenience of all the faithful be best promoted without discrimination between rich and poor, between good and bad Catholics, regular parishioner and strangers? Not, it seems to me, by the pay-as-you-enter

system, but by making everybody welcome and all seats free. This is in conformity with present and previous legislation.

The S. Congregation of the Propaganda, on August 15th, 1869, addressed to the bishops of the United States a letter censuring and condemning the practice of exacting, at the door of the church, an offering from those who enter. By letter of October 29th, 1911, the Apostolic Delegate called attention to the reprehensible practice of demanding money at the doors of the church as a condition for entering the sacred edifice to assist at Mass and other religious services. His condemnation, like that of the Propaganda, strikes at the refusal to admit people to church unless they pay for a seat. He ordered that this abuse be eliminated and that the bishops command all rectors of churches in their dioceses to discontinue the same where it has been introduced, and not to permit it to be established where it does not already exist.

Is the system of collecting seat money during divine service—10 cents without discrimination from every churchgoer, man, woman, or child—at variance with the condemnation of the Propaganda and the Apostolic Delegate, as reenforced by canon 1181, which says that admission to sacred functions in church must be entirely gratuitous, any contrary custom notwithstanding? I think it is at variance, if not with the letter, at least with the spirit of the law. That the system is liable to abuse, can be seen from the fact that some pastors, entirely on their own authority, charge 25 cents for a seat in the middle aisles and 10 cents for a seat in the side aisles. Christ drove the money-changers not from the temple itself, but from the first enclosure called the Court of the Gentiles, although they were doing a legitimate business there to enable strangers to buy the requisites for the sacrifices

with Jewish coin, which alone was current there. What about churches where, in the very sacramental presence of Jesus Christ, specially appointed money-changers are seated at both sides of the entrance of the middle aisles and at the entrance of each of the side aisles, exacting tribute from all before allowing them to occupy a seat?

Does the exaction of money for church-going promote the welfare of souls? Experience and the success of Protestant church financing seem to indicate that it does not. Protestants, in my experience, are far more generous in supporting their churches than Catholics, and this in spite of the fact that the true faith, with the graces derived from prayer and the Sacraments, should make Catholics far more generous than Protestants. The contrary being the case, does it not prove that our system of church financing is radically wrong? As to seat money, what difference does it make, in the light of the Church's condemnation of exacting an entrance fee, whether I pay at the door, or at the entrance of the middle aisle, or in my pew during Mass? Personally, I should prefer to pay as I enter at the door, make change if necessary, and be through with it rather than pay as I go up the aisle or be disturbed in the course of, nay, perhaps at the most solemn moment of the Mass. Every man, woman and child, Catholic or non-Catholic, without discrimination, should be admitted freely to our churches, and that privilege should be extended unstintingly.

Floyd Keeler, the noted convert, writing in the *Ecclesiastical Review* (December, 1921) about our method of exacting seat money says: "It does drive the stranger (Protestant) away, and that is enough to condemn it in a missionary country like ours, where we are called upon to assist Our Lord in His chosen task: 'Them also I must bring.' No one thing so offends the Protestant mind as our crudity in money matters. It confirms them in what they have been told, namely, that

Catholic priests are mere money-grabbers."

We are not in Europe, with its sharp distinction of social classes—poor, middle, and higher—but we are in democratic America, where all social distinctions have been levelled. It takes considerable courage for an American, much more than for a European in Europe, to own up that he is poor. I am against the obligatory seat money system because I think it un-Catholic, un-American, and unsuitable for a missionary country.

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### Lagrange's Refutation of Renan

A translation of Renan's *Vie de Jésus* has just been issued in a world-famous English Library, and has been re-introduced to the public by no less a person than an Anglican bishop. It is, therefore, timely that Père M. J. Lagrange's answer to Renan should now be issued in English.

Fr. Lagrange is both a foremost Biblical scholar and a famous French man of letters, so he is capable of giving the right answer to one who was certainly the latter, if doubtfully the former. In fact, as Fr. Lagrange says, "it is not customary among critics to discuss Renan's views; specialists do not take him very seriously." But he had and has an enormous vogue, and he is taken as an authority by countless numbers who do not know better. His insincerity and bad faith, to which non-Catholics like Schweitzer and Luthardt plainly testify, might suffice to conclude the case against him. But Fr. Lagrange patiently tracks down the fallacies of his literary criticism of the Gospels and of his historical method. This little book (*Christ and Renan*; tr. by Maisie Ward; London, Sheed & Ward), is a fine example of scholarship which it will do every Catholic student of the Gospels good to read, even though he be not concerned with refuting Renan. And for those likely to be heckled about Renan or similar unbelieving writers, the book is indispensable.

## Miss Repplier's "Père Marquette"

A Review and a Refutation by the Rev. Francis Borgia Steck, O.F.M., Ph.D.  
Quincy College, Quincy, Ill.

(Conclusion)

III. *Some Pertinent Questions*

Having thus summarily disposed of my external and internal evidence against the reputed authorship of the narrative, Miss Repplier takes up my theory concerning its real authorship. I suggested that, "in its present form it [the narrative] is in substance Jolliet's journal recast and amplified by Dablon with the aid of other sources which he had at his disposal" (*The Jolliet-Marquette Expedition, 1673*, p. 310). Instead of examining whether this suggestion is plausible, Miss Repplier merely warns her readers that the "ingenious theory . . . leaves a good deal unexplained" (*Père Marquette*, p. 262), and then proceeds to ask a few questions.

First, she wishes to know why in his letter to Frontenac, when speaking of the mishap in Lachine Rapids, Jolliet said nothing about the copy of his papers at Green Bay. The answer is simple. Knowing that Frontenac was hostile to the Jesuits, Jolliet deemed it wise not to let him know that Father Marquette or any other Jesuit had accompanied the expedition of 1673. (See *J.M.E.*, pp. 232-233.) This is the reason why, in a later letter to Frontenac, under date of November 11, 1674, Jolliet again made no mention of that copy. If Miss Repplier has any other reason, based on equally well established facts, I am willing to consider it. But I am not willing to have the fact suppressed that the copy of Jolliet's papers was in the hands of Father Marquette at Green Bay. For this fact we have the clear and emphatic statement both of Father Dablon, who promised to obtain the copy, and of Jolliet, who was most interested in obtaining it.

The mysterious disappearance of the copy of Jolliet's papers seems to cause Miss Repplier considerable worry. She inquires further why Jolliet said nothing about it on October 10, 1674, in

his letter to Monsignor de Laval. To this I reply: there was no reason for repeating in the letter what he had so plainly stated in the Relation, to which the letter is merely supplementary. (See photographic facsimile No. 3 in *J.M.E.*, after p. 312.) In the Relation he wrote: "L'année prochaine nous en donnerons une plaine Relation, le pere marquette ayant gardé une copie de celle qui a este perduee"—"Next year we will give a full account of it [the expedition], Father Marquette having kept a copy of that one which has been lost." (See photographic facsimile No. 2, *ut supra*; also p. 177.) Why should he have repeated this statement in the appended letter?

Next Miss Repplier wishes to know why, on October 25, 1674, Father Marquette wrote that "in compliance with his superior's request, he had sent him 'copies of my Journal concerning the Mississippi River.'" The answer is: Father Marquette never made so clear and obvious a statement as Miss Repplier suggests. Here is what he wrote: "Ayant satisfait aux sentiments de V.R. pour les copies de mon journal touchant la Riviere de Mississippi, je partis . . . le 25 Oct. 1674 sur les midy"—"Having satisfied the wishes of your Reverence for the copies of my journal concerning the Mississippi River, I departed . . . on the 25th of October, 1674, about noon." (See photographic facsimile No. 10, *ut supra*; also pp. 188, 291.) There would be no ambiguity in his statement, if Father Marquette had written what Miss Repplier says he wrote. Had she quoted his statement fully and accurately, she would probably not have put the question.

Finally, she asks why Jolliet did not "expose the fraud, and claim the manuscript [the narrative] as his own" at the time "when the journal [the narrative] was published by Theve-

not," in 1681. The reason is because Jolliet entertained feelings of highest esteem for Father Marquette, who had already passed to his reward and who had nothing whatever to do with the Thevenot publication. (See *J.M.E.*, p. 307.) Moreover, Jolliet had nothing to gain from the exposure of the fraud, especially since the French government had already denied him permission to settle in the Illinois country. But he showed his displeasure soon after by severing his relations with the Jesuits. (See *J.M.E.*, pp. 237-239.)

It may be not superfluous to point out the fact that, as indicated by the page references, these supposedly embarrassing questions of Miss Repplier have for the most part been answered in my study of the expedition. It is possible, however, that in her enthusiasm for Father Marquette, Miss Repplier failed to take notice of my answers. Hence I have here repeated them as briefly as possible. Now in return for this courtesy may I ask her to answer a few questions that I shall put to her?

When the scholar and historian, R. G. Thwaites, was preparing and publishing the critical edition of the *Jesuit Relations and Allied Documents* (73 vols., 1896-1901), why was he left to think and to declare in the 59th volume, on page 293, that the manuscript of the narrative of the 1673 expedition, used by him for his critical edition and preserved in the archives of the Jesuit College of St. Mary at Montreal, is in the handwriting of Father Marquette? Why was he not warned against repeating this long-standing error by Rev. Arthur Jones, S.J., for instance, who was rector of that college and who collaborated with Thwaites in preparing the critical edition of the *Relations*? Does Miss Repplier believe that a correction of that error would have made the critical historian question the authenticity of the narrative?

Then, did Father Dablon keep his promise of August 1, 1674, to have Father Marquette send to Quebec for publication the copy of Jolliet's

papers? If he did not keep his promise, why not? If he did keep his promise, the next question is: did Father Marquette follow instructions and send the copy? If he did not, why not? If he did send the copy, what became of it? Did Father Dablon destroy it and preserve for publication only what Father Marquette had written? If so, why? If Father Marquette sent the copy of Jolliet's papers, should Father Dablon not have kept the promise he had made on August 1, 1674? Or did he perhaps return the copy to Jolliet? If so, then again I ask: what became of it?

Furthermore, how are we to account for the close resemblance and the sometimes identical terms of expression in the narrative and in the Relation of August 1, 1674? Does such similarity and identity not prove that whoever wrote the narrative must have had the Relation before him? It must be remembered that the narrative was supposedly written by Father Marquette at Green Bay, while the Relation was certainly written by Father Dablon at Quebec. May we suppose that Father Dablon, having written the Relation of August 1, 1674, hastily sent it to Green Bay; that then with its aid Father Marquette immediately composed the narrative, and by October 25, 1674, had the finished narrative on its way to Quebec? Indeed, there may have been sufficient time for this. But, I ask, would such procedure not "reflect unfavorably on both Dablon and Marquette"? (*J.M.E.*, p. 306). When answering these questions, Miss Repplier must not forget that Father Dablon promised to get the copy of *Jolliet's* papers, and that Father Marquette had the copy of *these* papers in his keeping.

One more question, and I am through. In the narrative supposed to be the work of Father Marquette we read that he promised to name the Mississippi River in honor of the Immaculate Conception. Now, why did he not keep his promise? Why did he so soon after, in his journal, call the river by its Indian name? Here, again, I must ask Miss Repplier not to invoke the

so-called Marquette map until she has examined this map very closely and carefully. (See *J.M.E.*, pp. 171, note 92; 297.)

These are a few questions connected with the authenticity of the narrative that no historian in search of the truth may ignore. He must face the facts with both eyes wide open, weigh the pros and cons carefully and impartially, and state his verdict clearly and precisely. This I did in my study of the expedition, and the result was

(1) the *conclusion* that "as it exists to-day, the narrative of the expedition of 1673 can not be accepted as the work of Marquette;" and

(2) the *theory or hypothesis* "that in its present form it is in substance Jolliet's journal recast and amplified by Dablon with the aid of other sources which he had at his disposal" (*J.M.E.*, p. 310). Among these sources were very probably some notes by Father Marquette which severe illness had prevented him from developing into a narrative, but which he sent to Quebec together with the copy of Jolliet's papers. Hence Father Marquette could very truthfully write: "Having satisfied the wishes of your Reverence for the copies of my journal, I departed . . . on the 25th of October, 1674, about noon." (See *J.M.E.*, pp. 306-307.)

#### IV. Conclusion

There is one statement by Miss Repplier, made in this connection but possibly applying to my study in general, against which I deem it my duty to protest. I am amazed that she can write: "Having torn down the missionary, he proceeds to build up the ever serviceable Joliet" (p. 261). Let her show precisely in what manner and to what extent I put "the ever serviceable Joliet" in the place of Father Marquette. Her unqualified statement is misleading, to say the least. From it her readers will necessarily infer that my study, *The Jolliet-Marquette Expedition, 1673*, is an unworthy and unwarranted glorification of Jolliet, the layman, and a defamation of Father

Marquette, the priest and missionary; and that on this account it deserves no recognition from the Catholic reading public. Moreover I resent the unfounded charge that in my study I have "torn down the missionary." What I wrote is no more directed against Father Marquette than any other historian's verdict is directed against the hero whose exalted place in history he proves to have little foundation in fact. What I occupied myself with exclusively was the pedestal upon which the figure of the missionary has been reared. I merely pointed out that the figure rests on a very shaky foundation and endeavored to discover who is responsible for this condition. Who these bunglers were, I can not say and did not say for certain. But I do say emphatically that, if they botched their work and made themselves ridiculous, the fault is theirs, not mine.

If my theory concerning the true authorship of the narrative reflects on "the honesty of Père Dablon" (p. 264), then let Miss Repplier present a theory that does not. Whether it involves "the common sense of Joliet," depends on what one understands by common sense. That the theory reflects on "the truthfulness of Père Marquette," I deny. Why drag in the saintly missionary? He had absolutely nothing to do with the weaving of the stupid myth that surrounds his name and stultifies rather than glorifies him. I yield to no one in my esteem for him, as witness my study (pp. 189-191). This esteem shall not hinder me, however, from disapproving the efforts made and the means employed by some hero-worshippers, past and present, to prevent the exposure and to further the propagation of a historical falsehood. I regret to say that one such, perhaps unintentional, effort is this first excursion of Miss Repplier into the field of history. Far better would she have served the cause of Catholic scholarship, had she stuck to her knitting—the light essay—instead of attempting the far more intricate and delicate texture of historical research

and criticism. Her achievements in the former field during the past forty years may merit for her, to quote the reviewer F.X.T. in *America* (January 19, 1929, p. 365), "her title as the foremost essayist of this country." In fact, parts in her *Père Marquette* show her ability as essayist to good advantage; for instance, her first chapter on "The Lure of the Unknown;" also her description of the Indians in the fourth, of Michillimackinac and St. Ignace in the seventh, and of the Green Bay region in the ninth; likewise the account of Father Marquette's second visit to the Illinois Indians in the fifteenth. At times, however, even in these portions, "the expedition of *her* violent love *outruns* the pauser, reason." What, for instance, will the discriminating reader say to this passage: "Of all the tributes that have been paid to Père Marquette, the most striking to my mind is the giving of his name to a railway system in Michigan. The mere sight of this road's time tables, ornamented with a picture of a particularly snorty and smoke-blowing engine, makes one think anew of the two little boats threading their slow and difficult way through the dangerous currents of the Mississippi. Had the priest been granted a prophetic vision of this iron monster, it could not have amazed him more than the hearing of his own name on travelers' lips" (pp. 279-280). But aside from such occasional effusions, the descriptive portions of her volume prove that, as the reviewer in *America* says, "Miss Repplier's preoccupation has been the 'light essay.'"

However, no historian who is versed in the French colonial period of American history will agree with the same reviewer that the volume, in which "she turns to biography," is "a faithful record of dates and persons and events, and a balanced appraisal of character and motives." Her biography of Father Marquette contains too many errors and inaccuracies, manifesting lack of sufficient knowledge and careful research in American history; too many misrepresentations and sup-

pressions, betraying a tendency not to present objective truth, but to defend subjective opinion; too many evasions of important issues in deciding the true nature of the expedition of 1673, in determining the rôle played therein by Father Marquette, and in discussing the authenticity of the narrative ascribed to him. I wonder how Rev. Francis Xavier Talbot, S.J., secretary of the Catholic Book Club in an editorial blurb could say that no "more authoritative" biography of Father Marquette has appeared. I have endeavored in this article to show that her work possesses no historical value whatever, but only serves to demonstrate once again the hollowness of the extravagant claims made for Father Marquette.

As I said in the beginning of this review, "I deeply regret the necessity of castigating one to whom, on account of her advanced age and undoubted merit, I should prefer to pay the tribute of reverent silence. But her biography involves the sacred cause of historical truth and casts unfounded suspicion not merely on my sincerity, but also on the reliability of what I have written concerning the expedition of 1673." I think I have shown that Miss Repplier's volume is not a credit to Catholic historical scholarship. Moreover, her insinuation that I wrote *The Joliet-Marquette Expedition, 1637* for the purpose of tearing down Father Marquette and building up "in his place the ever serviceable Joliet" is entirely unfounded. Finally, to prove that my study of the expedition is unreliable, a far more critical work is needed than Miss Repplier's *Père Marquette*, even though it has been sent into the world as a Catholic Book Club selection.

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If mollicoddling be the true aim of law, let us put our criminals up at good hotels. If the main purpose of legal interference is to be as kind as possible, let us give them a good time at the lowest possible cost to the country, and abolish our prisons.



## Why Catholic Scholarship?

By the Rev. Stephen Richarz, S.V.D., Ph.D., Techny, Ill.

The appreciation of research is steadily on the increase throughout the scientific world. The foundation of a National Research Council was an important step forward. Nevertheless, most scientists are aware that research in this country is not yet what it ought to be. The professors of the Physical Laboratory of the University of California wrote in *Science*, August 31, 1928: "The chief cause of our failing in research we attribute primarily to the dearth in the past of able, original, well-trained men. This, in turn, is due to our rapid extension and to the disregard of the importance of research on the part of the public, resulting in the failure to support it adequately or to draw into it the best talents."

What is the attitude of *Catholics* toward research? And to what extent do our Catholic papers and periodicals strive to promote Catholic scholarship? Dr. Francis Borgia Steck, O.F.M., has given some illustrations to this question with regard to his specialty, historical research (F.R., Feb. 1, 1929). As to scientific research, one example may stand for many.

An American magazine, published exclusively for priests, some time ago devoted four full columns to reprinting an article from an English periodical, which contained nothing but ridicule of archeological research. A few phrases of this article may follow: "The popular game of archeology is played with bucket and spade. Some things are dug up, and others are buried away out of sight. It is an easy game, for the exhumations and interments proceed simultaneously. The rubbish removed from one spot has to be tipped somewhere else, so that a hole and a mound are engineered in a single proces. While you are discovering new wonders in the hole, you are covering up old wonders under the mound. In the hole you find *Elephas antiquus*, *Rhinoceros Merckii*, *Rangifer tarandus*, *Ursus spelaeus*, and other

worthies, whose names and dignified bearing invite you to give them a place in or near the middle line of your genealogical tree. Under the mound you bury *Parentes protoplasti*, *Opus salutis*, — *Verbum incarnatum* and every other legendary name that has hitherto made your ancestral stock a laughing stock. . . . Being only a game, archeology cannot be expected to lead to any profitable end, or to arrive at any natural conclusions."

What led the author to such a wholesale condemnation of archeological research? One would expect that some archeologist had made a *faux pas* into the realm of religion and theology and thus provoked the anger of this Catholic writer. But no. It was a statement of Professor G. Elliot Smith that "the great wave of culture that swept over Eastern Asia and the Malay Peninsula during the eighth century (A.D.), extended out into Oceania also, and was carried to Central America." This conclusion was derived from "certain elephant-like creatures represented in a series of ancient manuscripts (Maya and Aztec), painted pottery, architectural ornaments, bas-reliefs and sculptures found in Mexico, Central America, and elsewhere in the New World." It seems, everyone should be thankful for enlightenment on such an interesting problem as the origin of the American aborigines, a problem which is intimately related to the Catholic doctrine of the unity of mankind.

The sarcastic and destructive criticism contained in that article was, therefore, absolutely unjustified. Moreover, it was in its generality discouraging to those who might feel inclined to contribute to the solution of this or similar problems by research work. If they are told that all their endeavors can not lead to a profitable end, why then should they sacrifice their life work to research? Consider, how great would have been the loss if such Catholic archeologists as Professor Ober-

maier, Abbé Breuil, Professor Birkner, *et al.*, would have been deterred from their studies by such reflections! Moreover, to call their indefatigable work a game, is a downright insult. It is an insult also to the workers in the related field of ethnology, *e.g.*, to the "Anthropos" group of researchers. Fathers Schmidt, Koppers, Gusinde, Schebesta, who have done so much for the advancement of science and the glory of the Catholic name. It is an insult to the many missionaries who, inspired by the editors of *Anthropos*, did such thorough and laborious research work amongst the natives of their respective mission fields. It is an insult to the Holy Father himself, who favors such studies and supports them financially.

Returning to that censured article, it is evident that the purpose of research is unknown to the writer. How else explain such ridiculous phrases as the following: "When you use a pick and spade to investigate the hidden secrets of the earth, you thereby turn your back on all the open secrets of the earth. . . . A microscope or any other instrument in your laboratory blinds you to much more than it reveals. It blinds you to everything but your hypothesis. . . . Experiment is no better than a roundabout way to truth that never takes you there."

The aim of scientific research is not to find hypotheses, but to find facts, to discover the laws of nature either by observation or experiments. Hypotheses are often helpful as showing the way and devising means of research, but they are never the final goal. That goal is the *truth*. Professor George L. Pelter, of the University of Nebraska, wrote well in *Science* (Aug. 31, 1928): "Research in its highest aspects is something creative, akin to the well-known masterpieces of art, music and literature. . . . A master scientist can so arrange his materials and facts that they represent a fundamental contribution to science as a painting does in art. As in art a masterpiece may go unnoticed for years, so in science the true value and significance of a contribution may escape attention for dec-

ades, but once its proper value is ascertained, it persists for ages."

An illustration of the latter statement is to be found in the work of the Augustinian monk and later abbot, Gregory Mendel. When he was experimenting with peas, beans, and hawkweed, watching and recording their development and variations for years, nobody thought that he was doing any thing of importance. His confrères may have often cracked jokes at his expense. And yet the laws discovered by him are to-day acknowledged by all biologists as of fundamental importance. Even when the value of Mendel's experiments was well known those who were nearest to him neglected to erect him a monument in the form of a biography, but left this task to a man who revealed a sad lack of understanding for Mendel as a religious and a priest.

The reasons for a better appreciation of research at the present time in scientific circles are twofold. First, it is better understood now than ever before that research is the root of material progress and, therefore, industry supports research more lavishly than formerly. Secondly, the time of an all-absorbing materialism seems to be past and a wholesome idealism and longing for higher culture is dawning. There are more people who devote themselves to the ideal task of finding the truth without asking, Does it pay?

Should we Catholics lag behind in this movement? Should we not rather march in the first line? Are there not many truth-seekers amongst us, not only in our own proper fields of theology and philosophy, but also in history and natural science? Would it be too much to expect that in our Catholic centers of learning at least a part of the time and interest now wasted on prize-fights and ball-games might be devoted to the study of God's creation? Certainly, the word of St. Paul would then be better understood: "For since the creation of the world, his invisible attributes—his everlasting power and dignity—are to be discerned and con-

templated in his works." (Rom. I, 20; Westm. Version.)

Moreover, research is of great apologetic value. There are points in all sciences which are intimately related to religious problems and doctrines. The more Catholic men we have who thoroughly understand the scientific aspects of these problems, the better we shall be able to strengthen those who are weak and wavering in their faith, and the more effectively we can refute the infidels. The fact alone that there are Catholic men helping to promote the progress of science in all its branches is the best apology of our faith and a steady refutation of the foolish slogan: "The Church an enemy of science."

Finally, those pseudo-scientists who abuse science to combat the fundamental truths of faith will be silenced as

soon as we have a goodly number of Catholic scientists whose scholarly achievements are acknowledged.

It would seem to be the task of the Catholic press and of the teachers in our Catholic schools to encourage Catholic scholarship by instructing the young and the public generally on the meaning and importance of research and to report faithfully and understandingly on important results of research, especially if such work was done by Catholic scholars. Then also would the foolish fear be eradicated that science and research work are apt to harm Catholic belief and doctrine. That might be true of a superficial study, but it is not true of that study which is essential to true scholarship. "Halbes Wissen führt zum Teufel, Ganzes Wissen führt zu Gott." (F. W. Weber.)

## Benedictine Popes

By the Rev. Fr. Jerome, O.S.B., St. Leo Abbey, Florida

How many Benedictine popes were there? Who knows? I am not sure that so-called reliable historians agree in their estimates. The Benedictines themselves fraternally disagree on the subject. In our Benedictine martyrology for August 27 we read that Alexander III was a Benedictine (Cistercian). Patient research by some historians has failed to verify this assumption. That learned church historian, Prior Felix, of St. Vincent Archabbey, Pennsylvania, writes: "We have a curious book in our library with the title, *Gloria Ordinis S. Benedicti*. It is a doctoral dissertation by a student at Vienna of the year 1728 and dedicated to a Benedictine abbot of Austria. This student found fifty-two Benedictine popes and he gives their history. Without a doubt he tries to find as many as possible, to please his patron, but Alexander III is not among them."

The Rt. Rev. Abbot Charles H. Mohr, O.S.B., D.D., of St. Leo Abbey, Florida, in his brochure, *The Benedictines*, quotes from *The Oblate* of St.

John's Abbey, Minnesota, and gives twenty-four as the number of Benedictine popes. Their names are not mentioned in the brochure.

I submit a list of twenty Benedictine popes and am quite resigned to be corrected for a possible overestimate: Gregory I (590); Boniface IV (608); Adeodatus (672); Agatho (678); John IX (898); Sylvester II (999); Leo IX (1049); Stephen X (1057); Gregory VII (1073); Victor III (1087); Paschal II (1099; Cluny); Gelasius II (1118); Eugene III (1145; Cistercian); Gregory VIII (1187); Celestine V (1294); Benedict XII (1334); Clement VI (1342); Urban V (1362); Pius VII (1800); Gregory XVI (1831; Camaldolese).

There are nine more names of Benedictine popes left to be mentioned. These did not check up with the *Catholic Encyclopedia*, but inasmuch as their historicity may be of as great or as little value as the twenty already cited, I append them here: Pelagius II (578); Gregory III (731); St. Zachary (741); Leo III (795); Paschal I

(817); Gregory IV (827); Leo V (903); Victor II (1055); Calixtus II (1119).

Of course, it is not conducive to self-conceit that we Benedictines cannot state dogmatically how many popes were members of our Order; but I think it no presumption on my part to state for all Benedictines that our uncertainty about the number of Benedictine popes does not interfere with our simple aim in life, which is:

*Haec cura nobis  
Atque labor unus,  
Ut in omnibus  
Honorificetur Deus.*

### Mexico

We heartily agree with the Louisville *Record* when it says (Vol. LI, No. 6):

"The New York *Times* reviewer of a book by Francis McCullagh entitled *Red Mexico*, the author of which attracted much attention in our Catholic press on account of his articles to the press respecting conditions in Russia, says that the conclusions of his treatise on Mexico 'are not only economically unsound, but frankly sensational.' Commenting, the *Catholic Citizen* says: 'We do not have to wholly endorse this criticism, but it confirms our own doubts about McCullagh's entire dependability. A good deal of the Mexican discussion written from our side of the fence has been uninformed and emotional and in that degree worthless.' Commenting in our turn we remark that we do not have to endorse in its entirety the criticism of the *Catholic Citizen*, but we are in sympathy with it. The only secure approach to a study of conditions in Mexico is from a spiritual standpoint, which we fear has been wanting in most of our exchanges, even as it must have been wanting for a long time in Mexico."

In the old days people found it trying to do without things they needed, but that is not nearly as hard as trying to get everything they do not need.—A. F. K.

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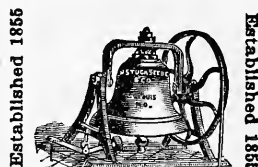
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### Another False Prophet

Every now and then a false prophet arises, and by his gifts of wit, sarcasm, irony, esprit, or whatever it be, holds the attention of the multitude, who are always on the lookout for "new things." It may be a Nietzsche, a Shaw or a Wells, dethroned in turn by an Anatole France or a Kayserling. These European celebrities must make way, in our country, for a Darrow, a Mencken or a Lindsey. Now it is Professor Harry Elmer Barnes who is in the lime-light. He is on the faculty of Smith College, Mass., which institution, by the way, numbers among its staff quite a number of writers whose chief pastime is attacking "conventions." Prof. Barnes is the author of numerous works in history and sociology; in fact, it is said in sociological circles that he is trying to outdo his colleague, E. A. Ross of Wisconsin, in speed and variety of sociologic output.

In one of his recent books, *Living in the Twentieth Century*, Dr. Barnes challenges the world to answer this question: "Could anything be more satisfying as the ultimate reward of activity than the state of complete extinction, to be realized in the chemical state known as death?" We wonder whether Dr. Barnes imagines he is proposing something new in this query, which the philosophers of ancient India so often placed before their disciples. They reached annihilation in "Nirvâna," whilst Dr. Barnes wraps up the old fallacy in scientific verbiage, giving us "chemical extinction" instead.

Professor Barnes is one of the editors of the recent text *An Introduction to Sociology: A Behavioristic Study of American Society*. He is also responsible for Book I of this same work, entitled, *The Evolution of the Great Society*, of which one of the best known of American sociologists, Professor Pitirim Sorokin, originally of Russia, in his lately published *Contemporary Sociological Theories* (Harper), says (p. 620) that the writers do not even

know the meaning of the Behavioristic school which they claim to follow!

Albert Muntsch, S.J.

### "Names in the Fourth Gospel"

The current issue of the *Journal of Theological Studies* prints a note by Dom Chapman on "Names in the Fourth Gospel." The writer shows that, next to St. Peter's, the name which occurs most frequently by far in the New Testament is St. John's; but in the Fourth Gospel it never occurs at all: this looks as though the author was holding back his own name. But he does refer to himself as "that other disciple," and it is noticeable that this reference is almost invariably joined to a reference to St. Peter. Now in the Acts, and in a less degree in the Synoptic Gospels, John is similarly joined with Peter—in the Acts every one of the nine references to John is coupled with Peter. Dom Chapman concludes that in the Fourth Gospel "that other disciple," the associate of Peter, can be no other than John, his associate in the Acts and the other Gospels. He claims that this is a fresh way of presenting an argument already employed in support of St. John the Apostle's authorship of the Fourth Gospel.

Father Ernest R. Hull, S. J., tersely sums up the Catholic objections against Freemasonry in English-speaking countries as follows: (1) The theological position of Masonry, which makes it a religious sect, embodying the sufficiency of theism, indifferentism regarding more specific creeds, and (by implication) rejection of the divine claims of Christianity. (2) The secrecy of the aims and methods of Freemasonry, which puts its lower members in the unjustifiable position of supporting a cause which is concealed from their knowledge, and which may possibly be evil. (3) The confirmation of this unjustifiable position by an oath, which in itself is wrong for the same reasons. (4) The open anti-Christian policy of Continental Freemasonry in Europe.



treat of the influence of religion as a factor in the preservation of domestic peace and unity. However, his book is a reliable study, based on statistics, of this evil in American society. (University of Chicago Press.)

Albert Muntzsch, S.J.

### Exaggerated Nationalism

Commenting on the silly demand to "Americanize" the Catholic Church in this country, with which one meets so often in these days of exaggerated nationalism, the *Tidings*, official publication of the California dioceses of Los Angeles-San Diego and Monterey-Fresno, says (Vol. XXXV, No. 5):

"In a short editorial comment recently we read a paragraph of foolishness about 'Americanizing the Catholic Church' in this country. It is in line with the silly books that are being written about 'new gods for America.' As if Americans were an elect race that needs a religion and a God of its own. This is a peculiar manifestation of national 'swelled head.' Because we are rich and prosperous, because we have more motor cars and radios than other folks, we, or at least some muddleheaded ones among us, think we need a God who has been through night school and taken out his citizenship papers. The next thing we know, we'll be asking for an Americanized right-angled triangle or Americanized air to breathe."

We generalize too much about equality. All men are equal before God; but that is not the kind of equality that men are eager to establish and assert. What human vanity wants to assert as equality is that what one man does for the world, or has to give to the world, is just as good and as valuable as what any other man has to give or does. That is sheer nonsense; but many find that it pays them to assert it.

One of the hardest things to find is too many respectable people who behave themselves.—A. F. K.

### Notes and Gleanings

The Rev. Dr. Karl Adam's work on *The Spirit of Catholicism*, which was reviewed in the F. R., several years ago, has been translated into English by Dom Justin McCann, O. S. B. The London *Month* says of it: "The book has had a deservedly great vogue in Germany, for it stresses the divinity of Catholicity, the fact that the Catholic is by grace already a citizen of the world to come and amenable to its laws, whilst remaining in exile here. It upholds the uniqueness of the Catholic status, yet makes all allowance possible for *bona fide* non-Catholics. It establishes the Catholic position historically, but does not conceal the blunders and crimes that have occasionally obscured the truth. It gives the requisite philosophical setting to our belief, enabling us to estimate the actually chequered course of the Church through the ages without losing sight of the designs of Providence."

An extensive article (76 pp.) in Latin from the *Antonianum* (Vol. III, 1928) on the Ideological Argument for the Existence of God by the Rev. Claude Mindorff, O.F.M., has appeared as a separate reprint. After an exhaustive historical and philosophical examination the author comes to the conclusion that the argument should be deleted *omnino* from our manuals.

Does strict commutative justice demand strict objective equality of values (*aequivalentia obiectorum*)? It would seem so, according to many moralists. Yet there are cases where such an objective equality does not exist, or is even impossible (*e.g.*, Mass stipends). The problem is an important one in reference to our economic life to-day, not to speak of restitutions for theft, destruction, etc. That excellent quarterly, *Scholastik* (Herder), contains a discussion of this question in its last issue for 1928 (Vol. III, Heft 4). The factor of equivalence in most cases is the will or free consent of the contracting parties; but there is also a natural

basis, so that even free will on both sides cannot make an unjust price just, since the will on one side is conditioned on or necessitated by the need or keen desire to possess. The strict mathematical norm comes in regard to the equivalence of duty on the one side with right on the other. Not a jot beyond one's right may be exacted, not a jot of one's duty may be withheld. The entire discussion gives the impression that the facile way in which moralists often "settle" this vexed and complex problem may have much to do with the widening gap between theory and practice, even among Catholics.

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*The Modern Schoolman*, a quarterly journal of philosophy published by St. Louis University, is to be congratulated. Our text-books and class-room teaching at times give the impression that philosophy has been fixed in detail for all times. This is the one way to stifle philosophical thinking. *The Modern Schoolman* is alert to current problems; its articles stimulate thought—than which nothing better can be said of any periodical. *Floreat!*

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Rarely was the world outwardly better disposed towards the Church; never was the soul of the world more distant from her. That is because her great enemy to-day is indifference. True, she has survived every campaign directed against her, and she is fated to survive until the end; but there will have to be a great deal of thinking and as much activity to prevent the infiltration into her own communicants of the insidious errors pressing on all sides to-day.—*Southern Messenger*.

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Fr. John Cavanaugh, C.S.C., rector emeritus of Notre Dame University, in a review of Dr. Serge Voronoff's *The Conquest of Life*, printed in several of our Catholic weeklies, says: "I cannot find that there is anything essentially in conflict with Catholic theology in what he proposes, and certainly his own intent and purpose seem high-minded enough. What the pastoral

and disciplinary attitude of Roman Congregations and of bishops all over the world may be to this extremest of scientific novelties is an altogether different matter. It is interesting to read that the first animals forwarded to Dr. Voronoff for experimental purposes were monkeys collected and forwarded to him by Catholic missionaries. . . . At the present time the atmosphere is too misty and the field too dark and uncertain to permit more than a modified and very restricted toleration of the Doctor's proposition in its extreme form."

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There can be no question of *restoring* the Pope's temporal sovereignty since in essence it has never been lost. The Pope became "the prisoner of the Vatican," but an imprisoned sovereign. It is the effective expression of the sovereignty that was forcibly denied to the Holy Father in 1870, and this it is that has now been restored, under very liberal conditions defined by the Holy See. Even the so-called "Law of Guarantees," illusory as it was, accorded royal rank and honors to the Sovereign Pontiff, and the Vatican's diplomatic organization to-day speaks for itself. The Pope is and has never ceased to be sovereign, in law and in right, and the "settlement of the Roman Question" simply means the reversal of the usurpation of 1870 in such wise that the Holy See may again enjoy its rights and the exercise of its duties."

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It is hard to fathom a civilization that finds a lowered birth-rate not inconsistent with an increase in the number of automobiles; that resorts to birth control and sterilization to protect itself; that sees fewer home owners and more homes broken up—while respectability fastens onto the ignorant the stigma of providing it with contraband liquor.—A. F. K.

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This would not be such a bad place to live if most of us were as good as we seem to be.—A. F. K.



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### Current Literature

—*Johann Philipp Roothan, der bedeutendste Jesuitengeneral neuerer Zeit (1853)*, by the Rev. Augustine Neu, S.J., forms a volume of the series, "Jesuiten: Lebensbilder grosser Gottesstreiter," edited by Fr. K. Kempf, S.J., and published by Herder & Co., of Freiburg. Fr. Roothan has been called "the second founder of the Society of Jesus." This biographical sketch, based on the larger Dutch work of Peter Albers, S.J., proves that Fr. Roothan deserved this name, as he was an organizer of consummate zeal and ability.

—*Catholic Faith and Practice*, by the Rev. John E. Pichler, adapted into English by Isabel Garahan, is a handbook of popular instruction of a sort of which we can never have too many to counter-act the superficial knowledge of religion which is the curse of the present generation of Catholics. The different doctrines and principles are illustrated by interesting incidents and examples taken from life. The adaptation has been skillfully done, and we trust the book will find the wide sale which it deserves. A cheaper edition

later on might make it accessible to those who can not afford to pay three dollars for a volume of this sort. (Herder).

—The *Pastoral Companion* by the Rev. Fr. Honoratus Bonzelet, O.F.M., is an English version of Fr. Angler's eminently practical *Comes Pastoralis*. In concise and compact form it treats subjects of pastoral theology and Canon Law which easily escape the priest's memory. Priests who have no theological reference books at their disposal, or who have not the leisure to consult them, will find in this little volume a most useful and necessary companion. The first part (22 pages) deals with Religious, their relation to the Ordinary and the pastor, their rights and privileges. The greater part of the book, however, deals with the legislation of the Church on the Sacraments. While it does not purport to be a complete text-book on pastoral theology, it contains a wealth of information on the various vexing questions of the ministry. The tract on penance considers the jurisdiction of confessors, the absolution of reserved sins, censures, the absolution from cen-

tures, faculties for all confessors to absolve from censures, excommunications, interdicts and suspensions, faculties of confessors regarding irregularities, the law of fast and abstinence, vows and oaths, and concludes with a short chapter on the manner in which to assist the penitent in making his confession. The part on Matrimony speaks of betrothals, impediments, requisites before marriage, dispensations, validation of invalid marriages, faculties to dispense from impediments, ex-amination of those who wish to marry, assistance at marriage, and pastoral solicitude with regard to mixed marriages. An interesting and instructive chapter on Indulgences is added, and also one on the Third Orders. (Franciscan Herald Press, 1434 W. 51st St., Chicago, Ill.)

—*Reminiscence and Observations of a Lifetime*, by Mr. J. J. Hoffmann of Gadsden, Alabama, is an excellent piece of apologetical writing. The author's Catholicism, as expressed in this booklet of some seventy odd pages, is not only thoroughly orthodox, but also virile and well-informed. Mr. Hoffmann has an aptitude for inserting scriptural quotations which is quite remarkable; his historical knowledge of Protestantism and its machinations is exact and adequate, and his presentation of the argument against the private interpretation of the Bible, though not new or novel, is well done and interesting. In those sections of the country where Protestants take their religion, as a system of beliefs, seriously, Mr. Hoffmann's booklet should prove effective. (The Abbey Press, St. Meinrad, Ind.)

—*Stations of the Way of the Cross*, by Bro. Max Schmalzl, C.S.S.R., is an excellent piece of work. The illustrations are done in appropriate and pleasing colors; the accompanying prayers are liturgically apt and fitting. We bespeak a large sale for this cheap little booklet. (F. Pustet Co., Inc.)

—Miss Inez Specking's new novel, *What Else is There?* is a story of Ger-

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Rev. J. M. Lelen  
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—Those who have read previous books by the Rev. J. H. Heuser, D.D., will certainly enjoy his latest, *The Archbishop's Pocket-Book*. There is humor a-plenty and food, too, for serious thought, served up in the author's most pleasing manner. In these pages one makes the acquaintance of the Archbishop himself, his vicar-general, Father Martin, and many other characters that all will be glad to know. We must not pass over in silence that highly delightful and important personage, Tom Burns, his Grace's Irish valet. The clergy will derive especial pleasure from this book, for it is principally for them that it was written.—C. J. Q.

—Sabetti-Barrett's *Compendium Theologiae Moralis*, which was out of print for a short time, is now again available. The new 32nd edition has been revised as usual by the editor Fr. Timothy Barrett, S.J. A thorough overhauling of this useful text-book would be a real godsend. This revision, when it is undertaken, should be made also with a view to reducing the bulk of the volume; well nigh 1300 large octavo pages are rather too much for a "compendium." (Fr. Pustet Co., Inc.)—S. T. D.

—E. Leahy has translated from the French the late Père M. J. Ollivier's well-known *Les Parables* (*The Parables of our Lord Elucidated according to the Mind of the Church*; J. P. Kenedy & Sons). The work is remarkable for

its vivid recreation of the scenes and atmosphere of the Gospel and constitutes a veritable mine of materials for preachers of the Gospel and instructors of the young.

—*Flowers of the Soul*, by Canon Reyna, translated by Fr. Angelo Piacentini, D.D., is a collection of "Daily Thoughts for Religious Women," to which we are glad to call the attention of our sisterhoods. It is brimful of beautiful and inspiring thoughts on the religious life, couched in an attractive style. (B. Herder Book Co.)

### New Books Received

*The Life of the Servant of God Pius X.* By the V. Rev. Benedetto Pierami, Abbot of St. Praxede. Published under the Auspices of the Postulator-General with a Preface by Baron L. von Pastor. 214 pp. 12mo. American distributors, John W. Winterich, Inc., 1707 E. 9th Str., Cleveland, O. \$1.25 net.

*Suffered under Pontius Pilate.* Fourteen Stations of the Cross by M. Dominica, Ursuline, Salzburg, Austria. No pagination. Published by the Author, Zaunrith, Salzburg, Austria. 1928.

*Thomas Aquinas: His Personality and Thought.* By Dr. Martin Grabmann. Authorized Translation by Virgil Michel, O.S.B., Ph.D. ix & 191 pp. Svo Longmans, Green & Co. \$2.50.

*Sententiae Florianenses.* Nunc primum edit, prolegomenis, apparatu critico, notis instruxit Henricus Ostlender, S.T.D. (Florilegium Patristicum, Fasc. XIX). viii & 48 pp. Svo. Bonn, Germany: Peter Hanstein. M. 2.50. (Wrapper).

*Geschichte der spanischen Nationalliteratur in ihrer Blütezeit.* Von Ludwig Pfandl. xiv & 620 pp. Svo. Herder & Co. \$9 net.

*Die Muttersprache unserer Kirche.* Eine Einführung für das Volk von Franz Schneider. vi & 56 pp. 16mo. Herder & Co. 25 cts. net (Wrapper).

*Geschichte der Päpste seit dem Ausgang des Mittelalters.* Von Ludwig von Pastor. Band XIII. Zweite Abteilung: Urban VIII (1623-1644), zweiter Teil. xxxv & 469 pp. Svo. Herder & Co. \$5.25 net.

*Von der katholischen Aktion.* Hirtenbrief des Bischofs von Meissen, Dr. Christian Schreiber, für die Fastenzeit 1929. 23 pp.

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### A SPRINKLE OF SPICE

"I'm glad," said the Irishman, "that I don't like salad. If I liked it, I'd be atin' it, and I hate the danged stuff." Call that a vicious circle, a delicious Irish bull or what you will, it can point a moral or adorn a tale. Some people outside the Church are glad they don't like it. If they liked it they'd accept it, but they hate the thing. And very often the reason why they hate it is because they have known Catholics who were not likable.—*The Witness*.

When the late Tsar of Russia was staying at Balmoral, he and the late King Edward, then Prince of Wales, went for a walk on the moors. Coming home they met an elderly man in a cart and asked if he would give them a lift. The Prince, thinking that it would be of interest to the man to know whom he had driven, told him that he was the Prince of Wales and his companion the Tsar of Russia. "Ou ay," said the man, "and I'm the President of the United States of America."

An actress of English birth had trouble in obtaining her naturalization papers in New York lately. She could not convince the examiners of her deep and informed interest in the government of this country. When asked, for instance, how many representatives each State was allowed to send to the Senate, she made a rash guess at 200. Notable events in American history seemed a trifle clouded in her mind, and eventually the examiners asked her in despair: "Well, can you tell us what happened on the Fourth of July?" "I haven't the faintest idea," she replied cheerfully, "I was abroad at the time."

A professor at George Washington University failed to show up on time for class. The young men waited fifteen minutes. No professor! The class evaporated. Next day the teacher avowed he had been "constructively present" because his hat had been on his desk.

On the third day the instructor entered the classroom to find the usual chairs, each with a hat upon it!

"What a remarkable-looking cat!" said the visitor. "I don't believe I have ever seen one with such unusual coloring."

"No," remarked the artist's wife, "I don't believe you have, either. My husband wipes his brushes on everything."

Teacher—You are late for school again this morning, Samuel! Why?

Sam—Oh, the bell always rings before I get here.

She—This is my new evening dress I'm wearing tonight. Isn't it a poem?

He—Judging from its shortness, I should say it is an epigram.

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# The Fortnightly Review

Vol. XXXVI, No. 7

ST. LOUIS, MISSOURI

April 1st, 1929

## Important Notice to Subscribers

This issue of the FORTNIGHTLY REVIEW has been delayed by the Editor's absence. Mr. Preuss has been in Florida since March 1st, seeking relief from the rheumatoid arthritis and other ills that have made life miserable for him during the past two winters. Our subscribers will no doubt regret to learn that the doctors have told him that if he wishes to continue his activities for a few years longer, he will have to reduce his working hours from twelve to five a day and spend most of his time outdoors in a more equable climate than that of his native St. Louis. He is now at the Colonial Hotel, White Springs, Florida, using the waters of that noted resort in the hope of regaining full command of his crippled hands and feet. He may be addressed there by those who wish to communicate with him personally. All other correspondence should be directed to 5851 Etzel Ave., St. Louis, Mo., as hitherto.

His decision to heed the repeated warnings of his physicians has led him to take the resolution to issue the FORTNIGHTLY REVIEW only once instead of twice a month until further notice, to extend his vacation in Florida, which had originally been calculated only for two weeks, to cut down his working hours and, if possible, to remove his Lares and Penates to the South, or at least to spend his winters hereafter in a region where he need not be cooped up for long months as he has been in St. Louis during December, January, and February, but can take daily walks in God's sunshine, away from the smoke and grime of the big city.

Looking back upon a journalistic and literary career of almost forty years, Mr. Preuss, who is nearing sixty, and is with possibly one or two exceptions, the oldest Catholic journalist continuously engaged in the profession in the United States, has, it seems to those nearest and dearest to him, earned the right to an *otium cum dignitate*, at least to the extent that he be enabled to spend the years that may be yet vouchsafed to him if he takes proper care of his health, in a manner worthy of a human being, and not as an abject slave to his profession, noble though that profession be. His wife and children have never known him otherwise than as deeply and incessantly engaged in work for the causes of Catholic journalism and Catholic literature, both so dear to his heart ever since he graduated from college in 1889. He has not only founded, edited, and published this REVIEW single-handed for the past thirty-five years, but has for over a decade been contributing editor to the Buffalo *Echo*, for twenty years literary adviser to the B. Herder Book Company, has written, edited, translated or adapted some forty volumes of high-class Catholic literature, such as the Pohle-Preuss Dogmatic Theology (12 vols.), the Koch-Preuss Handbook of Moral Theology (5 vols.), A Study in American Freemasonry, A Dictionary of Secret and Other Societies, The Fundamental Fallacy of Socialism, and many others, not to speak of innumerable contributions to such papers as the *Christian Family*, the *Mount Angel Magazine*, the *Belle-*

## The Dearth of Converts: Cause and Remedy

By Robert R. Hull, Huntington, Ind.

### I. One Convert's Opinion

An article on the fewness of converts, by the Rev. Thomas F. Coakley, D.D., published sometime ago in *America*, provoked wide-spread comment in the Catholic press. It is encouraging to note that Father Coakley's willingness to face certain unpleasant facts has been matched by a similar disposition among the Catholic editors not to shift the responsibility to the shoulders of others. That we ourselves are to blame for the paucity of converts would seem to be the consensus of opinion among the editors.

A typical reaction to Father Coakley's article is found in a recent number of the *True Voice* of Omaha, Nebr., whose reverend editor, after noting that, in 1927, "we had 783 more priests and 1,760 less converts than in 1926," asks: "Have we lost the missionary spirit in this country?" "It would seem so," he answers. He points to the magnificent "material progress made by the Church in the United States during the past twenty-five years," and then (by way of contrast) to the number of conversions, steadily declining each year: "We are building splendid churches and schools everywhere. . . . But are we making progress spiritually?" He proposes a searching question: "Have we become so complacent and self-satisfied that we no longer seek to make conversions?" Again he replies, "It would seem so."

The Editor of the *Canadian Freeman and Catholic Observer* of Kingston, Ont., pleads for "apostolic priests" instead of "palatial presbyteries, elegant limousines, liveried chauffeurs" and other trappings, which "may be tolerated by the faithful," but fail to make the slightest impression on the non-Catholic world. He believes that "the Gospel must be preached to the non-Catholics in the same way as Christ and His Apostles preached it." Primitive Christianity was aggressive and expansive. The Apostles of Christ did

not shirk the task of evangelizing the nations; indeed, Divine Providence itself prevented them from settling down in one place. The persecution, which arose when St. Stephen was martyred, dispersed the disciples abroad, "and they went everywhere preaching the Word."

Christ and His Apostles, the Kingston Editor observes, "did not wait for the Jews and pagans to come to them for instruction, but they went out into the streets of the cities and into the country about to preach the Gospel. They encountered difficulties, they were insulted, reviled, stoned, imprisoned, and finally put to death." "Unless the same methods are adopted in our time," he warns us, "there is the grave menace that corruption will set in within the fold and some new monstrous heresy sweep millions away from the faith. We have reached the stage where we must forge ahead or rapidly decline."

These expressions of others convince me that I am not alone in my diagnosis of the case. Although many doubtless are of the opinion that converts, like little boys, "should be seen and not heard," I am inclined to hope that the readers of the F. R. will not take it amiss if I presume to make known my own views. Even those who disagree with me will concede that a convert has a certain advantage over those reared in the faith. As one on the inside, he knows what the Church actually is; but he knows even better how the Church appears to the outsider. Converts may be able to suggest improvements in our methods of propagating the faith, which, if adopted, would enable us more effectively to reach non-Catholics.

I, for one, am persuaded that the American Catholic body needs heartening. It has been laboring under the disadvantage of an inferiority complex. Since Divine Providence is ever directing the Church, we ought not to be

surprised if God, at this very time when we have become reconciled to the Philistine ascendancy, should raise up in our midst a man like Samson to prove to us by his exploits that it is possible to win souls.

One of our dioceses in the North reports 501 converts for the year 1927. There are 175,050 Catholics being served by 369 priests in this diocese. Imagine the effect upon the clergy and laity of this particular diocese could 501 converts be produced as a result of two missions of four weeks' duration each, held in the two principal cities of the diocese! "Impossible!" you exclaim. "Nothing is impossible with God." I make bold to affirm that it is possible to convert 501 persons in eight weeks' time in this one diocese, on condition only that everyone has a mind to work and trusts in God to give the increase. We have never really put God to the test. We do not know how gracious He can be. One single demonstration of this kind would infuse new life into all the missionary enterprises of a diocese. The feeble knees would no longer hang down. The hands would be strengthened to smite the foe and win the victory, because "God wills it!"

In the aforementioned diocese two of our good priests recently decided to make an invasion of a county-seat town. One of them held a few meetings in the courthouse and, after his discourses, answered the queries dropped into a question-box. The people came out to hear him. I find it impossible to comprehend how the least harm could have come from so laudable an undertaking. The two priests were executing the Great Commission of Christ. There was nothing to regret and every reason to hope that the people, who had never before heard the Catholic message, were being drawn to the Truth.

But, in a few days after this heartening event, these good priests were found in a "blue funk" of discouragement. Some foe of Catholicity had inserted a paid advertisement, which attacked the Church, in a local paper. Instead of standing their ground, the

two priests beat a retreat. They complained that "Now, since Father N. has left W——, there is nobody there to defend the Church." The burden of their lamentation was that "there was no use to do missionary work there," or else it was not the opportune time.

A more pessimistic view of the matter than the one above cited could scarcely be imagined. Why, in the first place, were these two good priests not prepared for just such tricks of the devil? The cause was not by an means lost,—if they had only thought so—after the hostile advertisement appeared. It is very probable that they exaggerated its effect. At any rate, they did not consider answering it at all. The Catholic will pronounce it tragic, but the outsider will be greatly amused, that the devil should succeed in putting Catholics to rout so easily. He has only to make an ugly face at us, and we are stricken with paralysis at once. It is impossible for us to fire a shot. The devil has only to utter one of his war-whoops, and we turn tail and scamper for the woods. More than any other thing our timid thrusting out of "feelers" should prove amusing to the outsider.

I may be wrong in all this; but it is very difficult for one who has always been zealous in the promotion of the causes in which he believed, to think of the extreme "conservatism" of his co-religionists as anything else than cowardice. I must state in all candor that I am persuaded that a good dose of faith in God would be helpful to Catholics of this sort.

It may be that I underestimate the difficulties in the way of the conversion of non-Catholics; but I cannot think that they are very much greater than those which I, as a Protestant missionary-evangelist, once met and overcame as part of the ordinary day's work. The Church for which I labored was exceedingly unpopular among the sects. The fact that I refused to compromise in any way with Protestant denominationalism, had the effect of greatly increasing these difficulties.

I never joined in union-meetings, nor did I ever encourage the Protestant federation movement. Because it was soon bruited about that I "proselytized," the preachers did everything in their power to prevent people from attending my meetings. My coming into a community to establish the "Church of Christ" was the signal for united opposition on the part of the regular Protestant denominations. In some places the opposition amounted to downright persecution. In the experience of myself and other zealous preachers violence was sometimes resorted to.

It was not unusual, during the course of a protracted meeting, for a preacher of my Church to be shut out of the house which he had engaged for the meetings. On one occasion I was even shut out of a public schoolhouse, to which I had carried my meeting after I had been barred from the local Baptist meeting-house (on account of my opposition to Freemasonry), and I was prepared to carry my meeting to the woods.

I made it a rule to answer, regardless of the amount of money which might be pledged, all the calls for assistance which I received, in the order of their precedence. If a brother wrote me that he could not pay more than \$5 for a meeting, I would write his name on my waiting list for the earliest open date. While holding a meeting in Nebraska, I husked corn to support myself and preached every evening; and I was glad to do this, because there was only one family of very poor people of my denomination in the community. Where a house for a meeting could not be procured, if the weather was pleasant (as in summer) I would have logs rolled up for "sleepers," place rough lumber across them for seats, and preach under the shade of a large tree in the woods. Or I would build a brush arbor. I often hauled up to the place the most of the necessary timber myself, because the brethren were too busy with their crops to assist. In such meetings, held under the most trying circumstances, I have baptized one hundred people.

As for the persecution of the preachers, I did not allow it to move me. Had I not become convinced of the truth of Catholicity, it is likely that I would be storming the trenches for the "old Jerusalem gospel" of Campbellism with the same zest to-day. In a majority of instances I was able to fight my way through the barbed-wire entanglements of the foe and emerge victorious.

Taking it by and large, I found that the people admired a "fighter," a man who would take risks. As I rolled up my sleeves and dealt my blows to right and left, "without fear or favor," my audiences would increase. In those days I learned what persistence can accomplish. It was not unusual for me to preach to audiences of from six to eight persons during the first week of a protracted meeting. Discouragements? I have met them. But not infrequently meetings begun under the most inauspicious conditions, without a single sign of interest, came to an end with marked "results."

If I, a propagandist of error, could obtain such results by persistence in the face of such heavy odds, I see no reason why Catholic missionaries, faithfully and persistently proclaiming the Truth, should fail. Is the Catholic body in the United States, then, lacking in courage and apostolic zeal?

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It would be interesting to know why no one can place the blame for the increasing lawlessness in our big cities, while at the same time fairly good newspaper reports with full details follow every orgy of gang killing.—A. F. K.

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An explanation of the leakage in the Catholic Church in America must include the indifference of the people toward the safeguarding of the religious atmosphere of the home. Separation and divorce are making deep inroads everywhere. It is now quite common to find the Catholic party to a mixed marriage divorced and remarried!—A. F. K.



## A "Nonsectarian" Catholic University

By the Rev. A. Wagner, Washington, D. C.

We read in a late issue of the *Daily American Tribune* under a western headline:

"The campaign to raise \$4,000,000 for the construction of the new X . . . University, to be devoted to the instruction of young men of all races and creeds, is in full swing. Hundreds of business and professional men have banded together to assure the success of the undertaking. The campaign was formally launched at a luncheon meeting held recently. The meeting was attended by 150 business and professional men of all creeds. X . . . college is the pioneer institution of higher education in this city. It was founded in 1865 and this is its fifth expansion. Although conducted by the . . . Fathers, it is wholly non-sectarian. More than forty per cent of its students are non-Catholics and but forty per cent of its instructors are of the Catholic faith."

The above quoted item of information (we have deleted all marks of identification, for to us it is a question of principle only) is so exceptional as to deserve more than passing notice.

Does the fact that a religious Order conducts a Catholic institution of higher learning open to non-Catholics, give that Order the right to restrict the positive command of Christ to preach the Gospel to every creature, and the injunction of St. Paul to do so "in season and out of season?"

Does not the invitation extended to non-Catholics conflict with the canonical prohibition of mixed attendance? It is true that the Code (can. 1373) does not distinguish between schools under Catholic and schools under non-Catholic auspices; but where the law does not distinguish, neither may we. C.H. Heithaus, S.J., writing in *America* (Vol. 34, pp. 277 ff.) correctly translates this canon as, "... neutral schools or mixed schools, that is such as are also open to non-Catholics," without as much as hinting at the pos-

sibility of a distinction. Moreover, it cannot be seriously contended that the word "neutral" should signify anything else but "nonsectarian" in the Continental as well as American use of the term, and this irrespective of the agency in control, be it public or private, religious or undenominational. Dr. Thomas Bouquillon, who was well informed on European social conditions, writing as far back as 1892 (*Education, to Whom Does it Belong?* p. 39) quotes the French episcopate as referring to the schools created by the hostile legislation of the Third Republic as neutral (non-sectarian).

With what feelings of disillusionment will not a lad coming to a Catholic college or university look up to professors who happen to be Protestants, Masons, or agnostics! The same unpleasant experience is registered by Sisters and Catholic teachers attending summer school sessions. It may be conceded that the Catholic management of a school is generally in a position to forestall the worst excesses so graphically described by Father Heithaus (*l.c.*), but his demand for a Catholic atmosphere and his insistence on the all-permeating influence of true education can hardly be realized in an institution that is "to be devoted to the instruction of young men of all races and creeds."

The bid for students made to the general public by a Catholic institution under the label of nonsectarianism is misleading if not actually deceptive. Fr. John McGuire, S.J., whose defense of this method was critically reviewed in the *F. R.* (Vol. XXXIV, p. 416), argues as follows: "Nonsectarian in the present case means that no religious test is required for matriculation and that non-Catholics, while afforded the benefits of a sound education, will not be molested in their religious beliefs." This attempt at drawing a line between the conventional and (what is made to appear by a kind of mental reservation

as) the orthodox Catholic conception of the term, is futile and inadmissible. Let us above all strive to retain public confidence in our educational institutions by avoiding the devious ways of ambiguity.

Again, is a Catholic Order or community engaged in the teaching profession not bound in justice by a contract, at least implicit, to the Catholic children's parents who send them, in most instances a considerable distance and at no small pecuniary sacrifice, to what they deem the best schools available, where they expect them to be trained by a carefully selected staff of instructors in tried and true methods of education amid wholesome surroundings? If, as in the present instance, more than 40% of the students are non-Catholics, and but 40% of the instructors are of the Catholic faith, the question arises: Are the parents getting what they pay for? It seems highly improbable.

A blunt old saw has it that a gift horse is not to be looked in the mouth. Will the authorities of the University in question possess the moral courage to resist the ever encroaching tide of subtle compromise? Will the Father Bursar and the members of the faculty, after having been made the recipients of the magnificent results of the drive, sustain their former opposition to dogmatic tolerance toward their benefactors, as they sit down to a victory luncheon with "150 business and professional men of all creeds"? The catechetical schools at ancient Alexandria and Antioch were largely attended by pagans with gratifying accretions to the faith; but can we for a moment suppose that a Clement, an Origen, or a Cyprian ever advertised them as nonsectarian institutions where pagan students would "not be molested in their religious belief"?

May conditions such as these be considered proper even as an emergency measure, imposed, as it is claimed, as a *minus malum* by a bad situation?

### Reminiscences of Oscar Wilde

In a letter published as an appendix to Arthur Pearson's remarkable biography of Wilde we see the unfortunate genius as the son of an eccentric mother and of a father who, at any rate in old age, was not quite sane. Oscar himself is represented as probably suffering from some rare spinal trouble which might have interfered with his moral judgment. With his wild and lawless nature it was almost inevitable that he should apply to everyday life the theory that Pater applied to art, namely, that not ideal beauty, but pleasure should be man's aim. There was nothing constant, nothing lasting, no eternal law to restrain him. Art was above all laws; it was in fact a-moral. All means were lawful to make the passing moment perfect. The views of the world did not count; the sufferings of others were no obstacle. Restrained impulses poison us, and sin is a means of purification. The soul is healed by the senses, and the senses by the soul. Seek constantly for new sensations. It is sin that lends to all modern life its color. One cannot pay too much for a new sensation. To be good only means to be in harmony with oneself. Remorse is an out-of-date, medieval notion.

Translated thus, through the medium of his own temperament, the old doctrine of the ancient sage of Ephesus had for Wilde the direst results: it brought him to serve a sentence at hard labor in Reading Gaol. Was he converted there? Superficially judging, it might seem that he was, but a close study of "De Profundis" reveals that his idea of Christ was Renan's, and that his newly found humility was a very different thing from what a Christian conceives it ought to be.

Of the deeper problem of his guilt, God alone can judge. The dying thief was assured of Paradise, and why should not all-powerful grace have come to Wilde in the last moments in that little French village where he died, attended by a Catholic priest?

## A Scientific Exposé of the Freudian Theory of Psychoanalysis

[Extracts from a lecture by the Rev. Wilhelm Schmidt, S.V.D., noted ethnologist and professor in the University of Vienna, delivered before the "Kulturwissenschaftliche Gesellschaft" for the purpose of treating of the ethnological basis of the theory of psychoanalysis. Translated from *Das Neue Reich*, No. 15.]

Freud in his *Totem und Tabu* (1913) has treated at length of the development of the Oedipus complex, which, as a theory, has become the ethnological basis of psychoanalysis. This theory sets forth family relationship in the following manner: The male offspring of the Oedipus type is said normally to nourish, at a very early stage of life, sexual desires toward his own mother, while at the same time looking upon his father as a rival and therefore hating him with a murderous hatred, at the same time, however, loving him, thus introducing a sort of balanced emotional jugglery. The child's hatred against the father is often transferred to an animal toward which he senses a similar relationship; and it is this transfer that accounts for the origin of Totemism. (By Totemism is here understood the particular manner in which many peoples of the earth believe themselves to be related to a certain animal, or family group of animals, either through ties of kindred or of friendship.)

Freud's attempts to base his theory of psychoanalysis on ethnological grounds are evidently made for the sake of expanding the application of the Oedipus complex so as to embrace the entire human race, and to reach to the very beginnings of human development. This tendency Freud does not perhaps indicate with all its implications, but the implications are there nevertheless, and might, by direct application of the psychoanalytical method itself, be traced to their own ultimate conclusions. In his efforts to present ethnological proofs for his theory, Freud is handicapped in a two-fold manner. In spite of the fact that psychological research has been advancing with rapid strides, Freud in 1922 republished his work, *Totem und Tabu* without any revision whatever, a procedure which cannot possibly

command scientific approval. Furthermore, he placed himself from the start in a position which necessarily defeats all his efforts; because he chose as invulnerable supporters of his theories precisely such men as had at the time distinguished themselves for their weakness in presenting their own special conclusions: we refer to J. J. Atkinson and Robertson Smith.

According to Atkinson, the original human family is to be viewed as a horde, in which one of the oldest members is in possession of all the women and resists the demands of all the younger males. This theory, however, is purely speculative and has no scientific value. Smith presents the so-called "Totem sacrament" and "Totem meal" as the essential elements of every cult. To-day no scholar of any pretensions believes in this theory. Nevertheless, Freud combines these two vanquished theories with his own theory of the Oedipus complex and out of this admixture attempts to distill the essential elements of all human culture.

Here, then, we have the sources of family life and also what purports to be the origin of all sexual, moral, and social relations. From this standpoint an attempt is made to explain the origin of religion. And, finally, as the culminating point of the whole atrocious process, the expiatory death of Christ and the Eucharist are associated with the same theoretical process by linking up the facts of the Redemption with the Oedipus complex, thus bringing the entire procedure to a conclusion which cannot for a moment be accepted.

If Freud's theory is true, then the origin of the human family would be so provocative, negative, and base, and the very *mode* of the family so vile and repugnant, that every person of sound and logical mind would make every possible effort to destroy the

sources of such a social foundation and to rebuild society on an entirely new substratum. But in Soviet Russia there are to-day forces at work which tend to exemplify this terrible conception. According to this application of psychoanalysis, laws that have hitherto tended to prevent such hideous aberrations of the relationship between mother and son, father and daughter, have been abolished. Marriages between brothers and sisters, nay, even between parents and children, are tolerated there, although not admitted to legal registration. At a recent meeting of the Association of Physicians of Vienna the Soviet Professor Pasche Ofersky delivered an address concerning the Soviet penal code with reference to sexual matters, and in the course of his remarks stated the facts given above.

There is no doubt that we are here confronted with the most radical retrogressive movement that civilization has ever experienced. Soviet Russia furnishes an outstanding example of the manner in which the famous Oedipus complex may be expected to fall into oblivion—that is, through the sinking of its significance into the abyss of common custom. But it is also possible to eradicate this complex in another manner; and here, too, the Soviet government of Russia points the way. It is possible to separate children from father and mother at a very early age, in such a way as to leave no traces of parentage behind. A man who is thoroughly conversant with affairs in Soviet Russia affirms that 80 per cent of all the children of Russia are recognized as *State* children. Here the question arises: Are they the community's children? everybody's children? or whose? Or, rather, are they not certain in the end to be *nobody's children*—children who will learn, by the easiest of lessons, to hate everybody, most of all those who have brought them into this comfortless and desolate state of isolation from all family ties? So, while there is, on the one hand, the temporary novelty of a majority of children growing up without parents,

we shall, on the other hand, have to face the still more startling novelty of a majority of parents passing to maturity and beyond without children. Here, truly, is presented a view that is almost gruesome,—it is an instance of man's daring to interfere with the origin of life so as to produce fruits completely bereft of the hidden influences of love and moral excellence. Freud himself can hardly be said to be averse to this inevitable outcome; for he contends that this theory ought not to exist as a theory only. This contention is brought out in his recent booklet, entitled *Die Zukunft einer Illusion*, where he declares that religion, being an illusion, must be completely eliminated from the human scheme through the revaluation of civilization. What Freud had rather cautiously introduced into his former works, he here presents with the strongest declarations of its being a certain truth. The law of exogamy which obtains with many primitive peoples—the stipulation to marry outside the narrower bonds of tribal relationship, also that with regard to sexual relations within the closer limits of consanguinity—is, he declares, thus capable of a plausible psychological explanation, on the presumptive ground of the essential requirements of the social life; and, therefore, may be convincingly shown to be a sociological necessity. . . . But since in Vienna itself there is a school competently teaching the branches of historical ethnology, it would seem to be decidedly appropriate for the Freudians first to pursue, in their own civic center of activities, a thorough course in this most important of subjects, in order that they may obtain a solid scientific foundation before attempting to provide an insatiable public with sensational but empty speculations.

[The F. R. is obliged for this translation of Dr. Schmidt's lecture to the Rev. Matthias Braun, S.V.D., of St. Mary's Mission House, Techy, Ill.]

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If a man will not think, all the grace in the world cannot help him.

## Gregorian Rhythm

By the Rev. Ludwig Bonvin, S.J., Buffalo, N. Y.

In the course of centuries the Gregorian Chant has been sadly impaired. Through the over-slow singing in parts which came into vogue at a certain period, it utterly lost its original rhythm. The square notation in which it was ultimately handed down to us, and whose notes, in spite of their various forms, do not indicate various time values, represent the chant in this decadent condition.

Happily, former codices in neume notation are still extant. For centuries they could not be read; however, our epoch, which has deciphered the cuneiform writing and the hieroglyphics, has at last also discovered the mysteries of the neumatic notation and found in it the confirmation and clearer determination of the doctrines of the old Gregorian authors.

The most thoroughly versed authority in this field to-day is the Benedictine monk, Dom Jeannin of Hautcombe abbey. Resting upon the results yielded by the researches of this savant, I have published in the January issue of the *Musical Quarterly* (N. Y.) an extended article on the "Measure in Gregorian Music." Of this article the present lines are an extract. I present them to the readers of the F. R. because I feel they will be interested in the article as presenting the essentials of Gregorian rhythm.

For years we were taught that exemption from the restraint of measure is an essential and characteristic mark of Gregorian Chant, a feature which distinguishes it from every other music. This doctrine was so much impressed upon us that we scarcely made any attempt to examine in that regard the old authors and the neume codices. Dom Jeannin undertook this examination and arrived at the following results: The Gregorian Chant was composed and sung in measure. This measure comprehends three elements: (1) the alternation of proportional long and short tones; (2) an arrange-

ment of these long and short tones in groups containing from two to eight primary beats; (3) strong and weak beats.

### I. *Long and Short Proportional Notes*

As Dechevrens did before him, Dom Jeannin proves the existence of such notes, among other sources, from the writings of the old Gregorian authors. From the abundance of these documents let us quote only a few, but quite conclusive passages.

Huebald, an author living in the 9th and 10th century, writes: "To sing rhythmically means to measure out the fixed durations to long and short notes . . . A rhythmical proportion, determined by fixed laws, should exist between the longs and shorts. . . . Every melody must be carefully measured off like a metrical text."

In the 11th century Guido of Arezzo teaches: "One tone must be twice as long or twice as short as another; the duration, when it is to be long, is at times indicated by a horizontal stroke (*episema*) appended to the note."

Aribo, an author of the same century, gives as example two notes which, in duration, equal four notes, the chant being thus "composed and sung proportionally." In another passage he explains what is to be understood by *length* and *brevity*, namely, a duration "twice as long," or "twice as short."

However, as Dom Jeannin proves from the neumatic codices, only two proportional durations were in use in the original Gregorian Chant: a short duration of one beat and a long one of two beats.

### II. *The Grouping of Long and Short Tones*

The notes were arranged in groups or measures of two to eight primary beats. Dom Jeannin here again quotes the same sources.

A. *The Gregorian Didactic Writings.*  
—The *scholia enchiriadis*, in the midst

of the golden age of the Gregorian Chant, teach that "the melody must be scanned as by metrical feet." If, therefore, at this epoch musicians, when listening to the Gregorian Chant, had the sensation of perceiving a succession of metrical feet, we must necessarily conclude that this chant was composed, not of isolated beats, nor only of Dom Mocquereau's binary and ternary movements containing only notes of one beat each; but of real metrical groups.

This Guido of Arrezzo testifies to when he writes: "The similarity between metrical poetry and the chants is by no means small, since the neumes take the place of the metrical feet and the metrical phrases represent the verses; one neume, indeed, has a dactylic, another a spondaic, a third one an iambic meter; similarly we discover here a tetrametric phrase (*i.e.*, a phrase composed of four feet), there a pentametric (five feet) etc."

Now, in the classical metrical poetry, to which Guido refers, the metrical feet consisted of proportional long syllables of two beats and of shorts of one beat. Such a foot was a metrical measure. An iambus was a measure consisting of a syllable of short duration followed by a long one. A spondee was a measure of two long syllables etc. "Iambic," "spondaic," dactylic groups of notes, which Guido clearly declares to be contained in Gregorian music, were, therefore, measures of three and four beats, which reproduce musically the literary iambs, spondees, and dactyls. "As the verse in metrical poetry is built up by exact measuring of the feet, so the chant is composed by means of a fitting and harmonious union of long and short notes." [This last quoted passage is from the writings of Berno.]

In one and the same Gregorian piece there ordinarily occur different measures, though one kind of measure may predominate.

B. *The Neume Codices*.—Gregorian Chant presents many examples of one and the same melody formula serving several texts, which often differ as to

the number of syllables and the place given to the word accents. An examination of these passages proves that the neumists have taken the necessary care to maintain in the groups the same number of beats in spite of the difference just mentioned; they do this by adding or omitting here or there the sign of prolongation. Through this care they show that they conceived these groups as measures that built up their melodies, measures which they desire to preserve. Dom Jeannin presents concluding musical examples; we must content ourselves with the explanations just given.

### III. *Strong and Weak Beats*

The stronger accentuation of the first beat in the Gregorian measure is proved by the fact that the Latin word accent (which was intensive from the very first beginnings of Gregorian Music), selects with preference (that is, in the majority of cases) the musical thesis, the first beat of the measures. Even in the editions of Solesmes, although many theses have been eliminated and changed to arses, the word accent coincides with the thesis (first beat) at least in two-thirds of the cases, much oftener however, in the original manuscripts;—so much so that, in reality, the word accent is found on the arsis (up beat) on an average only in two out of ten cases.

From all that has been said we see that Gregorian Chant does not constitute an unnatural exception to the general law, but, on the contrary, is in line with the music of all nations and ages.

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If you speak doubtfully, it will be said that you do not know your own mind. If you speak positively, it will be said that you think you "know it all." It is not well to pay too much attention to criticism; but neither is it wise to ignore criticism altogether. For no man is wholly foolish and no man is wholly wise. To give criticism its proper weight—no more and no less,—that's the idea; and to give no real cause for it.

## Old Mexican Chronology

By the Rev. Stephen Richarz, S.V.D., Ph.D., St. Mary's Mission House, Techny, Ill.

In the F. R. for January 1, appeared a short note concerning the Maya Glyphs. It will interest the readers of the F. R. to learn that the pioneer in unraveling the old Mexican chronology was a Catholic priest, Father Damian Kreichgauer, S.V.D. The results of his studies were published in *Anthropos* beginning 1914.

At the end of the last century, Förstemann had conjectured that the Maya Codex, now at Dresden, contained notes on the movements of the moon, of Mercury and Saturn, but the only dates he succeeded in finding with certainty related to the synodical period of the moon (from new moon to new moon). In 1913, Meinshausen showed that the Maya astronomers had recorded 70 solar eclipses in this codex. However, it was reserved for Dr. Kreichgauer to discover that these records were not haphazard reports of eclipses, but represented an eclipse calendar, by means of which solar eclipses could be foretold. At the same time, Fr. Kreichgauer was the first who was able to assign a positive date to such an eclipse. (*Anthropos*, 1914, IX, p. 1019.)

In the following year Fr. Kreichgauer solved the astronomical puzzles presented by the Codex Nuttall. This codex was painted by the Zapotecs and brought from Vera Cruz in 1519 by Cortez, who presented it, together with the Codex Vindobonensis, to Emperor Charles V. The late Professor Seler of Berlin, at that time the foremost authority on old Mexico, had attempted in vain to solve these puzzles. Neither he nor any one else suspected the tricks played by the priest-astronomers of the Zapotecs, in order to hide the results of their astronomical observations and their methods of calculation and of foretelling astronomical phenomena.

Then Fr. Kreichgauer tackled the problem. With admirable patience and perseverance he separated the chaff from the wheat and owing to his thorough astronomical training, succeeded in clearing up all the mysteries

contained in the said codex by deciphering seventeen series of astronomical records (*Anthropos*, 1915, X, p. 1-23.) The observations refer especially to the planet Venus and its synodical revolutions. Of foremost interest for the old Mexicans was the day when Venus reappeared as a morning star after its disparition in the rays of the sun. This reappearance of Venus was heralded by great celebrations and at many places a human being was sacrificed. Therefore, the priests took great pains in calculating and foretelling this event. Indeed, the formula they derived from their long observations is a signal achievement which has no equal in any other nation before the invention of the telescope.

As mentioned above, the Mayas were far advanced in their knowledge of the movements of the heavenly bodies, even farther than their neighbors. They had formulated rules for foretelling eclipses for many centuries with at least the same accuracy as the ancient Babylonians. The Dresden Codex gives the exact motions of Venus, Mercury, Mars, and Jupiter, and they are used for their calendar and chronology. Fr. Kreichgauer published an account of all these discoveries in *Anthropos* 1927, XXII, p. 1-15, ("Der Anschluss der Maya-Chronologie an die julianische"). His main purpose was to determine the dates of old Mexican history in terms of our chronology.

The chronology of the old Mexicans consisted of several parts. First, a high figure was given, designating the days from the beginning of the chronology. Further, they had a holy week of 260 days, a kind of month of 20 days, and a year of 365 days. All astronomical phenomena in the codices and on monuments are expressed in these terms. Fr. Kreichgauer, by calculating the actual time of important astronomical events and comparing them with the dates assigned to them in those records, found their Julian equivalents. Thus, the first eclipse re-

ported in the Dresden Codex took place on the 1,412,848th day, 12th lamat, 168th day of the Tzolkin. That is, according to Kreichgauer, on August 7, 872, A.D. Another phenomenon, recorded in the same codex, the reappearance of Venus in the dawn, took place on the 1,364,360th *i.e.*, 48,488 days earlier than the above eclipse. Kreichgauer found by calculation that this day must have been November 6, 739, just 48,488 days before August 7, 872, a convincing confirmation of the correctness of both dates. Now we are able to assign a Julian equivalent for all dates of old Mexican history, all being connected by the day number. *E.g.*, the oldest date of this history thus far known would be February 4, 146 A.D. Furthermore, the zero of the high figures used for the days must be about 3,000 B.C., which seems to be the beginning of the old Mexican chronology.

In the mean time American archeologists have entered the field, as reported in the *F. R.* It is, however, surprising that these men seem to be ignorant of Fr. Kreichgauer's fundamental researches, although they were published in an international periodical which should be accessible to and consulted by every scientist. Mexicanists could certainly learn much from Dr. Kreichgauer's method and results, and their conclusions might be more reliable if they were based on his thorough work. That his achievements are acknowledged is revealed by the fact that Dr. Kreichgauer was invited to the International Congress of Americanists, held in New York City in September, 1928. Unfortunately, poor health prevented the septuagenarian scientist from being present at this illustrious gathering.

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Like all other virtues, courage may be cultivated as a habit, if the original impulse to it exists. The regular practice of doing the harder thing, of taking the braver course, in life's smaller incidents, prepares one to do the same in life's great events.

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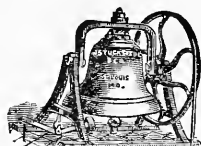
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## Politics and Politicians

Frank R. Kent, in his new book, *Political Behavior* (New York: Wm. Morrow & Co.), takes a rather cynical view of American politics. Mr. Kent places a low estimate upon the intelligence and discrimination of the great body of voters. He writes from familiarity with the operations of the big political machines of the large cities and lays down the proposition that a candidate for president—or any other high office, for that matter—first must pass muster with the “machine” before he can sell his wares to the people. In other words, the candidate first must prove acceptable to the political bosses before he can get started in his race.

Several ways of currying favor with the machine are mentioned, among them the flat use of money; but Mr. Kent concludes that the better plan is for the man seeking future political preferment to come up with the organization, to “carry the hod for it,” *i.e.*, to do its bidding, never to question its motives, to support its candidates, to contribute and work with it until such time as recognition for faithful machine service comes.

Campaign funds, Kent says, come from “fat cats,” that is, rich men willing to carry the party financial burdens—in whole or in part—in return for office and favors, from assessment upon officeholders, and from corporations desirous of being let alone.

He concedes that the machine does upon occasion pick a non-political citizen of complete independence, as the Republican party did in the nomination of Charles E. Hughes in 1916. He inferentially concludes, however, that the popular strength of Wilson, then in office, demanded more than a “fat cat” or a mediocre machine-made candidate, otherwise Hughes would not have been nominated.

The author makes the point that the overwhelming bulk of the people are “swayed entirely by their feelings and are incapable of clear-headed political thought,” and that the “bulk of active

politicians who hold office, and who run the government are themselves only relatively intelligent, far removed from the astute and shrewd politicians of fiction.” Mr. Kent further indicts the voters by declaring they are interested more in material prosperity than in any moral issue that may be raised.

## Aspects of Old Age

Sir Humphrey Rolleston, in his new book, *Aspects of Age, Life, and Disease* (Kegan Paul), has collected many helpful observations on the enjoyment of old age and on its true use; for, as he truly says, “there is a normal and cheerful as well as a morbid, crabbed, and unhappy form.” He reminds us that functional activity, mental and physical, plays a main part in keeping the body “trim and slim,” and in ensuring a postponement of morbid senility. It is for this reason that “a successful business man, relieved of routine, and able to indulge in idle luxury” may, on retirement, rapidly degenerate. “He begins to feel that his day is done,” and the companionship of hypochondriacal contemporaries “may feed the flame of this destructive auto-suggestion.” For senility is catching; and old people, even more than young ones, should avoid evil communications.

The popular opinion that “age is second childhood” receives, in these pages, a well-merited correction. The “enormous difference between the ever-actively moving child and the impassiveness of real old age” is fundamental.

Apropos, the shrewd observation is made that the lessening of emotional activity and the growing individual isolation which age normally brings, tend to make “a well-educated man more composed and satisfied, whereas one without intellectual interests may sink into mental torpor, vanity, and egocentricity, with the development of fads about health, undue garrulity, and a confirmed attitude of the *laudator temporis acti*.”



## Important Notice to Subscribers

Continued from page 121

ville *Messenger*, the now defunct St. Louis daily *America* (of which he was for a number of years chief editor), correspondence during critical periods for the Cologne *Volkszeitung*, the *Bien Public* of Ghent, the Paris *Vérité*, and other journals and magazines, literary work for the Fathers of the Divine Word, manuscript revisions and literary advice (mostly gratis) for many Catholic authors in this country and in Europe, and much other work with which even the members of his family are not familiar.

Brunsmann's Handbook of Fundamental Theology, of which the first two volumes were adapted by him amid constant suffering (the second is now in press) during the past two years, he intends, *Deo volente*, to finish; but it will be his last large literary undertaking. For the rest, he intends to limit himself henceforth to the editing and publishing of the REVIEW, to editorial work for *The Echo*, and to his duties as literary editor of the B. Herder Book Company.

We sincerely hope that his friends will remember him in their prayers and that the subscribers of the REVIEW will be satisfied for the present with monthly issues of this magazine.

Eleanore Preuss

If ever solidarity, intelligence, an uncompromising attitude in essentials, and a co-ordination of all forces at our command were demanded, they are demanded now. We must somehow arouse ourselves to the realization that the Church is never at peace—that just at those times, in fact, when things seem brightest, her three tireless enemies—the World, the Flesh, and the Devil—are most actively engaged for her destruction.—*Southern Messenger*.

One's daily life has its share of thorns and thistles which cannot be imagined away. We must look beyond and above, and, realizing to the full the blessings that are ours, take less heed of the shadows and defects.

## Notes and Gleanings

One effect of the treaty and concordat between the Vatican and Italy, it is hoped and expected, will be the introduction of religious instruction into all schools throughout the country. This is as it should be. "Italy," says Fr. P. C. Gannon in the *True Voice* (Vol. XXVIII, No. 8), "is a Catholic country, and this arrangement is in keeping with sound governmental policy. The same arrangement could not be expected in any country that is not Catholic. It is a matter of deep regret that facilities for instruction in their religion were not given to the Italian people for the past sixty years. Many of those who came to America and who grew up under that condition plainly show the effects of the anti-religious policy pursued by the government of Italy until recently. Lack of religious instruction, no doubt, accounted for the defection of thousands of Italians who never think of attending Mass on Sunday and who are Catholic only in name. The new arrangement should put an end to this deplorable condition."

The Henry E. Huntington Library and Art Gallery of Los Angeles has entered into a co-operative arrangement with the Harvard University Press for the issuing of a series of "Huntington Library Publications" by which it is intended to make accessible to scholars and to the general public invaluable manuscripts and other unique material which could hitherto be used only in the Library Building. The first of these joint publications—a line-for-line reproduction of the unique copy of "The Massachusetts General Lawes and Libertyes of 1648"—will in a way symbolize the co-operation between the new treasure house of the West and the old university of the East. As the Huntington Library is one of the most remarkable collections in existence, later publications will no doubt equal the Massachusetts laws in interest and value.

In proportion as we are good Christians, the world will find us dull dogs, a little removed from its insensate pursuit of pleasures, a little obsessed with thoughts of death and of judgment, a little sceptical about its facile optimisms. But, again in proportion as we are good Christians, this seriousness of character will not reflect itself in empty brooding on the wickedness of the world, will not make us morbid, self-centred, disillusioned. Rather, we shall find that Christian sorrow and Christian joy have their roots nearer together than we fancied; that the desire for God's will to be done perfectly in us and in all creatures, which is the Christian religion, bears a double fruit of sadness and of gladness. For so it must be, until our earthly sojourn is over, and we rejoice for ever in the triumph of the eternal Eastertide.—  
Ronald A. Knox.

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Professor T. L. Shear, of Princeton, has been excavating for several years at Corinth, and has recently made some new discoveries as to Greek use of color on statuary. Several pieces of marble sculpture found at Corinth have red color still evident and in good preservation. The pigment has been chemically analyzed. The material is sulphide of arsenic and is identical with a red mineral pigment which was mined in ancient times on the shore of the Black Sea. Only slaves and condemned criminals were put to work in these mines because of the poisonous effect of the dust. The coloring material consequently was a rare and expensive substance. An artificial substitute was sold for five asses the pound, according to Pliny. An *as* was a Roman copper coin weighing, in Pliny's time, one-half ounce. Very little of the marble statuary of the Greeks has retained its original color. Professor Shear suggests that the colored statues unearthed at Corinth may indicate that the Corinthians used exceptionally good paint.

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It is a remarkable fact that in a little country like Switzerland four

different languages should be spoken—in the west, French, in the south, Italian, and, *un peu partout*, German. The fourth language is to be found in the Engadine, and is a dialect called "Romanche," which is derived from the Latin. This is still spoken by 40,000 people, mainly in the Canton of Grisons. It is the ambition of every Swiss citizen to speak at least two languages, but many more Swiss Germans speak French, than inhabitants of French-speaking Switzerland speak German. In addition, a considerable number of Swiss people, especially those engaged in the hotel industry, speak English. Thus, most of the shopkeepers have a smattering of English. The peasants of all the cantons have their own special dialects, which make it difficult for a stranger to understand them, even though he may know German and French.

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Since our expectation of life at birth has doubled, almost within living memory, we commonly assume a true increase in human longevity. The conclusion is unjustified; for, as Sir Humphrey Rolleston, Regius Professor of Physics at Cambridge University, reminds us in his interesting and thought-provoking essays (*Aspects of Age, Life, and Disease*; Kegan Paul), the expectation of life after the age of 68 was, "for a Romano-Egyptian 2,000 years ago, greater than it is for an English man or woman of the same age to-day." We have mastered many of the dangers that attend infancy, childhood, and adolescence, and lessened the adaptive difficulties of early maturity, yet still, for most of us, the Psalmist's estimate of the "days of our age" remains a just one. The author recalls a speculation of Sir Ray Lankester, that persons of abnormal longevity might be compared with giants whose height ranges up even to nine feet, and draws the entertaining conclusion that giants, as we now know, being morbid examples of acromegaly, the comparison would lead us to regard extreme longevity also as a disease.

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### Current Literature

—The late Dr. J. E. Belser's *Geschichte des Leidens und Sterbens, der Auferstehung und Himmelfahrt des Herrn nach den vier Evangelien ausgelegt*, one of the best modern exegetical commentaries on the history of the Passion, has been translated into English by the Rev. F. A. Marks and edited by Arthur Preuss. It is a learned and exhaustive work. The author divides the subject-matter into three parts, of which the first comprises the events preceding the Passion, from the resolution of the Sanhedrin decreeing the death of Christ to the Last Supper, while the second tells the story of the Passion up to the burial of Christ, and the third describes Our Saviour's career from the Resurrection to the Ascension. The English version, which reads like an original work, is entitled, *History of the Passion, Death, and Glorification of Our Saviour Jesus Christ*, and comprises close to 700 pages. The editor in a brief foreword pays a well-deserved tribute to Father Marks, who, amid the duties imposed by the administration of a large parish, has found time to translate

two such learned and useful works as this one and Dr. Kurtscheid's *History of the Seal of Confession*, which has met with such a favorable reception by critics in all English-speaking countries. We have an idea that, even more than the work just mentioned, Dr. Belser's *History of the Passion* will become a classic of our English Catholic literature. Though the author does not always follow the beaten path, we think his work deserves the widest circulation. Though it is strictly a scientific commentary, many portions of it will lend themselves to spiritual reading and the preparation of sermons. (B. Herder Book Co.)

—"Kurz und bündig," short and concise is a fine watchword for every preacher at Sunday Mass, when a regulation sermon is not the custom or has not been prescribed. Too often the speaker uses the precious minutes at his disposal in announcing no end of parish items or in discussing that unfortunate evil in the management of the modern parish—money. How much better it would be to feed the hungry flock with the bread of life? In an article in the *Atlantic Monthly* some

years ago Bernard Iddings Bell, preacher and sociologist, said that there is "among us to-day a great soul-hunger," and that it is the duty of the churches to satisfy this yearning for spiritual food. Fortunately, the Catholic Church does not lose sight of this tremendously important duty of satisfying the spiritual needs of men by gospel sermons; but, as mentioned above, some priests occasionally lose sight of their splendid opportunity of ministering to the "soul-hunger" of the masses. Father Elliot Ross, C.S.P., has just published the second volume of an excellent collection of short sermons which will prove highly useful for the preacher who wants something "short and concise" for his talk at the early Sunday masses. The sermons are thoroughly modern. Writing of "The Catholic Attitude," for instance, Fr. Ross says: "It is perhaps as serious a sin to claim that the Church has a particular attitude when she hasn't, as to pare down something of the rigidity of her position. Don't set up, then, as self-appointed oracles, as more papal than the Pope, as more Catholic than the Church." (*Five Minute Sermons: Short Talks on Life's Problems, Second Series.* B. Herder Book Co.)

—The *Dictionary of the Psalter*, by Dom Matthew Britt, O.S.B., is intended for clerics who have to recite the Divine Office. It is concerned principally with the Vulgate text and, besides giving the etymology and various meanings of the words, quotes the verses of Scripture in which they occur and, wherever possible, also gives their historical and exegetical background. The extensive "Introduction" deals mainly with the peculiarities of the Vulgate. (Benziger Brothers).

—Father Joseph Rickaby, S. J., has written *A Week of Communions*, a little booklet of agreeable format, whose title exactly describes its contents. Father Rickaby has a devotional style all his own and is ever adding doctrinal and theological touches which give his devotional treatises depth and solidity. *A Week of Communions* is

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an excellent means to increase frequent communions in a spirit of true devotion and understanding. (B. Herder Book Co.)

—The new work of Professor Einstein, we are told, is concerned with the application of the theory of relativity to the facts of electro-magnetism. It was realized at the very first that the theory of relativity which Einstein set forth in 1915 could not account for those facts, and the theory was developed with this end in view by Herman Weyl, of whom our newspaper writers are curiously silent. Now the master himself has taken the matter in hand. One curious point is that his explanation requires yet another geometry, in which our famous parallel lines are restored to their place of honor, and refuse to meet each other. All this we may safely leave to the mathematicians, and this time, apparently, we may hope to be spared a flood of "popular" exposition stating that the new theory has upset all the foundations of knowledge and rendered necessary a new philosophy as well as a new science.

—*May I Hope?* is the title of a cheering and refreshing pamphlet by the V. Rev. Joseph McSorley, C.S.P. This little tract should be spread far and wide in these materialistically dour and sour days. (The Paulist Press).

—It is difficult for many of us to appreciate that sanctity not only was an attribute of the Church in centuries past, but still is in our own days. We are reminded of this fact in the lives of such servants of God as Père Ginhae,

Father William Doyle, and Father Francis Tarin, S.J., whose cause of beatification was opened on April 10, 1924. He died on Dec. 12, 1910, in Seville, Spain. In 1921, the vice-postulator of his cause, Father Alberto Risco, S. J., published a complete work, entitled *Apuntes Biograficos del Padre Tarin*, from which Father J. Dissard, S.J., has drawn for the excellent smaller life which is the subject of this notice. The author writes in the foreword: "Perhaps the northern reader may be tempted at times to smile. So many wonders are related. . . . May it not be that the brilliant sunshine of Spain has dazzled the historian and destroyed his sense of perspective?"

## New Books Received

*Erlösung und Aufbau.* Fastenpredigten von Albert Homscheid, Pfarrer an St. Castor in Koblenz. 218 pp. 12mo. Munich: Fr. Pustet. M. 4.50. (Wrapper).

*Ansprachen und Gebete.* Zum Gebrauche bei Taufen, Trauungen und verwandten Anlässen. 62 pp. 12mo. Munich: Josef Koesel & Fr. Pustet. M. 1.80. (Wrapper).

*Biblia Sacra Vulgatae Editionis* . . . ex tribus Clementinis critice descripsit, depositionibus logicis et notis exegeticis illustravit, appendice lectionum Hebraicarum et Graecarum auxit P. Michael Hetzenauer, Ord. Min. Cap. Editio Tertia Recognita. Ratisbon: Frederick Pustet. xx & 1928 pp. large octavo. For sale in this country by Frederick Pustet Co., Inc., New York and Cincinnati.

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### A SPRINKLE OF SPICE

The quartermaster did not want to give Private Jones a new pair of boots. "The boots you've got are not worn out yet," he growled.

"Not worn out!" cried Jones in amazement. "Why, the soles are so thin that if I walk on a penny, I can tell whether its heads or tails!"

Dr. A. S. W. Rosenbach of Philadelphia, the famous book buyer, tells the following story of a visit he paid to Mr. Calvin Coolidge while the latter was president of the U. S. Rosenbach had just purchased the original manuscript of *Alice in Wonderland*. For a reason that has now been forgotten, Lewis Carroll had called in the first edition, or as much of it as he could get. "This," said Dr. Rosenbach to Mr. Coolidge, handing reverently the volume, "is the famous suppressed edition." "Hum," said the President. "This is the first time I have ever heard that there is something off-color in *Alice in Wonderland*."

Mistress: "Get me a dozen eggs, and see that they are fresh. Each one should have the date of laying on it."

Maid (returning): "Are these all right, ma'am?"

Mistress: "Yes, those are all right."

Maid: "I told the young man at the grocer's that they must have the date on, so he wrote it on at once."

The sweet young thing turned to a young man from the office who was showing her through the works, and pointing, asked. "What is that big thing over there?"

"That's a locomotive boiler," the young man replied.

She puckered her brows. "And what do they boil a locomotive for?"

"To make the locomotive tender."

And the young man from the office never batted an eyelash.

An Irishman who needed a hundred dollars was advised to pray for it. Thinking to do better than that, he addressed a letter to the Almighty. It went to the Dead Letter Office, was opened, and one of the boys, being a Freemason, took it to the Masonic Temple, where in a spirit of fun, fifty dollars was raised and sent to the needy son of Erin in a Masonic envelope. Shortly after a second letter arrived at the Dead Letter Office addressed to the Deity, as follows: "Thanks for the money. It helped. But let me give you a bit of advice. The next time you send me anything, send it through the Knights of Columbus. Those d—n Masons held out fifty bucks on me."

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# The Fortnightly Review

Vol. XXXVI, No. 8

ST. LOUIS, MISSOURI

May 1929

## Amari Aliquid

One of the speakers at a recent conference on education said that, when he heard of teachers who boasted that they never punished their pupils, he was always suspicious of the results, because children react to love in ways that are often more detrimental to character and growth than the reactions to the cane and the slipper. This is a vigorous rebound from the theory that the life of the child, whatever he does or leaves undone, must be roses all the way. That theory itself was a reaction from the hard view which still obtained a generation ago that to spare the rod is to spoil the child. No one dreams of reverting to the extreme of classing children among the things essentially improvable by beating. Nor will the strictest disciplinarian hark back to the hypothesis that every boy should be flogged at sight, on the ground that, if he does not deserve it at the moment, he certainly will before the next encounter. No such extensive backsliding is necessary to the belief that there must be punishment for children, not of necessity corporal, but at least effective, and on occasion stern. It is self-evident that the human young, unlike ants and bees, lack at birth such an instinct of self-regulation that they can, without peril to themselves and the community, be left to take their own sweet way through life. Body and soul alike need discipline, at first necessarily from without, but eventually, as the outward compulsion hopes to secure, from within. It is no hypoe-

risy to speak of punishment as in the best interests of the child, though it is many long years before the beaten boy recognizes the friendliness of the hand that smote him.

In the meantime he hugs to his stricken bosom the consoling thought that one day he will grow up and be free from all these tiresome restraints, penalties, and pains. He is mistaken. The chastening years will teach him that to be a man is not to be free from discipline and sanctions. He is more likely to find that he has exchanged whips for scorpions; that the little finger of circumstance or conscience is thicker than the rod of parent and pedagogue. But he will have every opportunity of learning another lesson too. The way of escape lies inward, not outward. The royal road to freedom is not defiance of the law or sullen resentment at its penalties, but the willing admittance of it to the inmost fastness of his life. He will learn to kiss the rod, and that without cowardice or humiliation, but with their very opposites. The man so disciplined will

“welcome each rebuff

That turns earth's smoothness rough,

Each sting that bids nor sit nor stand, but go.”

He will be ready, with Rabbi ben Ezra, to find even his joys three-parts pain, and to see no harm, but good, in that. A copious draught of the waters of Marah seems to be needed to bring the spirit of man to its finest temper. The enlightenment to see that need cannot

reasonably be expected of the very young. The privilege of advancing years is to discover the intimate bond between the pains which were once bitterly resented and the growth which was once unnoticed or undervalued. That there should be that bond is a mystery which will keep philosophers busy to the end of time. Meanwhile it is one of the major certainties that, if this world of ours is to live up to its duty as "a vale of soul-making," it must also be to each of us, at some time and in some degree, a vale of tears.

### The Deterioration of the Catholic Press

One of the veterans of the Catholic press in this country, Father Daniel E. Hudson, C.S.C., of the *Ave Maria*, says in his cautious and prudent way in Vol. XXIX (N.S.), No. 7 of that excellent magazine:

"It should be of interest to Catholic editors occasionally to ask themselves, 'What is Catholic news?' A curious answer to this question might result from an examination of any week's issue of some of our religious newspapers. One might be tempted to conclude, from such an examination, that Catholic news consists in whatever flatters us, rather than in whatever is truly significant in the Catholic world. There is no deciding, of course, whether Catholic journalists have or have not a sensitive 'funny bone'; but certainly their elbows have a very peculiar, sometimes a ludicrous twist. We are in danger of becoming inveterate slappers of our own backs, if some of our newspapers are accurate indexes of a general mental habit. A considerable portion of the news that gets into our journals reflects, at least in its treatment—especially the headlines given it—what is in reality an obsequious love of praise. Every favorable comment on the Church or on Catholics made by a non-Catholic, whether he be a mouth-piece of the Council of Churches, or the pastor of the Methodist church in Peanutville, Virginia, is played up on the front pages of many of our religious

newspapers. All of which will, of course, only remind the critical reader that though praise is sweet, it is not always nutritious. The writing and editing of Catholic news should be always something more than satisfying a rather vain, if pious sweet tooth. Surely our pride in our Catholic heritage does not need to be constantly baited by fulsome praise."

No one can deny the truth of these reflections, for they are based on objective evidence. It is saddening to think that one of the chief factors responsible for the deterioration of the Catholic press of the United States is an agency devised precisely for the opposite purpose, namely, to improve that press and make it more effective in attaining its high aims. We refer to the N. C. W. C. News Service, conducted by the Department of Press, Publicity, and Literature of the National Catholic Welfare Conference, from which nearly all our Catholic papers now derive practically all their news.

Like Father Hudson, the writer of this note has been in close touch with the Catholic press for well nigh forty years, and he can honestly testify that since the N. C. W. C. News Service has come into the field our Catholic newspapers have been on the down grade. Surely the hierarchy cannot fail to notice this fact, and surely it will, in course of time, devise ways and means to put that service into more competent hands. If it does not, we fear our Catholic press will before long lose the support of the great majority of those to whom it appeals and in the end die of inanition,—not, however, before having brought disaster upon the Catholic cause.

It is not consistent with Christianity to say that public taste is conclusive about anything that has a moral principle involved in it. Public tastes can only be conclusive when they are based on moral truth and right; otherwise they are merely so many more manifestations of human error and are entitled to no more respect than any other error.—*Casket*.

## A Remedy for Unemployment

By Horace A. Frommelt, Marquette University, Milwaukee, Wis.

Every serious student of the modern industrial disease termed "unemployment," most tragic in its consequences of individual suffering and abject want, realizes that this pathological phenomenon has never even been seriously studied. The quacks are having their day, the faith-healers and medicine men, running hither and thither and with meaningless gestures and idiotic incantations, fool the public into believing that they have concealed in their empty pates the formula for the real and only poultice which will localize the poison of this disorder and thus bring it to a head.

These quacks have been prescribing *public works* for the past fifty years, and public works we have had a-plenty; but the disease of unemployment continues to spread its poison through the social body. Instead, therefore, of our leaders suggesting more of the same remedy which has failed in the past, let them seriously consider an approach to the true understanding of the problem. In times of depression, such as we have been afflicted with during the past few years, it is necessary to choose between figures that vary from 2 to 6 million as the number of dispossessed wage-earners. In all the years of our affliction no steps have ever been taken to obtain the first piece of information necessary before a diagnosis can be attempted, namely, the exact number of the unemployed. It is said, further, that even in normal times the army of unemployed in this country amounts to several million. "It is said," and with this we must be satisfied; definite information is impossible to obtain. What causes unemployment? What proportion of the unemployment is voluntary, what is involuntary? How many workers are idle because of deficiencies, both mental and physical? How many are actually "laid off" because there is not sufficient work to go round?

To answer these questions is absolutely necessary before even a study of unemployment can be made. Instead of federal and State governments appropriating huge sums for public works, over and above what is already so expended, let them, first, make small appropriations for a proper study of this malady by experts and, secondly, make laws compelling individual industrial and commercial establishments to make daily reports regarding employment conditions, both of the intake and the outgo.

With this accomplished, it will be possible to begin a thorough and effective study of the unemployment problem; but not before. The final and real remedy for this disease—which is not a mere passing indisposition, but a chronic ailment of long standing—will certainly not consist of a poultice of appropriations for public works.

Serious consideration of the problem has brought to the surface the following conclusions:

1. A system of constant, complete, and detailed information-gathering concerning employment conditions in the major industrial groups, is the first requisite for a solution.

2. The remedy for unemployment will probably consist in the creation of other wealth-producing activities from the surpluses stored up by individual establishments in the major industrial divisions.

Briefly, the remedy hinted at in the last section has the following implications:

There are approximately 355 major manufacturing divisions in our present-day industrial world. The individual members of each and every one of these divisions (some two hundred thousand according to the listings of the Department of Commerce) operate in a world of unrestricted productive capacity. Equipment is discarded long before it is outworn, simp-

ly because it has been made obsolete by others calculated to reduce the man-power necessary for operation. The consequence is a constant upheaval in the field of employment, with a considerable time element necessary for the re-allocation of the man-power involved, to say nothing of the permanent dispossession of large groups of workers (though this latter accusation has never been admitted by the proponents of the machine).

Individual establishments in the producing groups may and do benefit financially from this continual replacement of men by new and better machinery and equipment. But the social effect is serious and constantly increasing unemployment; an instance of the prosperity of the few being built upon the misery and degradation of the many.

It is a simple matter to arrive at the combined financial surpluses of establishments in each of the 355 industrial divisions. If, further, machinery were set in motion to obtain the full employment statistics of each group, the number of the unemployed due to indiscriminate replacement of men with machinery, etc., a logical connection could immediately be established between these surpluses and replacement. If, then, a penalty consisting of a certain percentage of these surpluses, either for public works or other private industrial enterprises, were exacted, it is not difficult to conjecture how soon industry itself would seriously set about placing its house in order.

We have said that the final remedy, if at all effective, will probably embody as its major potion, the above suggestion. This is not mere prophecy, but proceeds from a logical consideration of our industrial and financial system. Even that small portion of the wealth produced by the workers which finally returns to them in some form, is too long in the process of returning. This undue time element is the basic and fundamental cause of unemployment. Now, much of this wealth produced by industry is laid up as surpluses, for

further expansion, "hard times," new machinery making obsolete otherwise perfectly good equipment, etc. In many instances, years elapse before these surpluses are again returned to productive enterprises.

If a penalty on these surpluses did nothing more than prevent their excessive accumulation, we should be on the way towards a fundamental solution of the problem of unemployment. But even if nothing more was accomplished than the use of these surpluses, or a portion of them, for other productive enterprises, either public or private, more real benefit would result than from the proposal to take funds from already depleted sources.

### Leakage Here and Abroad

Leakage from the ranks of Catholicism in Vienna has been taking place at an accelerated pace during the past ten years, and lately has assumed alarming proportions. Fr. George Biehlmaier, S.J., writes candidly of this tragic situation in *Schönere Zukunft* (Vol. IV, No. 18), an article which we commend to those American Catholics who annually sink their teeth into the published Catholic statistics and derive therefrom so much to tickle their palates. Anyone with eyes to see can easily discern the tremendous leakage taking place particularly in our large metropolitan centers, where the "Zeitgeist" cavorts so devastatingly. Nor does Father Biehlmaier stop with a statement of the facts; he searches into the causes, and he presents for the examination of clerical consciences the question: "Is the clergy to blame for the leakage that continues to grow each year?"

The writer's reasons for the Viennese debacle are not directly applicable to American conditions, but the spirit in which he approaches the tragic situation is praiseworthy. We too, must adopt a frank and candid attitude, be willing to face disagreeable facts, and assume the blame wherever it may happen to fall.

## The Dearth of Converts: Cause and Remedy

By Robert R. Hull

(SECOND PAPER)

### II. *How We Appear to the Outsider*

The backbone of the opposition to the Catholic Church in the United States is the bloc of churches commonly known as "evangelical." In point of active membership and actual registration, this group of churches comprises a negligible part of the American population; but it wields a vast influence over millions of citizens who are classed as "unchurched," and this influence is the first thing with which one who wishes to convert non-Catholics must reckon.

Having come to the Catholic Church from one of the most extreme of the "evangelical" sects and having made a life-long study of this group of Protestant churches, I know my ground thoroughly when I state that the "evangelicals" interpret our extreme reticence, and especially our pronounced unwillingness to engage in controversy with their representatives, as the cowardice of guilt. Because we are afraid, seemingly, to "come out into the open" and present our cause to the American people, assuming the hazards which go with controversy, they suspect Catholics of playing a dark game of intrigue, and, in consequence, are on the lookout for indications of "underhanded" work.

There is a general impression among the "evangelicals" that no Catholic is willing to meet a Protestant in debate. The Catholic may reply that debates never really enlighten. He may point out that debates commonly degenerate into mere exhibitions of forensic and histrionic ability, or that the audience which is usually attracted to a religious debate is incapable of passing judgment on the issues. All this in the main is true; but the fact that the "evangelical" thinks of our unwillingness to trust ourselves in the polemical forum as due to our consciousness of weakness, is not altered thereby.

I have many opportunities to know what is going on in the "evangelical" world. As a part of my regular duties I am obliged to scan the periodicals of this bloc of the Protestant churches which come from all over the country to the exchange desk of a Catholic weekly of large circulation. Letters concerning the activities of anti-Catholic agitators and lecturers are referred to me for attention, and I am required to supply, on short notice, refutations of the slanders and libels uttered by the agitators as well as the facts in their life-histories.

Most of the letters received complain that the anti-Catholic lecturer is carrying everything before him by the default of the Catholics. The people are flocking out to hear the lecturer in increasing numbers because he "dares" to attack a "big institution" like Rome. In these letters it is constantly alleged that the people express the conviction that the charges which the lecturer utters against the Church are true because he manifests courage. "Would he dare to attack Rome," they ask, "if he were not certain of his ground?" The silence of the Catholics in the face of these onslaughts is construed as inability to refute the charges. The Catholics usually fall back on the expectation that "it will all blow over, give it time." It is only occasionally, even where there is a resident priest in the place, that the accused ventures to reply.

Catholics must make allowances for the viewpoint of the man in the street. They are not warranted in assuming that he will see the Church as they see it, from the inside. And it is futile to ignore the patent fact that a majority of the American people admire the man who will take a chance and hold in contempt the man who "plays safe" in every action. We may wish it were otherwise, and we may fondly assume

that it is otherwise; but the rank and file of the common people sympathize with the fellow who accuses rather than with the accused. If there is no reply forthcoming, the common man is bound to be swayed by all this display and brunting about of charges.

Contrast with our own extreme timidity the aggressiveness of the foe. What a pity it is that our enemies, by our own default, should have won so many places of vantage on the battle front! We have yielded sector after sector when there was really no necessity of yielding. Instead of taking the offensive, we retreat and concentrate on the center when we are attacked. The normal life of a thousand parishes repeats the same monotonous tale. The wolves continually circle about the flock, preying upon the stragglers; and the frightened sheep are driven back upon their fold. Their grazing ranges are ever narrower. Where are our watch-dogs? Are they asleep?

Catholics may talk about "preserving our dignity"; but the "evangelical" sees a "Scarlet Woman" who is trying to live down her past, who walks softly in the hope that the world will forget, who does not dare to ask more than "toleration" because she knows that she does not deserve more. This is how our foes explain our "dignity."

The refutation of charges, moreover, is not enough. The range of possible accusations is almost infinite. We must ask more than to be "let alone." When the foe observes that Catholics are occupied exclusively with meeting objections and refuting accusations, he exclaims that "the lady doth protest too much!" We should unfurl a banner of red, with a cross and lion rampant portrayed thereon—and the inscription, "*Vicit Leo de tribu Judae!*" "If God is for us, who can be against us?"

I do not advocate debating as a general practice: my purpose is to show my readers how we are regarded by the very people whom it will be necessary for us to interest before we can convert them. They are not at all impressed by the ultra-conservatism of Catholics. It is imperative that we

should demonstrate to these people our courage. We can do this when we show, in whatever way may be worthy of the great cause we represent, that we do not shrink from enduring hardness as good soldiers of Jesus Christ. Just now, it would appear, we prefer the life of ease to that of hardship for the sake of Christ. Any forward movement would be preferable to the present inaction and defensive attitude.

The suggestion may seem audacious; nevertheless I advance it: what a change in the home missionary situation would soon be brought about if every priest in every diocese were required to devote two weeks out of each year to carrying the Gospel to towns where there is no Catholic church! If it were found impossible to have meetings, the priest could profitably spend the time in distributing good Catholic literature and getting acquainted with the people. Would it not be possible also to employ well-informed and zealous laymen in work of this kind?

I have mentioned the suspicions which are aroused against us when we do not "come out into the open." We shall speedily dissipate these suspicions if we become "living epistles, known and read of all men." If it were recognized that every effort of the great American Catholic body was being directed toward the evangelization of non-Catholics, we would hear little complaint about "the Catholic Church in politics." Certainly we are not trying to "make America Catholic" by political machinations; but the outsider is inclined to suspect something of the sort when he does not see us going out after souls and enduring patiently the contradiction of sinners to win them.

I am a faithful reader of the Catholic periodical press, and I am convinced that our editors are publishing too much matter which has as its object to obtain political recognition for Catholics. There is no doubt that Catholics deserve a voice in the affairs of the nation. It would be no more than justice should one of their number attain to the office of Chief Magistrate of the United States. They do right

when they repel the charge of civic disloyalty. It is necessary that Catholics, as much as other citizens, should take an interest in the affairs of state and strive to advance the cause of good government as well as to protect their civic rights from encroachment. But far too much energy is being expended in this direction just now, for the good of the Catholic cause.

The Catholic press is too strident in its insistence on these points. Our goal is not here. Even in America the Church is a pilgrim Church. American Catholics have protested to their non-Catholic fellow-citizens that "we are thy bone and flesh," to such an extent that they have come to be regarded by many of those to whose "fairness" they continually appeal as obtrusive mendicants, begging for charity and fearfully apprehensive lest they be rewarded by insults. And human nature in some quarters is perverse enough to deny the boon merely because the Catholic inferiority complex, which is so pronounced in these querulous supplications, repels rather than attracts.

The extreme anxiety of Catholics to join themselves unto their non-Catholic fellow-citizens has produced an overdoing of the patriotic *motif*. Editors, and even ecclesiastics in some instances, obtrude their patriotism. They are so determined on making the outsider understand that "none is more patriotic than they," that they succeed only in being pitiable and absurd when they do not arouse actual suspicion of their motives. The outsider begins to question if the Pilgrim Church is not turning to politics, because he instinctively comprehends that this over-emphasis of patriotism is not natural to the Catholic.

Let us do some real heart-searching. We are not as other men. We have upon us the seal of the Holy Ghost, acquired in the Sacrament of Confirmation. Why should we be so anxious to be joined unto the Gentiles?

Is it not possible that the American Catholic body is a prophet Jonas fleeing from the presence of the Lord,

disobedient to the commission to preach in Ninive? We join ourselves unto the Phenicians; we go aboard the ship of Nationalism bound for Tharsis; and we boast to the sailors that we have no desire to do "proselytizing" among them. We are weary of being devoted men, men set apart to God. We vehemently desire to merge with the nations. We are ashamed to be known as ultramontane, intransigent.

And, if this is the case, we may be assured that God will raise a tempest and trouble the ship of state to which we have entrusted ourselves. We may descend into the hold, make ourselves as inconspicuous as possible; we may fall asleep (are we not asleep now?), but all will be in vain. The sailors, the whole nation, will search us out and inquire of us why the Almighty has raised the storm, why His waves beat so furiously upon the bark. The lot will fall inevitably on us. Then we shall be obliged to confess that God has indeed darkened the whole sky with ominous clouds and heaved up the sea on our account.

In that hour we shall be willing to receive the lowest station, we shall cheerfully suffer ourselves to become outcasts for Yahweh's sake. "Take us up and cast us into the sea," we shall direct the sailors. On the other side of the night into which we descend we shall gladly undertake the hard journey to Ninive and there faithfully proclaim the words which Yahweh has put in our mouth.

(To be concluded)

Men and women of the world are fond of calling themselves "sophisticated"; but while that is a pleasanter word than sinners, sinners they are, and that is all.

Some very dull and sad people have genius, though the world may not count it as such; a genius for love, or for patience, or for prayer, maybe. We know the divine spark is here and there in the world: who shall say under what manifestations or humble disguise!

### Debunking the Negro Preachers

The *Debunker* for January exposes the Negro preachers. The article declares that Negroes, as a group, are "church-crazy," and that the church has a retarding effect on the progress of the black people in this country. The white people have consciously and conscientiously inflicted the "church and heaven-bound" complex on their dusky brothers. Negro religion in all its flamboyant glory is best seen in the Baptist, African Methodist Episcopal, and Zion denominations; however, the star performers are the Baptists. Negro ministers draw salaries all out of proportion to the social and spiritual benefit they are to their communities. In closing, the article advises the Negro to become economically stable and to intensify his acquisitive instinct.

To which, from our own point of view, we would add the counsel to leave the sects and join the ancient Mother Church, which has among her saints so many black and yellow children, and whose resources for the work of civilizing the American Negro have never yet been fully put to the test. The most effective counterpart to the Negro preacher will be the colored Catholic priest.

### The Layman's Influence

At bottom, the Catholic layman's prime influence in the world in which he moves and lives is wielded by the example which he gives to those with whom he comes in contact. All the laymen's organizations in the world cannot take the place of this personal influence; and unless group lay activity is built around this fundamental necessity, it is doomed to failure even before it is born. The *Catholic Citizen* rightly remarks in this connection: "An able jurist like Chief Justice White, or an eminent physician like Dr. J. B. Murphy, or a successful business man like the late Michael Cudahy, or a great orator like Bourke Cockran, does not need assembling of laymen and passing of resolutions upon religious and moral issues, in order to

demonstrate their force or leadership. Their proper role is to continue famous and efficient in their chosen work and lead good, Christian lives, neglecting no public duty as American citizens." To this should be added the further comment that the humble Catholic layman, discharging the duties of his state in life befittingly and properly, living an exemplary Catholic life the while, can do as much for the Kingdom of God on earth as those who have achieved fame and position in the world.

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The editor of the *Ave Maria* (Vol. XXIX, No. 7) has resurrected a forgotten page from the "Letters of Matthew Arnold," which tells of Arnold's meeting with Cardinal Newman. "On Thursday I got a card from the Duchess of Norfolk, for a party that evening to meet Newman. I went, because I wanted to have spoken once in my life to Newman. I met A.P.S. (Dean Stanley) at dinner at the Buxtons', and he was deeply interested and excited at my having the invitation to meet the Cardinal. He hurried me off the moment dinner was over, saying, 'This is not a thing to lose.' Newman was in costume—not full Cardinal's costume, but a sort of vest with gold about it and the red cap. He was in state at one end of the room, with the Duke of Norfolk on one side of him and a chaplain on the other; and people filed before him as before the Queen, dropping on their knees when they were presented and kissing his hand. I only made a deferential bow, and Newman took my hand in both of his and was charming."

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The best way to make our words useful and effective is to hammer them home by consistent living and example day after day.

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Social service will help greatly; but it will not get far if the young people grow up with the idea that housework and home duties are fit only for the feeble-minded.—A. F. K.



## The Pay-as-You-Enter Church

(Five Letters to the Editor)

1

Dr. Denis A. McCarthy's dialogue (I suppose that is what one may call it) on the "Pay-as-You-Enter Church" indicates to my mind a dangerous tendency on the part of the laity to meddle with matters which are out of their sphere. The pastor of a parish is the one who has charge not only of its spiritualities, but also of its temporalities. If in his good judgment the offering (or seat money) at Sunday Mass is taken up at the door as the congregation enters, there is no ground for criticism from the faithful, inasmuch as the pastor is the one who knows best where the shoe pinches. He is responsible for the payment of the many bills which are necessary for the upkeep of the church and school. If these bills are not paid, no member of his congregation loses any sleep. The pastor is the one who walks the floor.

Besides, the pastor has a bishop. If the bishop sees nothing wrong in the way the pastor manages the affairs of the church, the laity may be assured that there is nothing unseemly in the collection taken up at the door.

It might be well to remember that the people who do most of the objecting in matters of this kind are not remarkable for generosity now, and would not be, no matter where and when the offering was taken up. Concern for the poor may be made to cover a certain niggardliness on the part of those who are not poor at all. A Pastor

2

Dr. McCarthy's enjoyable paper "The Pay-As-You-Enter-Church" in the F. R. of Feb. 15, prompts this letter.

It might interest you to know that the "pay-as-you-enter" system was abolished in this church more than a year ago. The single collection for all purposes was substituted. It has done away with all the attendant annoyances of the "hold up" at the door as well

as the distracting second round of the basket.

It was tried as an experiment for a month. The proof of its success lies in the fact that it continues. Of course, from time to time a reminder has to be given that the one collection serves two purposes, as some invariably drop back into the convenient habit of forgetting to add the "seat money" to their plate offering. But the single collection is as a whole advantageous and, above all, decorous and reverent.

Let us hope that Dr. McCarthy's hint will be effective elsewhere.

Parochus

3

Dr. McCarthy's discussion in the F. R. fairly represents the present-day attitude of both clergy and laity toward the almost universal custom of "Pay-as-you-enter the church."

While it, as practiced, undoubtedly lowers the standard of Catholic devotion, it is difficult to enforce a remedy, except through quasi-heroic measures such as a St. Francis of Assisi or St. Catherine of Siena might have adopted. The reason which underlies this difficulty comes equally from the people and from the clergy, who are under a common sway of materialistic tendency, making the accumulation of wealth a legitimate pursuit (thereby lessening spontaneous offering), while on the other hand the desire to find accommodation (if not comfort) for church-service, causes undue urgings upon the people who have lost the habit and motive of free-will offering as in the days of old. The ages of faith, no less than the Hebrew law, called for offerings at the gate of the Temple, and the guardians of the offerings were priests or levites. But the offerings were made spontaneously in obedience to the law, which to evade was not a temptation, as it is with us who hold fast to the Almighty Dollar.

Perhaps it is a new religious spirit which we need, rather than criticism.

Prayer, priestly courage, and a high-minded leader would help to overcome the evil. Am I right?

Sacerdos

4

The discussion of the "pay-as-you-enter" system in use in many Catholic churches, is evidently all from the clerical viewpoint. The laity is the group most affected, and a layman's viewpoint may therefore, claim some interest.

As far as the adoption of the system is concerned, the laity has no opportunity to favor or reject the plan. Nevertheless, all good Catholics avail themselves of the privilege of criticism, and rare indeed is the pastor or curate who escapes. Ofttimes their reputation or popularity is determined by the adoption of a plan for financial support such as the "pay-as-you-enter" system.

My initial knowledge of this plan was obtained when the pastor announced that "in future all were expected to contribute at least ten cents when they entered the church for Sunday Mass." The following Sunday I was a little late and rushed from home to be on time. When I arrived at the door of the church, I found that I had forgotten my purse. The usher stopped me momentarily, but without comment permitted me to pass as soon as he saw I had no idea of contributing. If all ushers were like him, the system would be beautiful, but a few zealous workers make some poor soul conspicuous under such circumstances. However, I feel sure that no one will ever be denied the right to hear Mass because he cannot pay a paltry dime.

A month or so later another benefit of the new system was called to my attention. Sickness had somewhat deleted the family funds, and when my wife and I were budgeting our funds, the usual pew rent item was not facing us. We certainly appreciated the dime a Sunday installment plan rather than the usual lump sum for pew rent. Imagine our relief when we found ourselves free from the possibility of neigh-

borly ridicule because our name was not published in bold type in the parish pew rent report.

We could not be anything but appreciative for the system, and the pastor had a vote for popularity from two "good Catholics."

Sometimes we are loathe to be disturbed. One of those times is while attending Mass. Once a week is a rather small return for the favors we owe to God. Of course, the church must be supported, and we must put up with the necessary collections. We do not, on the other hand, see why Johnny the usher should disturb us a second time, particularly when we had noticed his new tie, slicked hair, and cherub-like face on his initial appearance. It is so much easier to put the ten cents into the basket as we enter the church. All in all, we, as "good Catholics," feel that the pastor in adopting the modern "pay-as-you-enter" plan is true to the traditions of the Church. The early centuries of Church History, unless we err, present the doctrine of voluntary contributions, not during the sacred ceremony of Mass, but before or after.

Daniel Lambert,

Astoria, L. I., N. Y.

5

For the past fifteen years the following notice has been posted in my parish church and in my nine mission churches:

"Pews are not rented; take any seat you like and be welcome."

The matter admits of no discussion. Archbishop Curley told me eleven years ago that the Apostolic Delegate (Bonzano) had expressed himself very energetically about it and said Rome would hold the bishops responsible for compliance with his strict orders. *Ergo, Roma locuta, causa finita!*

A Florida Pastor

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Full many a gem of purest ray serene has several payments yet to be made on it.

## A Publication of the Catholic Anthropological Conference<sup>e</sup>

By the Rev. Albert Muntsch, S.J., St. Louis University

We have already called attention to the foundation of the Catholic Anthropological Conference at Washington, D.C., in 1926, and are now pleased to inform our readers that the first of a series of monographs, the work of a veteran missionary, has been published by the society. This means that from now on we may expect scholarly contributions to ethnology and anthropology from Catholic missionaries who are in an exceptionally good position to record the beliefs, myths, customs, and languages of the people among which they are laboring. The credit of projecting and inaugurating this series of publications belongs largely to Rev. Dr. John M. Cooper of the Catholic University of America.

The present work, which forms Vol. I, No. 1 of "Publications of the Catholic Anthropological Conference," sets a worthy standard for following numbers. It is entitled "Adoption among the Gunantuna" and is a carefully documented study of that practice among a South Sea tribe. The author, the Rev. Joseph Meier, M.S.C., who labored for many years among that tribe as missionary, is not unknown to readers of ethnologic literature. For he has contributed to *Anthropos* results of ethnologic research among the natives of the South Sea Islands.

Adoption into a primitive tribe or family has been widely practiced among the so-called lower races and was of frequent occurrence among the American Indians. Mr. J. N. B. Hewitt writes in the *Handbook of American Indians* that adoption is "an almost universal political and social institution, which originally dealt only with persons, but later with families, clans or gentes, bands and tribes. It had its beginnings far back in the history of primitive society and, after passing through many forms and losing much ceremonial garb, appears to-day in the civilized institution of naturalization. In the primitive mind the fundamental

motive underlying adoption was to defeat the evil purpose of death to remove a member of the kinship group by actually replacing in person the lost or dead member."

We shall see the reasons for this practice among the South Sea tribe later on. Father Meier tells us that "the Gunantuna inhabit the north-eastern corner of the Gazelle Peninsula, New Britain, Bismarck Archipelago, South Sea. They dwell partly on the coast and adjacent territory, partly in the interior. The inland population constitutes the bulk of the whole tribe, which numbered 30,000 souls at the time of my residence, that is, from 1899 to 1914. No increase was noticeable during that entire period, nor was there any considerable decrease. When the first whites came into contact with the Gunantuna about half a century ago, the latter still lived in the stone age and were genuine savages, given to anthropophagy. They ate, however, only their slain enemies, never their relatives or clansmen."

"Adoption occurs among all the tribes of the Bismarck Archipelago so far as they are known to us at present. I am, however, treating here of adoption as it is practised by one of the people inhabiting that area, namely, the Gunantuna. But the main ideas I am proposing and substantiating by texts are current with other tribes of that part of the South Sea."

It is a pleasure to record that these people, primitive in every respect, especially as regards material advance, represent a relatively high degree of spiritual or moral culture. Herein, we are glad to say, Father Meier agrees with the findings of recent ethnology. For his former protégées and parishioners had a horror of marrying near relatives, that is, of choosing a partner from their own moiety. This is a term found in recent works in ethnology. It is from the French word *moitié*, half, and refers to a tribal division within

which marriage is forbidden. In other words, the members of one moiety or division of the tribe must marry outside that moiety and into the other. The Gunantunas also firmly believed in and respected the private property of others and treated their women and children with consideration.

That the custom of adopting children was widely prevalent among the people Father Meier rightly infers from the fact that "they use so many expressions, most of them having their specific meaning and yet agreeing in their general sense, evidence that the institution of adoption was highly developed."

But it was not easy to find out the details concerning the manner and reason of adopting strangers into a family. Here, as in so many other facts of primitive life, especially as regards matter of religious beliefs, the native is highly reserved and loath to impart information. Fortunately, Father Meier had an intelligent informant in the person of a native judge, a man forty years of age, To-Kakao by name.

The reason why it is difficult to learn from the savages any details about adoption is that all these transactions, with but a few exceptions are private affairs and are kept secret as far as possible. Only a very limited number of persons know of them, and they are supposed to be reticent. Not the least fuss is made when a child is adopted; in particular, no public meal is served, no drum beaten, no procession held, and so on, as is customary when a marriage, or a funeral, or an initiation ceremony takes place. These events are made public at once, but adoption is performed in complete secrecy."

Still primitive man has apparently good reason for refusing to divulge to all the world that he is only an adopted, not a real son of so-and-so. For when persons brag of wealth and inherited property, the adopted one "would be put to silence and shame at once if these alleged titles were not real and if his adversaries could retort that this or that person he glories in or swears

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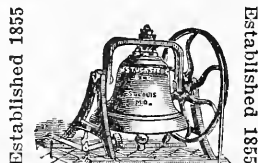
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by is not his true father, mother, maternal uncle, and so on, or that the property he piques himself upon is not his own by descent or birth, but by adoption."

The motives leading to the custom are manifold. One reason is sterility. A married woman who is childless may adopt the child of a female relative. Another cause is that the married woman has a son, but no daughter. She proceeds to find a baby girl or sister as a companion to her boy. Sometimes, too, a woman who has no daughter will adopt "a girl not only to procure a playmate for her boy or boys, but also to get grandchildren descending directly from her and belonging to her moiety."

Then again a woman who has no boy adopts one in order that he may be helpful in the field and afford her an opportunity of earning money. Finally, a savage woman who has only a girl or girls wants a boy for burying her, as among the Gunantuna no one wants to be interred by a woman.

But do only selfish motives preside over the custom and rite of adoption? Not entirely. For sometimes a child is adopted in order to aid a mother who has quite a number of children and great difficulty in rearing them. Kind friends will therefore adopt and raise one of the numerous offspring.

Father Meier found that sometimes arrangements for adopting a child are made previous to the birth of the child. The idea seems to be that the earlier the child is sought for adoption, the better, as thus he is more effectively weaned from his parents and more closely joined to the adopter.

The author has presented us with a scholarly monograph on an interesting ethnological question, upon which, perhaps, few could speak and write with greater competence. For Father Meier spent about fifteen years among the Gunantuna people and acquired a thorough knowledge of their language. It is men like him who are convincing the world that Catholic scholarship must be reckoned with if the sciences

of ethnology and anthropology are to push out their boundaries. For, as we have observed in previous articles, often it is only the missionary who enjoys the exceptional opportunities needed for exact and thorough ethnologic studies.

Father Meier's volume can be secured from the Secretary of the Catholic Anthropological Conference, Washington, D. C.

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### Some Superstitions of American Catholics

1. That the religious faith of the Irish is stronger, more sturdy and enduring than that of any other race or nationality.

2. That in the United States, the Catholic Church is growing, is bound to grow, and cannot help but grow.

3. That the building of shrines and the conducting of devotions to Saints for whom a lot of high pressure advertising has been done, is a sign of religious fervor.

4. That American Catholics are somehow better than their brothers in the faith of other nationalities.

5. That a Catholic education comes from, consists in, and is wholly completed in the parochial school.

6. That education beyond the parochial school does not, as a matter of fact, have anything to do with religious instruction.

7. That the high pressure financial aspects of novenas, devotions, etc., are essential and are not to be compared with similar aspects in Protestant revivals.

8. That the struggling mobs attending public novenas are an indication of real religious fervor in the parish or community.

H. A. F.

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If there were no suffering in the world, there would be no pity; without pity, there would be no love; without love, no charity; without charity, no Christlikeness; without Christlikeness, no heavenly reward.—A. F. K.



vaguely, but according to those sound Christian principles so deplorably lacking in our general educational literature. A few topics selected at random will illustrate its contents: Training for Character, Training in Catholic Practices, Problems of Social Management, Health, Leisure, Educational and Social Case Work, Tables, Reports, etc. The sections are necessarily short, but always to the point, very suggestive and modern. A good bibliography, in which Catholic writers are well represented, facilitates the work of those who desire more information on the topics of special interest to them.

3. THE PHILOSOPHY OF TEACHING OF ST. THOMAS AQUINAS, by Mary Helen Mayer, M.A., 162 pages. Miss Mayer, who is a Research Fellow of Marquette University, rendered a distinct service to education by making the treatise "De Magistro" of the Angelic Doctor accessible and—as we hope—appreciated by our modern teachers and educators. Part I—almost one fourth of the book—is an introduction by the editor, Dr. Fitzpatrick. It is a valuable essay. The learned doctor calls attention to the light the philosophy of St. Thomas can shed upon modern educational problems. Part II presents a fine translation of the treatise, and part III a development and application of its principles. I share the opinion of the editor, that the translation and its interpretation are genuine contributions to the cause of education. Anyone who is anxious to learn the ideas of a master mind in the Church about education will ask for this book. It is hoped that the Marquette Series of Monographs on Education will find its way into every library.

Kilian J. Hennrich, O.M., Cap.

A thoughtful writer says that, as a man reads, so will he think. There seems to be a great deal of truth in that, but what a shock we get when we look about us and see what our neighbors are reading.

## Secret Societies Among the Negroes

Speaking of secret societies as an obstacle to the conversion of the Negro race in the U. S., the Rev. Wm. M. Markoe, S.J., says in *St. Elizabeth's Chronicle* (Vol. II, No. 3):

"It is true that these [societies] always partake of a religious and social nature, but a pronounced feature also is an oath, objectionable to the best Catholic instinct, which definitely characterizes such organizations as 'secret.' To what an extent this secretiveness falls under the ban of the Church is open to dispute and it would be of service to the Colored missions if the Church would make an authoritative pronouncement on so-called Negro Masonry and secret societies. African Lodge Number 459, the first Negro lodge in America, received its warrant from the Grand Lodge of England and was duly organized on May 6, 1787. A few years later, Prince Hall, the master of this lodge, who had issued licenses for other lodges, began to be styled grand master. Thus Negro Masonry took its rise in America. There is something of an analogy, however, between Afro-American Masonry and Negro Protestantism. Though the latter took its origin from Baptist and Methodist sources, it was not long before it was divorced from the 'white' parent sect. In like manner, to-day no American Masonic lodge will admit a Negro to membership. If certain Negro secret societies can be called Masonic at all, it is as an independent group only. The question is how far does this group, even though independent, fall under the ban of the Church? Rightly or wrongly, the general impression which prevails is that membership in Negro secret societies is an impediment to conversion, and thus *de facto* they are at present a great obstacle to the colored missions. Their number is legion and there are few Negroes of any consequence who do not belong to one or more such organizations.

"Secret societies, benefit unions and social organizations in general have a

special appeal for colored people. Not to mention ordinary pleasure and recreation, whatever political, economic and social prosperity Negroes enjoy often almost wholly depends upon their fraternal societies. If to become Catholics they must sacrifice their membership in these, it is absolutely necessary that some equivalent, stripped of objectionable features, be given them. An attempt in this direction has been made in the establishment of the Knights of Saint Peter Claver, a fraternal society of Colored Catholics. This organization is flourishing in New Orleans and it is to be hoped that it may soon spread throughout the United States."

The Society of St. Peter Claver ought to be promoted by all who have the welfare of our Colored brethren at heart.

As for secret societies among American Negroes, the curious reader will find some interesting though necessarily incomplete information in our *Dictionary of Secret and Other Societies* (Herder).

### Notes and Gleanings

We have the following note from Dr. Denis A. McCarthy: "It is not quite correct to say (see F.R., XXXVI, 5) that this Republic forbids its citizens to accept foreign decorations or membership in foreign honorary knighthoods. It is only officials of the U. S. that are forbidden to take such honors without the permission of Congress. The plain citizen can wear as many decorations as a Christmas tree and belong to as many of these orders as he can afford to, and he will be well within his rights. The recognition by Italy of the temporal sovereignty of the Pope will not interfere with the acceptance by American citizens of papal decorations. As they are usually granted, or supposed to be granted, for distinguished services to the Church as a spiritual body, and not as the holder of political sovereignty, there is no reason to think that even a U. S. official would be forbidden to

accept the papal title of Sir Knight or Count. The late World War made us familiar with foreign decorations of all kinds. Those who belong to the Ancient and Unappreciated Order of Commonplace Catholics should worry."

*Practical Stage Work*, the illustrated stage monthly, deserves the attention of all those who are concerned with plays for the Catholic amateur stage. "Its practical nature is its power," in the words of Father Helfen, the director of the movement, of which this monthly publication is the mouthpiece. The directors of parish dramatics will find much help in Father Helfen's well conducted magazine.

A Parliament of Religions has been announced for Chicago's centennial celebration in 1933. The N.C.W.C., reporting this announcement, states that the foremost dignitaries of the Church will be invited to participate in this new Parliament of Religions. Our older readers will recall that a similar assembly gathered during the World's Fair in Chicago in 1893, with an aftermath of a rather heated discussion, which crystallized to some extent the rapidly forming heresy later condemned as "Americanism" in Leo XIII's Apostolic Letter "Testem benevolentiae." It remains to be seen whether any American prelate will attend the proposed gathering for 1933. Surely, in view of the experience of three decades ago and the Holy See's stand in these matters as well as its recent decisions regarding the Malines conferences and the Geneva gathering of 1927, such attendance would scarcely be justified. In fact, the only conclusion possible to draw from these pronouncements and decisions is that attendance on the part of Catholics at such meetings is prohibited.

At Toulouse, France, one day last January, services were held in the ancient Cathedral of St. Stephen for the Association of Child Promoters of Priestly Vocations (*Enfants Zélateurs*



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*les Vocations Sacerdotales*). Nearly 2,000 children took part in what *La Croix* describes as "a moving ceremony." Organized national and diocesan work for vocations is part of the Catholic Action that anticlericalism has stimulated in France. There are voices demanding the development of Catholic Action after the mind of Pius XI also in this country. If this movement is to do any lasting good, we agree with *Far East*, the monthly organ of the Chinese Mission Society (Vol. XII, No. 3), that it must include strenuous work for the fostering of sacerdotal and religious vocations.

Henry Ford has made another prophecy: "The day will come when cooking in the home will no longer be necessary. Meals will be delivered in a hot, appetizing condition to everyone." They may be hot and they may be appetizing, but it is by no means certain that the process will be completely satisfactory to all consumers. Domestic cooking is not, after all, a form of penal servitude, but an art, and most women and a great many men take a natural interest in it. To cook family meals day after day and week after week, with no change for the operator, may become a dull drudgery, but so do many forms of human activity if there is no break in the obligation to pursue them. In the very

nature of the subject there is more variety in cooking than there is in any other aspect of housework; there is only one way of brushing a floor, or even of bathing a baby, but there are many ways of cooking a dinner. And nothing could be more of a routine than an endless succession of mechanized meals delivered from a common center. What is more, the disappearance of the cook implies the disappearance of the kitchen, which is a very vital organ of the domestic system. The first hearth was a kitchen hearth, and "the home" is an extension of that hearth.

Interesting to astronomers, though less so, perhaps, to ordinary folk, since it is not visible to the naked eye, is the discovery of a new comet by the German professors Schwassmann and Wachmann of the Hamburg Observatory in Bergedorf. The comet was recently discovered, with the aid of photographic lenses, in the constellation of Taurus, southeast of the Zeta Tauri planet. It was slowly moving in a northerly direction.

"A fish has been discovered which can walk overland from one lake to another and can live out of water six months at a time." It would make a better story to have the fish carry an umbrella.

## Current Literature

—*The Triumph of Failure*, by the Rev. James M. Gillis, C.S.P., is another of those post-election pieces of writing which should never have seen the light of day. What good effect the patience and forbearance of Catholics before and during the election struggle have had are well on the way to being neutralized by the heat of these Parthian rodомontades. Moreover, the comparisons of a defeated politician with Jesus Christ are in decidedly bad taste, not to say sacrilegious. (The Paulist Press).

—*Newman on the Psychology of Faith in the Individual*, by the Rev. Sylvester P. Juergens, S.M., S.T.D., is an attempt at an objective exposition of the late Cardinal Newman's teaching on the psychology of faith. The author makes no attempt at criticism or defense. His numerous quotations are, naturally, for the most part drawn from the *Grammar of Assent*. The book seems to have originally been a doctoral dissertation submitted to the faculty of theology of the University of Fribourg, Switzerland. (The Macmillan Co.)

—We are indebted to Mr. Aug. F. Brockland, of the Central Bureau of the Catholic Central Verein, for a thoroughly competent and idiomatic translation of Bishop P. W. von Keppler's classic, *Leidenschule*, under the title of *The School of Suffering: A Companion Book to "More Joy."* The book was originally written during the World War and a number of passages pertaining to that catastrophe have been wisely deleted from the English version, which can be heartily recommended for spiritual reading. (B. Herder Book Co.)

—*Are You in Style?* a nickel pamphlet from the Paulist Press, does not deal with that everlastingly interesting subject of style in raiment, but with style in thought, morals, and religion. And this, too, in the manner of the author, Rosemary Buchanan, is interesting. We have here a timely and

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sprightly invective against following worldly styles of mind and heart. (The Paulist Press, 401 West 59th St. New York City, N. Y.)

—Prof. James Bissett Pratt, of Williams College, in a bulky volume entitled, *The Pilgrimage of Buddhism and a Buddhist Pilgrimage*, gives the results of much reading and two "sabbaticals" to Buddhist lands. His purpose is to exhibit the organic unity of the life and growth of that religious system and to show how Buddhism is actually lived to-day. The book has some interesting chapters, but the weakest is the final one on "Buddhism and Christianity," wherein Prof. Pratt confirms the suspicion that he is a modernist. He says that "most liberal Christians [he means Protestants] are in their beliefs very much nearer to liberal Buddhism than they are to the creed of Fundamentalist Christianity." (The Macmillan Co.)

—An important contribution to the study of mystical theology is Fr. Karl Riehstätter's, S.J., *Katholische Mystik*, which is a translation of *Oraison Extraordinaire* by Fr. R. de Maumigny, S. J., with a biographical sketch of that eminent French theologian, and a general introduction to mystical theology by Fr. Riehstätter himself. Both he and Fr. de Maumigny belong to the school of Père Poulain, S.J., and there is naturally much controversy in this work. Those interested in the discussion are referred to Dr. E. Krebs's review of this book in the *Literarischer Handweiser*, Vol. 64, No. 10. (Herder & Co.)

—Fascicle XVII of the favorably known collection, "Florilegium Patristicum," edited by Dr. B. Geyer and J. Zellinger, presents a new edition, with prolegomena, critical apparatus, and notes, of *S. Benedicti Regula Monasteriorum*, by the late Dom Benno Linderbauer, O.S.B. The text is substantially that of Codex 914 of St. Gall, and differs from Dom Cuthbert Butler's in being more strictly critical, as the book is intended, not for practical or devotional, but for purely scientific purposes. Fascicle XVIII of the same collection contains St. Anselm of Canterbury's treatise *Cur Deus Homo*, edited by F. S. Schmitt from MS. Bodley 271 and Codex Monacensis Lat. 21,248, which agree almost completely. The texts contained in the "Florilegium" are intended mainly for school use and are not only well printed, but also moderately priced. (Bonn, Germany: Peter Hanstein).

—*Father Scott's Radio Talks, 1927-1928* were given over the Paulist Radio Station WLWL and are now published in book form in response to many requests. They are popular in style and deal in approved apologetic fashion with such topics as Faith, Modernism, Religion and Science, Marriage, Divorce, Birth Control, Church and State, the Index of Forbidden Books, and so forth. (P. J. Kenedy & Sons).

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The Ononcock (Va.) News prints this notice:

"Notice.—Mrs. Sarah Allen is seriously sick at her home in Bayley's Neck and all persons are requested by her sons to stop coming to see the big hog until she improves. They will let you know when she improves."

Father Vassall-Phillips, C.S.S.R., in the story of his conversion (*Fifty Years*; Sheed & Ward), tells some merry anecdotes. We like the story of the Anglican Archbishop who, seeking to avoid a superstitious reverence of our Lord, was led into committing an act of mariolatry! On page 25 the author writes: "I remember watching, with delight, dear old dignitaries in choir giving one another snuff, and exchanging friendly words, whilst the psalms were being recited—I am afraid that, like many other nice old abuses (which I am sure did not offend God or lessen the piety of man), this has disappeared, and can be observed no longer." The *London Universe* reassures the reverend Father on that point. "The genial custom of taking snuff during the recitation of the Divine Office still obtains in Rome, and the prayerful habit of sucking lozenges in choir is not a total stranger. This last homely pursuit forms a graphic, if unubrical accompaniment to the verse 'gustate et videte,' etc."

It was midnight in a hotel in a little Texas town, when Jim Kupka came forth from the room and shouted for the proprietor.

"Hey!" he complained, "there are a couple of rats fighting in this room of mine."

The proprietor wasn't a bit excited.

"What room have you?" he drawled. The guest reported the number.

"And you're paying a dollar and a half for it, ain't you?" came the drawl again.

"Yeah."

"Well, what do you expect for a dollar and a half, anyway—a bull fight?"

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# The Fortnightly Review

Vol. XXXVI, No. 9

ST. LOUIS, MISSOURI

June 1929

## A History of the Archdiocese of St. Louis

By the Rev. Francis Borgia Steck, O.F.M., Ph. D., Quincy College, Quincy, Ill.

The farther one advances in reading the *History of the Archdiocese of St. Louis* (St. Louis, 1928), the more one realizes that its author, the Rev. John Rothensteiner, and his collaborators have made a notable and useful contribution to the history of the Catholic Church in the United States. The two stately volumes, comprising more than sixteen hundred pages and containing many interesting and valuable illustrations, bear eloquent testimony of the "many hundreds of days and nights of study and search and toil" which the author devoted to the work which he "was asked and almost forced to compose" (Preface, p. viii). In the opening paragraphs of the "Introduction" are laid down some fundamental principles that should guide the writer of history in general and of Church history in particular. For the most part these principles are followed out, especially in that, whenever feasible, the original documents are quoted in full. It is the reproduction of these primary sources that students of history will find particularly valuable.

The *History* is divided into three Parts, and each part into three Books. The first volume contains Parts I and II, while Part III takes up the second volume.

Part I deals with the "Era of Preparation," beginning with the Jolliet-Marquette Expedition of 1673—the event that proved a turning-point in the history of the French in North America—and extending to the ap-

pointment of the Rev. D. Joseph Rosati, C.M., as coadjutor to Bishop Du Bourg of New Orleans, with residence in the northern part of what was then known as the Diocese of Louisiana. It is this portion of the *History* that, having the charm of romance, is especially fascinating. Of particular interest is, for instance, the story of Kaskaskia and Ste. Geneviève with their dependencies; also the founding of St. Louis and its erection into a canonical parish in charge of the Capuchin friars of Louisiana; likewise the remarkable career of Father Joseph M. Dunand, one of the Trappist monks who had penetrated westward from their settlement in Kentucky; similarly the brief but fruitful activity of Father Felix de Andreis, C.M., whose memory the author justly deems "a constant inspiration," and finally the early missionary efforts of the Jesuits among the Indians inhabiting the northwest part of the diocese, which had been assigned to the Society of Jesus by a special agreement between Bishop Du Bourg and the Jesuit superior in Maryland.

Part II treats the history of the Diocese of St. Louis, 1826-1847, covering the administration of Bishop Joseph Rosati (1826-1841) and that of Bishop Peter Richard Kenrick previous to the erection of St. Louis into an archdiocese. Most vexing were the difficulties and problems that the first bishop of St. Louis had to face when he set about organizing his far-flung

diocese. But he was equal to the arduous task, and the story of his achievements is told with commendable fairness and sympathy. There are chapters in Part II that one cannot read without conceiving a great admiration for the zealous bishop and for the loyal clergy who supported him in his trials and struggles and by their labors in the vast vineyard were to him a constant source of consolation and encouragement. As later years richly demonstrated, the choice and appointment of a coadjutor bishop in the person of Peter Richard Kenrick was fortunate; and one is inclined to see therein the working of Divine Providence. At the time of Bishop Rosati's death the diocese still embraced, not only Missouri, Arkansas, and western Illinois, but also Nebraska, Indian Territory, Oklahoma, and the largely unexplored wilderness east of the Rocky Mountains. This accounts for the fact that, like Part I, also Part II comprises in great measure the story of missionary activities among the first white settlers and the Indians in the distant territories. Some of the chapters dealing with these enterprises and achievements are highly edifying, while the story of the steady growth of Catholicity in and around the city of St. Louis cannot but enlist the interest of the reader.

Part III presents the history of St. Louis as an archdiocese from 1847 to the present day. Quite naturally, the three books deal with the administration of the three archbishops; *viz.*, Peter Richard Kenrick (1847-1895), John Joseph Kain (1895-1903), and John Joseph Glennon (1903). Although, if we except a number of chapters in the first Book, this Part III of the *History* is perhaps less fascinating, but it is certainly far more important and, by offering considerable new matter, may stand as the really contributive portion of the work. Anyone who has read the entire work, as the present reviewer has done, will not fail to see that it was here where the author faced problems and issues that made his task very difficult. In re-

counting the story of the conflicts that off and on disturbed minds, he evaluates the merits of the issues at stake with commendable fairness to all parties concerned. From the standpoint of historical scholarship Part III will be regarded by many as the best in the *History*.

The extensive Bibliography, comprising pages 769-799 of the second volume, ought to prove valuable to the student of American Catholic history. What could not escape the notice of the reviewer is the fact that the author among his "Published Sources" correctly lists the narrative of the 1673 expedition under the name of Jolliet, whereas in the text (Vol. I, pp. 8-15) he takes it for granted that Father Marquette wrote the narrative. Similarly, in spelling the name of Jolliet with one "l" the author adheres to long-standing usage, although it is certain that the name was spelled with double "l" by the explorer himself. In regard to this point, and to the more important points concerning the expedition of 1673, the reviewer's recent study, entitled *The Jolliet-Marquette Expedition*, might have received a more scholarly evaluation. Though admitting that it "gives the most exhaustive and reliable information," Father Rothensteiner brushes it aside with the statement that "not all the conclusions seem convincing" (Vol. I, p. 7, footnote).

That a work of such dimensions as the one under review should contain errors and inaccuracies was to be expected. Most of them, as far as the reviewer is able to judge, occur in the first section of Part I, which deals with "The Early Missions." It is this portion of American history, especially that of the early Spanish explorers and missionaries, with which the author seems less adequately acquainted, but the leading sources for which he nevertheless cites in his footnotes and lists in his Bibliography. The cause of American Catholic history will be served more profitably, we think, if this portion is rewritten for a possible second edition of the work. The *His-*

story will only gain thereby in value, while losing nothing of the charm that surrounds these chapters of the history of the Catholic Church in the United States.

All in all, the *History of the Archdiocese of St. Louis* is a praiseworthy achievement and the Rev. author certainly deserves credit for the time and labor he has put into it and grateful acknowledgment from all for whose benefit he undertook the arduous task. "Absolute devotion to truth," as we read in the Introduction, "is its [history's] very soul. Facts, not theories, are its necessary material. Fullness and exactitude of detail is, therefore, its first law. Opinions and guesses have no place in history. The statement of facts must rest on documentary evidence. . . . To find the causal nexus between the isolated facts is the chief business of the historian." Generally speaking, as already pointed out, Father Rothensteiner has been successful in following out these principles. We congratulate him and his collaborators and sincerely hope their work will receive the recognition it so richly deserves.

[The *History of the Archdiocese of St. Louis* has been neatly gotten out by the Printing Department of the Blackwell Wielandy Company (the same which prints the FORTNIGHTLY REVIEW), and copies of the work can be had either through the St. Louis Catholic Historical Society or the B. Herder Book Co.—Ep.]

### The Sexualization of Modern Thought

Perhaps the most disturbing sign of the times is the almost universal "sexualization" of modern thought. Sex is more truly enthroned now than it was during the topsy-turvy days of the French Revolution, than which, according to the accepted Christian opinion, no epoch was ever quite so degraded. And yet to-day, sex has been intellectualized, psychologized, raised to the dignity of a curricular study in the universities, made the subject of learned and exhaustive treatises, and is the center and heart of all commercialized recreation on

stage and screen. Moderns glory in having brought to public discussion and attention subjects which have been buried beneath Greek terms and that God-implanted natural modesty which was the only decent covering poor degraded human nature had left until modern sexologists ruthlessly tore it from the sons of Adam. This has been done in the name of psychological "repressions," on the wholly erroneous theory that unless our fallen nature is given full scope in the gratification of its every desire, no matter how dehumanizing, great harm must come from suppression.

There is, indeed, a type of suppression which is deadly to our moral and spiritual beings, the suppression of the godly instinct to become more like unto the Creator in whose image we were made—an instinct or tendency which Providence has implanted in us all. The suppression, yea, even eradication, of that other part of ourselves, which is a dreadful heritage of the Fall of our First Parents, is one of the chief objects of the Christian religion, and Christ came on earth to win for us the means of achieving this necessary suppression. The moderns have seized on an ancient truth, embodied in the teaching of the Catholic Church, but they have with diabolical cunning perverted it to their own destruction. The repression of our better selves, a turning away from that divine goal to become more like the angels and less like brute beasts, is truly dangerous and fraught with the gravest consequences. In this, and in this sense only, can Catholics interpret the Satanic utterances of the moderns regarding "the dangers of repression" and the "lack of self-expression" in the individual.

H. A. Frommelt

If a crooked stick is before us, you need not explain how crooked it is. Just lay a straight one down by the side of it and the work will be done. Preach the truth and error will stand abashed in its presence.

## “While Peter Sleeps”

[The following is a copy of a letter sent by a priest who is a subscriber and occasional contributor to the F. R., to the publisher of Dr. E. Boyd Barrett's new book, *While Peter Sleeps*. The letter has our cordial endorsement and may serve as a notice of the book, which has been sent us for review.—EDITOR.]

Gentlemen :

The circular, in which you announce Dr. Boyd Barrett's book, *While Peter Sleeps*, contains this comment: “The FORTNIGHTLY REVIEW, a conservative Catholic paper, says: ‘We wish the article (Chapter XII) would be sent to every bishop, priest and intelligent Catholic layman in the country.’” As a subscriber and occasional contributor to the FORTNIGHTLY I protest against this cheap advertising method of using Dr. Arthur Preuss and his review as a means of selling the book.

To many non-Catholics, especially those of liberal tendencies, every Catholic vehicle of utterance on present-day problems may appear as conservative, but as the word is ordinarily used, it does not apply to the FORTNIGHTLY REVIEW in comparison with the vast majority of Catholic papers and periodicals in America. Many of them regard the FORTNIGHTLY as “l'enfant terrible” of Catholic journalism. You begin by assigning to the FORTNIGHTLY an attitude toward Catholic questions of practical import contrary to the view entertained of it by the average editor of a Catholic publication. If by “conservative” you mean that the FORTNIGHTLY defends the true Catholic position, no exception can be taken to your statement, but if by “conservative” you mean that the FORTNIGHTLY is blind to the situation that confronts Catholicity in America, you are badly mistaken.

The words you quote are culled from a comment in the FORTNIGHTLY REVIEW of Jan. 15, on Dr. Barrett's article in the January number of the *American Mercury*. Not until two months later was this article, under another title, incorporated as a part of Dr. Barrett's book. Only the limited circle of FORTNIGHTLY readers recognize immediately that the quotation was written in conjunction with a single chapter of the

book, and not in connection with the work as a whole. You act most unfairly in using a comment upon one-twentieth of the volume with other criticisms which are based upon the entire book.

By detaching one part of a sentence from its conclusion you have distorted the editor's opinion even of this one article. The fourth paragraph of the editorial from which you quote reads: “We do not admire Dr. Barrett, nor do we relish the *American Mercury* and its methods; but we do believe that the article, ‘The Catholic Church Faces America,’ in the January number of that magazine, cannot be disposed of by a column or two of vague generalities. We wish the article would be reprinted in pamphlet form and sent to every bishop, priest, and intelligent Catholic layman in the country with the exhortation to ponder the charges it makes, to consider to what extent they are well founded, and to devise ways and means of combating the terrible blight of ‘Americanism,’ which is slowly destroying the vitality of the Catholic faith in the midst of seeming prosperity.” These are the words of a faithful son of the Church, anxious to see corrected conditions which may be detrimental to the interests of the faith and the salvation of souls. His idea is: “If this article suggests situations that should be remedied, we should adopt energetic measures to apply the proper solution.”

From this thoroughly Catholic spirit Dr. Barrett, as revealed by his book, is far apart. Pretending to write with a view of reforming the Church, he challenges at the outset the Roman authorities to put his book on the Index, but he is well aware in advance that his treatment of the subject places his book on the list of prohibited books as soon as it has been printed without the necessity of a formal declaration.



To stigmatize it with the official prohibition of the Index would only be to gratify him personally and to ascribe importance to his book. He knows that his is among the books that ordinary appreciation of Catholic truth at once pronounces forbidden.

Before Protestants begin ascribing to Dr. Barrett's book the valuable and informative information which Everett Dean Martin pretends to find in it, they will do well to keep in mind the background of the author. By training and experience Dr. Barrett has been limited to a particular field. He has not been a priest engaged in parochial ministration, brought into direct contact with the ordinary channels of Catholic life. When he attempts to make it appear that priests render no reckoning to their people of money received, he is speaking without due knowledge of the thousands of pastors who annually read financial statements to their people and likewise distribute them in pamphlet form. With his acquaintance limited to a narrow strip upon the Atlantic seaboard, he is very presumptuous in speaking "*ex cathedra*" of the American clergy. As a Jesuit, Dr. Barrett dealt considerably with abnormal characters, perhaps with an abnormal number of them. Like every other man confined to one line, he is exposed to the danger of having his judgment warped on matters outside the direct range of his competency and experience. He has not the background to present a normal treatment of average Catholic life, such as the practical parish priest knows it to exist. Any person that relies on Dr. Barrett's book for an honest opinion of Catholicity will be misled, for he is presented with a caricature of the Catholic Church, not with a true picture.

Dr. Barrett's discussion of hell-fire and of race suicide reveals that he is not a theologian, neither a dogmatician nor a moralist. His remarks on matrimonial cases show that he is not a canonist. His whimsical attempt to use 2 Peter III, 15-16 in justification of his title betrays his slender grasp of Biblical hermeneutics. Moreover,

were he as sincere as he professes to be in his endeavor to save the Catholic Church from itself, he would not offend Catholic taste by taking his Scriptural quotations and allusions from the King James Version in preference to the Douay. This one fact is evidence enough that his appeal is not intended for the Catholics, whom he hopes to reform, but for non-Catholics, who certainly cannot "reform" the Catholic Church.

Dr. Barrett is adept in presenting half-truths in such guise as to make difficult specific replies to particular points. Very truthfully he quotes a decree of the Council of Elvira (306) as the first legislative enactment on clerical celibacy, but he knows that conciliar legislation in such matters is not proof of establishing new customs so much as an effort to remedy existing abuses. Moreover, his book teems with exaggerations such as his statement that hundreds of scrupulous Catholics are found in every parish, such as the picture he draws of Catholics in their approach to the confessional. Were his book stripped of such exaggerations, it would be reduced considerably in size and advanced somewhat in merit.

That conditions among Catholics in America are not as black as Dr. Barrett paints them, or as rosy as some critics of his book may pretend, is no news to thoughtful priests, who are working earnestly for the Church because they believe in her and love her. In their own quiet way, within the sphere of their influence, they are striving to remedy such matters as they consider necessary of correction, but they are likewise well aware that if their "reforms" take the turn of Dr. Barrett towards such fundamental matters as race suicide, civil matrimony, and divorce, far from benefitting Catholicity, they will but reduce to tatters the teachings of the Church. Moreover, Dr. Barrett would have done well to inform his public that, save in very rare instances, opposition to clerical celibacy comes from such members of the clergy as are no longer content to practice it. As long as they are good,

they are convinced of the importance of clerical continence. I dare say that if the Roman authorities endeavored to mitigate the discipline in this matter, the Catholics of America, headed by their clergy, would raise a vigorous protest.

All these remarks are prompted by your apparent endeavor to enlist the support of a man as staunch in his adherence to Catholicity as Dr. Preuss for another obsessed with fear of hell-fire, confronted perhaps with a serious personal problem, bereft of a sincere desire to correct abuses, presented—as he presents himself—as struggling against the claims of his faith, which manifest themselves again and again despite his efforts to choke them altogether. What a pity that his fine talents are not employed with more honor to himself and more glory to God. Lord, we pray, save him, lest he perish!

Yours truly,

.....

—We are indebted to the Tipografia del Collegio di S. Bonavenura of Quaracchi, Italy, for the second volume of the *Summa Theologica* of Alexander of Hales, the first of which was reviewed in the F. R. some time ago. This volume comprises the *prima pars secundi libri* and is equal in scholarship and typographical excellence to its predecessor. We trust the Collegium Scriptorum of the Franciscan Fathers at Quaracchi will be able to complete this important work very soon. No Catholic library of any pretensions can afford to be without this critical edition of Alexander of Hales.

—The Rev. Michael Andrew Chapman's latest volume of sermon outlines, *Sundays of the Saints*, is intended for feastdays which may occur on Sundays, and fills a real lacuna in our sermon literature. Like the eminent convert's former collections, this one combines the two rare qualities of popular appeal and solid, up-to-date thought. We recommend it highly. (B. Herder Book Co.)

### A Deluge of Errors

Father Victor Cathrein, the famous German Jesuit, writes an absorbing article on Kant and the Newer German Philosophy in the *Theologisch-praktische Quartalschrift* (Vol. 82, No. 1.) The cry "Back to Kant," which arose in the middle of the last century and was renewed in the jubilee years of 1904 and 1924, will not be silenced. German philosophy is in a blind alley; it has wandered far from the paths of correct thinking, and hence must beat a retreat.

Father Cathrein asks: "Is it of any value to German philosophy to begin again with Kant? Is not, indeed, the Königsberg philosopher responsible for this false and erroneous evolution of German philosophy?"

The author then briefly shows, by a splendid exposition of Kant's theory of knowledge, that this is the well-spring of the present difficulties of modern non-Catholic philosophy. Hence, back to Kant simply spells a retracing of steps over false paths.

Here in America we have reason to be concerned over this threatened renaissance of a false Idealism; we have always received our philosophy second-hand from European, particularly German, sources. Perhaps the revival of Scholasticism in this country will stem this deluge of error.

If you are "ahead of your time," you will say things that startle people.

There are two types of great men. One type burns midnight oil; the other sells midnight oil.

Man is an inconsistent creature, says Dr. Thurman B. Rice in the *Indianapolis News*. He mills his fine white flour and discards the bran. Then he buys back the bran in a fancy box to cure constipation largely resulting from the use of fine white flour. Altogether it has cost him several times as much as it would have cost him to have left the bran in the flour from the first.

## The Dearth of Converts: Cause and Remedy

By Robert R. Hull

(Third and Concluding Paper)

It is enough for Catholics to know that *God wills* the conversion of America through their instrumentality. Who, then, will dare to ask: "When shall we go?" or "Where shall we go?" Catholics have only to lift up their eyes. The fields are "white unto harvest." Christ Himself condemns the notion that "the time is not yet ripe." The Great Commission makes it obligatory upon all of us to proclaim the Gospel wherever a human creature abides. Since the time to "thrust in the sickle" is now, and there is no dearth of places where the Gospel may be preached, "why stand ye here idle?"

The only possible explanation of the present indifference toward the plight of souls is that the workers, whom the Master has sent into His vineyard, have not the courage to surmount those two questions, "When?" and "Where?" The devil has succeeded in bluffing them; he has filled those questions, with a world of terror. The ever-watchful foe, alert to discourage the ambassadors of Christ, whispers to them that they must wait "for a more propitious moment", or else he suggests to them that missionary work *among Protestants* is foredoomed to failure. In China or in India missionaries will be rewarded with souls, but in America (so he pretends) it is impossible to convert Methodists, Baptists, and Campbellites.

The Catholic defeatist is ever ready to discourage; and, unfortunately, he finds many clergymen willing to listen to his pessimistic philosophy. This particular obstructionist is wily enough to present his defeatism in an attractive dress. Some time ago one of the brood, a prominent Catholic banker, spoke at a "good will" banquet, at which Freemasons, Rotarians, Kiwanians, and Knights of Columbus sat down together. In the course of his

address he stated that "Catholic liberties hitherto have been safe in the hands of a Protestant majority, and we are confident that they will always be safe in such hands." He was applauded to the echo by not a few of the priests present, I am sorry to say.

I cannot imagine a greater calamity than for Catholics in general to become reconciled to Protestant ascendancy in this country. Whenever they are content with this situation, it goes without saying that they will make no effort to change it. What is the reed upon which those who express these sentiments of complacency, lean? Let them beware lest it bend in their grasp and pierce their hands! Do they rely upon the Constitution or the "genius of the American government"? Is their trust in the fairness of their non-Catholic fellow-citizens infinite? Truly their confidence in parchments and their faith in erring mankind are marvelous! Would they had half as much faith in God! Indeed they are tempting Almighty God to pluck from their grasp the very staff on which they so confidently lean, in order to teach them not to lean on the arm of flesh or place their hopes in the horses and chariots of Egypt.

What a contrast with the glorious examples of living faith, recorded in the eleventh chapter of Hebrews, is the apprehensive, hesitant attitude of Catholics in this country! By faith Abraham "went out, not knowing whither he went." We, on the other hand, demand to know not only where specifically we are called to go, but also (in advance) how we shall be received by the citizens of the place. We refuse to budge unless we are assured that we shall not be obliged to endure contradiction.

By faith Abraham offered in sacrifice his only son, Isaac, "accounting that God is able to raise up even from

the dead." Not so American Catholics: they are unwilling to suffer even a temporary eclipse for the sake of ultimate victory. One priest, with a thousand converts to his credit, writes: "Some years ago we were wont to advertise our classes in the daily press . . . the Lutheran preachers grew aggressively hostile; . . . owing to this ministerial antagonism we discontinued the practice." Is it a great thing if Lutheran ministers are hostile to the propagation of the Catholic faith? This priest had a perfect right to advertise his classes in the daily press.

It is very possible that, in our preaching as well as our going, we have been standing too much "on our dignity." From my own experience I have found (and I am supported in this opinion by a recent editorial in the *Philadelphia Catholic Standard and Times*) that those whom we hope to convert by the "foolishness of preaching" will endure almost anything rather than be "talked down to" from a lofty height. When their sins are denounced, the people will come back for more, but they refuse to become interested in the stiffness and extreme caution of a preacher.

Let not the trumpet sound an uncertain sound! Here is one of the paradoxes of Christianity: it is not the preacher who is over-anxious not to offend his hearers who converts them, but rather the fearless ambassador of Christ, who is careful only to please His Master. In a thousand instances the truth of this has been demonstrated. Let the homiletical methods of the Apostles serve as our model. When they were contradicted by the Jews and pagans, these heralds of the Gospel proclaimed their message all the "more boldly".

Another cause of the paralysis of Catholic home missions is the fatalistic attitude of Catholics toward anti-Catholic movements. We are not warranted in assuming that each particular anti-Catholic movement will collapse and come to naught by its own momentum and without any resistance on our part. The thought may be a pleasing one to

daily with, seemingly it may express a heartening, optimistic philosophy; but it is the philosophy of sloth. It is not really optimistic, since the very people who proclaim it are noted for their pessimistic response to every suggestion that the interest in the Church aroused among the people by the anti-Catholic agitation opens the door of opportunity to mission work. They will tell one that "there is no use" to proclaim the Gospel to the people at such times.

Lest there should be misunderstanding about the methods I advocate to meet the onslaught of an anti-Catholic movement, let me insist that the dissemination of the truth by means of literature or the preaching of missions is the only effective, besides being the only honorable method for Catholics to adopt. We cannot win by violence or intrigue; but it is to intrigue, if not violence, that the slothful are prone to resort.

We should not be too confident that the next anti-Catholic movement will collapse "of its own weight." The next one, in the providence of God, may be permitted to reach its objective—the proscription of Catholics in political life—to chastise us for not having evangelized the people when we had the opportunity. It is possible that Catholics will lose their civil liberties in this country through their over-anxiety to preserve them. It is in another direction that we should direct most of our energy; and, incidentally, if we can attain this end, we shall save our civil liberties. Another paradox of the Christian religion applies here: "Whosoever shall seek to save his life, shall lose it, but whosoever loseth his life for My sake, shall find it." By the conversion of America the civil liberties of Catholics will be secured for all time.

No plan, however logically it may be worked out, will infallibly succeed in procuring conversions. There must be initiative, courage, and persistence behind any practical plan—but, above all, faith in God and an abundance of

charity toward the sheep who wander on the hills and in the valleys of America. A firm faith will make us bold to wrest the sheep from the grasp of the false shepherds. A burning charity will make us patient in searching for the sheep and careful in tending those who are wounded. Where is our faith? Are we bold? Where is our charity? Are we patient? Do we not rather flee when none pursues? Do we not rather refuse to seek the lost sheep because of the sacrifices which would be necessary, the infinite patience and persistence?

It is due from one who has pointed out the causes of failure and has not hesitated to offer criticism in cases where it seemed to be called for, to suggest practical measures of relief. I am willing to offer, for what they may be worth, the same suggestions which I made recently to a good Bishop in the Southwest who asked me to state "how I would go about it to reach the non-Catholics with the truth."

The immediate need is for a central bureau in each state (or even in each diocese), to which inquiries about Catholic doctrines and practices may be referred—something on the order of the "Christian Science" secretariates which have been serving a bad cause so effectively. A close watch should be kept on what is published in the secular press about the Catholic Church. Whenever an editor prints an article which does not do us justice, he should receive from the Catholic "bureau of information" in his State a courteous reply, with the request that it be published. Every diocese in the United States has the means at hand to employ for full time somebody to take charge of work of this kind without delay; and an occasional statement from the pulpit in every parish and mission of the diocese would familiarize the Catholic people with their duty of forwarding periodicals containing offensive articles to the central bureau. In the larger parishes qualified persons could be charged with the oversight of the local field and surrounding territory, and

these could co-operate with the central bureau in the work of refuting anti-Catholic libels.

My plan also provides for offense. Wherever it is possible to have qualified persons in charge of work of the sort mentioned in the parishes, these should take advantage of the "public forum" columns of the daily and weekly press, to which all comers are welcomed; and they should write letters in which positive Catholic doctrine is presented and the social evils of the day are combated, for these columns. If such bureaus and their parish co-operators were persistent in their watchfulness, in a few years the editors would become aware that it does not pay to libel the Catholic Church.

Every resident pastor should begin at once to train a few zealous laymen for work in an apostolate to non-Catholics. The Protestants have men's "gospel teams," workers who can do a little public speaking and are not afraid to carry their message into territory adjacent to their parishes. There is no reason why similar methods could not be adopted by Catholics. After the pastor is satisfied that his corps of lay-apostles is sufficiently trained in a knowledge of Catholic doctrine, he should encourage them to go out and speak to the people in places where our cause is not established. At first he should go along with them to encourage them with his presence and advice. At all times these lay-apostles should be answerable to their pastor.

Why not? Look up, people of God, and be confident of victory! Let there be a forward movement all along the line! Have faith, and then dare to act in the strength of faith! "This is the victory that overcometh the world, even our faith."

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Everybody likes epigrams, even those who call them wise-cracks.

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In Columbus, Ohio, a man was found dying in an alleyway with a hole in his head. "The police say foul play is indicated." You can't fool the police.

## A Great Catholic Ethnologist and His Critics

By the Rev. Albert Muntsch, S.J., St. Louis University

It was to be expected that the ever widening influence of the *Anthropos* school of Ethnology, its work in the rejection of the evolutionary theories of cultural development, and especially the success that crowned the ethnologic expeditions of Fathers Gusinde and Koppers, S.V.D., in Tierra del Fuego, of Father Schebesta among the Pygmies of New Guinea and the Malay Archipelago, and of Father Vanoverbergh among the Negritos of Northern Luzon, P. I., would call forth the ire of men who would rather see urgent work left undone than have the laurels for its successful accomplishment go to Catholic scholars, more especially to missionaries.

For many years Father Wilhelm Schmidt, S.V.D., besides carrying on his constructive work in linguistics, ethnology, and comparative mythology has had to answer the ill-founded insinuations and unjust criticisms of opponents. The pages of the *Anthropos* quarterly are witness to the many frays he has been forced to engage in during the last twenty years. He welcomes criticism of a scholarly and unbiased kind, but the attacks he was forced to answer were not seldom puerile.

One of his latest critics is a certain J. J. Fahrenfort, whose work, published in Dutch at Groningen in 1927, is entitled: *The Supreme Being of the Primitives: A Study in Monotheism among Some of the Lowest Races*. The work is issued with a laudatory introduction by Professor S. R. Steinmetz, who apparently shares the hostile attitude of the author towards the researches of Father Schmidt and his school.

Father Schmidt's reply is published under the title, "Ein Versuch zur Rettung des Evolutionismus" and is reprinted from the *Internationales Archiv für Ethnographie* (Vol. XXIX, 1928). It is at the same time a clarification of some of his well-known views on the interpretation of myths and the

concept of a supreme being amongst primitive peoples.

It is apparent from Fr. Schmidt's summary of Fahrenfort's views and from the citations he makes from the latter's book, that the Dutch critic is indeed hard put to it to save the theory of unilinear cultural evolution from annihilation. Fahrenfort tries to show that, though the attack upon evolution was begun by Andrew Lang, "the English Protestant ethnologist" (as he calls him), it was gleefully carried on by "Catholic ethnologists," especially by Fr. Schmidt and his pupils. Now this is far from being true. Those who are acquainted with the history of ethnologic research during the past century know that the gradual displacement of the evolutionary by the historic method was inaugurated at successive intervals in Germany, America, England, France, and other countries. Scholars of the greatest weight in these and other countries sponsored the new movement and condemned the unjustifiable conclusions of the evolutionists as well as their unsound methods.

By merely citing extracts from ethnologists, some of whom are not always reliable and objective in their presentation, nor the most recent in their fields, Fahrenfort tries to demolish Fr. Schmidt's position as regards the knowledge of a supreme being among the Andaman Islanders and the religious beliefs of some Australian tribes. In fact, he betrays what Fr. Schmidt calls, "oberflächliche Behandlung der Quellen", "Mangel an Loyalität in Behandlung der Quellen", "höchst unvollständige Dokumentation", and "besorgniserregende Unkenntnis in Elementardingen." It stands to reason that a critic with such defects cannot expect to convince scholars who have a first-hand knowledge of sources and are fully alive to the latest developments in ethnology and the science of religion.

The Dutch critic's masterpiece in misrepresentation and prejudiced interpretation of ethnologic work is achieved when he refers to the expedition of Fathers Koppers and Gusinde among the natives of Tierra del Fuego as an undertaking not conducted in a scientific spirit, but with a view of establishing preconceived conclusions. He naïvely suggests that Fr. Schmidt could have warded off all suspicion of unscientific procedure if he had allowed "ethnologists of another school" to accompany the expedition arranged by him. To this unwarranted suggestion Fr. Schmidt promptly replies that for the future the challenge is accepted under two conditions: First, the "ethnologist of the other school" shall pay his part of

the expedition; secondly, that in case "the other school" arranges for such a scientific journey, they will invite participation by members of Fr. Schmidt's school.

Father Schmidt finds it necessary to express regret for engaging in these controversies. When, however, a man with the pretensions of a scholar belittles without reason scientific work of the highest character and throws out a mass of insinuations and misinterpretations in order to discredit the researches of men of sound reputation in ethnology, the cause of truth is well served by putting the facts in their true light and incidentally administering a sharp rebuke to the pretensions of a prejudiced critic.

### The Liturgical Apostolate

Twenty-five years after the sainted Pius X issued his epoch-making *Motu Proprio* on Church music, his successor and namesake, Pius XI, on December 20, 1928, followed his example in an Apostolic Constitution "*Divini Cultus Sanctitatem*." The latter sets forth anew the Catholic ideal and the desire of the Holy See for the real and active participation of all the faithful in the sacred Liturgy. The Liturgical Movement, quite frequently dismissed with a pitying smile because its real aim is misunderstood, traces its official beginning to the *Motu Proprio* of Pius X. For full twenty-five years now, those who have reason to believe that they understand the mind of Pius X have been working zealously for the accomplishment of his ideal: to see all the faithful take an intelligent, devout, and active part in the Sacred Mysteries and, in so doing, derive the true Christian spirit from its primary source. Faced by a discouraging lack of interest and, less frequently, by direct opposition, the promoters of the Liturgical Apostolate are heartened by the recent constitution of Pius XI, which contains numerous passages that strengthen the position they have taken

towards the participation of all the faithful in the liturgical worship of the Church. "It is most necessary," says the Pontiff, *inter alia*, "that the faithful, not as outsiders or as dumb spectators, but as understanding truly, and as penetrated by, the beauty of the Liturgy, should so assist at the sacred functions that their voices alternate with those of the priest and the choir of chanters according to the proper rules."

It cannot be too strongly emphasized that the Liturgical Movement does not propose simply to make a grand display of ceremony, vestments, and plain chant in church. The Liturgy is not a religio-theatrical performance; it is the Church's most perfect worship of the Triune God and the chief means of sanctifying her members *per Christum Dominum nostrum*. In wishing to see the people liturgically instructed, and in their efforts to have the Liturgy carried out worthily and beautifully, the "Liturgists" are but trying to make the faithful better servants of God, a more practical, devout, and holy Catholic people. If the Liturgy is the primary source of the true Christian spirit, then the more intelli-

gent and active a part the laity take in it—always in accordance with the laws of the Church,—the more fully will they imbibe that spirit. No one will gainsay that.

Efforts to carry out the letter and the spirit of the Motu Proprio of Pius X are not lacking in this country, but before really notable progress can be made, many will have to understand more fully the true meaning of the Liturgical Apostolate. More and more our Catholic papers are taking notice of its work and giving space to articles on the Liturgy. But it is to be feared that these articles are not read as carefully as they deserve. The only liturgical review in the country, the *Orate Fratres*, published by the Liturgical Press at Collegeville, Minnesota, is struggling bravely to carry its message to clergy and laity. Despite the fact that it is quite often cited in the columns of contemporaries, its circulation is still limited. In our own State of Missouri, which includes three dioceses with a considerable Catholic population, *Orate Fratres* has less than 125 subscribers. How great the number is in other States we are not in a position to say. Certain it is that the cause it sponsors, for which three popes have had words of warm encouragement, is deserving of better support. The friends of the Apostolate, however, are confident of its ultimate success. Its aim is too *truly Catholic* to admit of defeat.

A. E. W.

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The *Orate Fratres* for February (Vol. III, No. 4) gives an excellent account of the history of the liturgical renaissance in this country. There were, it says, "various sources" of the liturgical movement in the United States quite independent of St. John's Abbey, and antedating the public apostolate in which the latter is now engaged. Foremost among these must be mentioned the little village of O'Fallon (Mo.), where Father M. B. Hellriegel and the late Father Jasper commenced activities that have been an inspiration to many. From O'Fallon came the

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spark that grew to a live flame among some of the Jesuit Fathers of St. Louis, at whose University lectures on various aspects of the liturgy have been given for several years, and where the recent National Students Leadership Convention took place. Over a decade ago the late Dr. Shields, as head of the Education Department of the Catholic University of America, was seeking to imbue a complete programme of Catholic primary education with the spirit of the liturgy. More recently, Dr. George Johnson has done some excellent work in directing efforts along the same line. It was under the encouragement of Dr. Shields that the work of Mrs. Justine Ward grew into an extensive programme of Gregorian revival, and, with the coöperation of the religious of the Sacred Heart, resulted in the influential "Pius X Institute of Liturgical Music," which will soon enter upon its thirteenth year. At St. Paul Seminary, the Rev. William Busch was working quietly but perseveringly for many years, and the results of his inspiration are now showing themselves in the zeal and efforts for a more liturgical formation of the people on the part of many young priests who caught the divine spark from him. His translation of Father Kramp's *Eucharistica* antedated *Orate Fratres* by some months, as did also the translation of the same author's work, *The Sacrifice of the New Law*, by the Rev. Dr. Leo F. Miller of the Pontifical College Josephinum. The translations of Latin sacramental texts by the Rev. Richard E. Power, published in our Popular Liturgical Library and known for their excellent qualities, are the result of years of study engaged upon when the Liturgical Press was not yet in existence. There were many other centers of liturgical life carrying on unknown to each other, quietly preparing the way for a more conscious general revival.

It is to be hoped that the work so splendidly carried on by the monks of St. John's Abbey, Collegeville, Minn., will become the center of an ever in-

creasing liturgical activity throughout the United States.

### A Hopeful Sign

The Student Council in the College of Arts and Sciences of Loyola University, Chicago, has conducted and completed an investigation into the possibilities of promoting the "prime objective of college training—sound and thorough scholarship." This rather unusual activity of a representative student organization has precipitated a set of remarkably definite and concrete recommendations, submitted to the faculty. These recommendations relate to such items as "forming a proper attitude in the student body," rewarding exceptional ability and scholastic achievements and specific suggestions "towards efficiency" in the administration of the educational machinery.

There is nothing original in all this, but the fact that a group of present-day students submit a report of this nature is worthy of more than passing notice. There can be little question but that the Dean of the College of Arts and Sciences showed the way; and in this, it would seem, lies the moral to adorn this tale: our Catholic educational system will be no better and no worse than its leaders and exponents. Loyola University will achieve unusual distinction if the movement started among this group of its student body really signifies an emphasis upon scholastic attainments rather than upon those phases of educational work, such as size of plant and athletics, which have come to be regarded as the true hall-marks of collegiate activity in this country.

H. A. F.

Present-day Americans are born in a maternity hospital, reared in a new "fan-dangled" apartment, die in a hospital, and are buried from an undertaker's parlor. Why should an American, model 1929, make the home a sacred part of his life? There is no place for the old-fashioned home in the minds of modernists.

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### Salt and Scholarship

Under this title Brother Leo, of the Brothers of the Christian Schools, the intellectual heir of the late Brother Azarias, says in a column which he conducts in *The Collegian*, organ of St. Mary's College, Oakland, Calif. (Vol. XXVI, No. 26):

"A little periodical published in St. Louis is called THE FORTNIGHTLY REVIEW. It has never had a large circulation, but it is safe to say that every subscriber reads every word of every issue. That means that THE FORTNIGHTLY is a triumph of personal journalism. People read THE FORTNIGHTLY because they want to find out what Arthur Preuss has to say, even though, as frequently happens, what Preuss has to say makes them want to throw fits or brickbats. Arthur Preuss is a deep scholar, a wide reader, a writer who uses his head. Philosophers and theologians lie in wait for him in vain. And Arthur Preuss is no yes-man. He likes to expose popular shams and prick conventional bubbles. And in his pages he is aided by writers similarly disposed; some of them are not scholars, a few of them are just plain cranks. But THE FORTNIGHTLY does its bit to keep the American Catholic public from degenerating into a mush of concession."

Arthur Preuss has been called a crank for so many years that his collaborators will hardly object to being classed in the same category. Brother Leo's kindly praise of the FORTNIGHTLY REVIEW shows that, in the opinion of that acute and amiable scholar, which we know is shared by not a few others, even "cranks" have an important mission in this degenerate age of mushy concession and lack of principles.

Victory never rests with the faint hearted. No strength of arms, or copiousness of supplies, or skill in tactics, nor even individual dashes of bravery, will supply the want of a determined spirit, a resolution to fight until the end, willingness to bear hardship, and still carry on with a persevering courage, which will not let anything, even personal weakness, even one's faults, deter one from going forward.

While all these big mergers are going on, the "little man" finds he is being submerged, and his only comfort is the thought that "there are others."—A. F. K.

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## The Modern Schoolman

The *Modern Schoolman* (Vol. V, No. 2) spreads before its readers a sort of buffet luncheon of philosophic tidbits. Obviously, the brief confines of this worthy publication preclude the possibilities of more satisfying and complete exposition; but the delicious morsels presented give some guage wherewith to measure the delights of a real philosophic banquet, properly prepared and served.

"The Problem of Visual Space," for example, merely indicates the great unsolved problems which have been raised by modern scientific thought and investigation. "The Trend in Modern Psychology," even more so, is tantalizing in the extreme, simply because the lack of Catholic writing in this field has left so dangerous a hiatus. Aside from Miller and Moore, what have we in the way of philosophic treatises which apply Scholasticism to modern psychology? It will not do simply to harp on the old refrain that psychology without a soul is no psychology at all. We must meet the modern physiologists turned psychologists on their own ground of experimentation. "A Question for Cosmologists" presents our difficulty admirably. The author, a student in the Gregorian University, throws into the face of Scholasticism a series of questions made pointed by scientific research concerning the constitution of matter; he confronts modern Schoolmen with the difficulty we have in mind, namely, the application of Scholasticism to the problems of the hour.

Perhaps it would be possible for the *Modern Schoolman* to provide for each number one complete and exhaustive article, with a few short notes to pique our curiosity and to whet our philosophic appetite. At any rate, if the *Modern Schoolman* does nothing more than make more obvious with each succeeding issue the need for Scholastic exposition and the application of Catholic thought to *our* problems—not those of the past—it will serve a very useful purpose. *Floreat!*

## Notes and Gleanings

A recent article in the Jesuit *America*, entitled "Farm Relief," is deserving of attention. The writer, Alice Avery, remarks that what the farmer needs most is "protection against vile literature." It has been the farmer's custom to spend his evenings at home reading everything that came to hand—some of it elevating and worth-while, a good deal probably of the vile and disreputable stuff so widely current at present. He needs a Catholic church, no matter how small, in his village. Instead of bigger and better club-houses, why not smaller and more widely scattered churches? A Catholic Truth Society could serve him, not with high-flown treatises on Behaviorism, or even on Socialism, but with simple, terse, and timely articles on "Why I am a Catholic," "Why Christ founded a Universal Church," "What Christ Meant by Charity," "Who is the Pope?" and so forth. A fourth need is to organize the laity, especially the women. All of this is excellent advice. Let us hope that the Catholic rural life movement will be able to accomplish some of these desirable objectives.

As our readers may recall, two well-known ethnologists of the Society of the Divine Word, Fathers Gusinde and Koppers, attended the meeting of the Society of Americanists last fall at New York City. The former took advantage of his stay in this country to visit some of the more important Indian tribes of the West. The Sioux, Cheyenne, Navaho, Zuni, Hopi, etc., as well as the Menominee and Winnebago of Wisconsin, were studied by Father Gusinde, who had already won his spurs as an ethnologic investigator by several expeditions among the Indians of Tierra del Fuego. Dr. Funder of the Vienna *Reichspost* will soon publish an account of Fr. Gusinde's trip among our Indians. Perhaps the most important conclusion of this eminent scholar is that America was peopled long ago via Bering Sea, an opinion al-

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ready well established by that veteran ethnologist, Fr. Morice, O.M.I., and now generally accepted by Americanists. Fr. Gusinde will publish some further results of his study in *Anthropos*.

It is well for us all to meditate occasionally on the debacle into which Capitalism can lead a nation, nay, a whole race, when allowed to go its godless way unhindered. We have only to picture to our minds the situation in which England finds herself at the present day to make the meditation fruitful. Was there ever a more tragic condition? Did any system of industry or any social regime ever make idlers and loafers, of one-half the laborers, taxing the employed half for the bare sustenance of their unfortunate brothers? What is worse than tying the hands of the workers of a country

until their physical and moral fibre is limp and paralyzed? Yet Capitalism has accomplished this in England; and it requires that those who work throw a pittance of their own urgent necessities to these tragic hordes, lest they die and thus do greater injury to the State and destroy the industrial system. Let us here in America beware; we enjoy a better status at present, but our masters and their modes of action all spring from the same progenitor, the Industrial Revolution, which is the social achievement of the Protestant Reformation and is sure to lead to ruin.

"Acts of fraud and violence are increasing," remarks Charles H. Tuttle, United States Attorney, who recently pleaded for a return to spirituality and cast doubt on the efficacy of our crime

laws. "There are more than 300,000 hardened criminals at large in this country. Were this force to march as an army upon the State of Nevada, it could wipe out the entire population. In 1920 there were in this country two deaths out of every 100,000 as a result of criminal activities; in 1927 these figures had jumped to twelve out of every 100,000. The cost of crime yearly in the United States is \$30,000,000. The greatest problem facing us is enforcement, not of any particular law, but of all laws." Mr. Tuttle describes the remedy as a return to "spirituality" from what he terms our materialism. Perhaps it might be well to add that we need first of all to clear our statute books of laws which, as Bishop Gallagher of Detroit says, "subvert the basic principle of all law, which requires that it be 'a dictate of right reason,' apt to promote public welfare." There are many laws on our statute books which not only make for the disdain and contempt of law generally, but which make criminals of people who have committed no violation of the moral code.

May we suggest that our Catholic dioceses examine into the system used in some parts of France for providing a decent burial for the deceased members of a community at a nominal cost? It is almost impossible to die in this country at the present time without pauperizing those who remain to mourn. A voluminous report has been recently issued by the Metropolitan Life Insurance Company, that versatile organization which investigates everything from sun-light to athletics. It seems quite evident from this lengthy investigation that little relief can be expected under our present economic and social system. The costs of burial simply cannot be reduced and still provide a living for those who now euphoniously call themselves "morticians." This report refers to the system in use in France. Perhaps it has some objectionable features for Catholics; perhaps not. A simple investigation would provide such information

as would make possible the lifting of a tremendous burden from the backs of many of our Catholic people.

Arthur Preuss will hereafter issue his review, monthly. His condition of health so requires. He has served a long and useful career of criticism in Catholic journalism; and even those who, in the past, were nettled by his sharp comments, now agree that this sort of freedom is a good and perhaps a necessary thing in the Catholic field. In Bro. Preuss' case there was, besides, scholarship and accuracy.—*Milwaukee Catholic Citizen*, Vol. 59, No. 22.

Democracy doesn't give the Average Man any real power at all. It swamps him among his fellows—that is to say, it kills individuality; and his individuality is the one thing he has which is worth anything.

Saving money would buy happiness for most people, for it would prevent them from being burdened with fewer luxuries which they do not need.—A. F. K.

"Speaking of outlawing war," says Old Bill Beezer, "they outlawed the saloon, and just see what happened."

<b>CHURCH DECORATION</b>	
	<b>STAINED GLASS WINDOWS</b>  <b>CHURCH LIGHTING</b> <i>with CON-LAK</i> <b>FIXTURES</b>
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## Current Literature

—*The Sisters of Mercy in the United States, 1843-1928*, by Sister Mary Eulalia Herron, Ph.D., is not a history strictly so called, but rather what the author herself styles it in the Foreword, "a reference work" in the nature of a chronicle. The volume betrays indefatigable zeal and a scrupulous effort to be clear and exact. The wealth of facts and figures prove that during the past eighty-five years the Sisters of Mercy have played "an integral part in the advancement of civilization" in the United States. The work is based in large measure on unpublished primary sources, to which frequent reference is made in the footnotes. Six appendices contain statistical lists, compiled from *The Official Catholic Directory* for 1928, from which we learn that the Institute of Mercy in this country to-day numbers 64 motherhouses with a total membership of 8,749 Sisters; that the Institute is in charge of 541 parochial schools with 166,207 children; 69 academies with 13,269 pupils; 7 colleges with 936 students; 92 hospitals that cared for 230,551 patients; 76 institutions such as orphanages, training schools for boys and girls, homes for the aged, homes for working girls, etc., the total number of inmates reaching 9,012. What the student of history will probably miss is a bibliography of sources.—Francis Borgia Steck, O.F.M., Ph.D.

—The Abbé J. Tixeront's book on *Holy Orders and Ordination*, which has been adapted into English by Fr. S. A. Raemers, is based upon a series of lectures delivered to university students at Lyons in 1923-24. It is not an exhaustive treatise, but a collection of data, ancient and modern, scriptural, historical, liturgical, and other, of interest mostly to ordinandi and priests, and calculated to exhibit both the traditional substance of the Sacrament of Orders and the vicissitudes through which its administration has passed. This is not depreciating the

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work; on the contrary, the author is an authority in the development of dogma and the liturgy, and whatever he writes on these subjects is interesting and valuable. The present volume has justly been called an admirable and non-controversial statement of the Catholic doctrine concerning Holy Orders and jurisdiction, both from the theological and the historical point of view. (B. Herder Book Co.)

—*The Seal of the Spirit*, by the Rev. Richard E. Power, has appeared in a second enlarged edition (The Liturgical Press, Collegeville, Minn.). It contains the Latin and the English texts of the *Sacrament of Confirmation*. Confirmation has given us our spiritual maturity, and every person who is confirmed should be a full-grown "other Christ," doing his share in promoting the cause of Christ. This second edition contains an enlarged introduction and an improved liturgical cover design.

—*The Ladies Pocket Prayer Book*, compiled by the Rev. E. A. Reuter, has all the features women like. It is well printed, fits snugly into a handbag, and the contents, consisting of prayers, devotions, and pious readings,

are specially adapted to women folk by an editor who has experience in this line. The booklet will appeal particularly to girls attending academies and colleges (Published by John W. Winterich, 1707 E. Ninth Str., Cleveland, O.)

—Under the title, *Erlösung und Aufbau*, the Rev. Albert Homscheid, of Koblenz, has issued a collection of Lenten sermons in which he makes a trenchant analysis of the social evils and injustices of our day and then applies the healing balm of the Gospel. Like a prophet of old he convicts our generation of abandoning God and lays bare the causes of our social distress. We have rarely read more powerful sermons. (Herder & Co.)

—The addresses and prayers which go to make up *Ansprachen und Gebete zum Gebrauch bei Taufen, Trauungen und verwandten Anlässen*, by the Rev. Joheph Machens, D.D., will appeal to the German-speaking clergy because of their sincere spirit of piety and profound understanding of the sublimity of the Church's ritual at Baptism, marriage, and the churching of mothers. (Herder & Co.)

### A SPRINKLE OF SPICE

The use of a Biblical reference to send a cable message at a minimum of cost is all very well in its way but, as an esteemed correspondent points out, it is not without its risks. As the press reported recently, Msgr. McMahon, of New York, gave news of his health to Archbishop Downey by a reference to Psalm 123, v. 6-7. It is said that Dean Inge, wishing to congratulate a girl on her Marriage, wired "1 John iv, 18." In the government edition this passage begins: "There is no fear in love, but perfect love casteth out fear." The telegraph operator happened to omit the figure before John, and the recipient turned to the Gospel instead of the Epistle and read the astonishing words: "Thou hast had five husbands; and he whom thou now hast, is not thy husband."—*Universe.*

A Concord farmer named Murray had for a neighbor Henry D. Thoreau, famous naturalist. Early one morning Murray came across Thoreau standing by a mud pond "doin' nothin' but just standing there—lookin' at that pond." Returning at noon Farmer Murray again observed Thoreau, still standing by the mud pond, doing nothing, but just standing there.

Twilight came. The farmer plodding his weary way homeward, found Thoreau still at the same spot. This time he stopped and said to the naturalist:

"Da-a-vid Henry, what air you a-doin'?"

Let the farmer finish the story (as told by Mrs. Daniel Chester French in *Memories of a Sculptor's Wife*):

"He didn't turn his head and he didn't look at me. He kept on lookin' down at that pond, and he said, as if he was thinkin' about the stars in the heavens:

"'Mr. Murray, I'm a-studyin' the habits of the bullfrog!'"

It will be noted that Farmer Murray called Thoreau "Da-a-vid Henry" whereas he is known to fame as Henry D. Thoreau. In explanation Murray used to say:

"Henry D. Thoreau—Henry D. Thoreau," jerking out the words with withering contempt. "His name ain't no more Henry D. Thoreau than my name is Henry D. Thoreau. And everybody knows it, and he knows it. His name's Da-a-vid Henry and it ain't never been nothing but Da-a-vid Henry. And he knows it!"

Berg, meeting Stein, says:

"Congratulations. I see in the paper that you sold your clothing store in St. Louis for a \$10,000 profit. Is that right?"

"Sure, that's right," says Stein, "except that it wasn't me; it was my brother-in-law. And it wasn't a clothing store; it was a cigar store. And it wasn't in St. Louis; it was in Kansas City. And it wasn't a sale; it was a foreclosure. And it wasn't \$10,000; it was \$5,000. And it wasn't a profit; it was a loss."

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# The Fortnightly Review

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ST. LOUIS, MISSOURI

July 1929

## "Apathetic, Not Antagonistic"

By Denis A. McCarthy, LL.D.

A statement in the Boston *Transcript*, made by a correspondent who seems to think he has finally settled the Catholic-Protestant question, or at least one phase of it, says that Catholics are ever ready to answer (when they can) attacks upon their Church. It is my experience that Catholics are far from being ever ready for this sort of thing. Indeed, I find them singularly inert in explaining the real teaching and practice of the Church as against misrepresentation.

I do not know how to account for the existing apathy in this matter. It may be that Catholics have come to feel that there is no use arguing with or explaining things to certain people, since even braying them in a mortar will not change their natures. A habit of mind is not easily overcome, and since the libraries are filled with books containing the Catholic viewpoint, it does seem as if it were a habit of mind rather than a desire for information which is behind many of the questions propounded to Catholics by those who feel that they have caught us doing something bad and that they have now put us in a hole which we cannot possibly get out of. It may be that Catholics shrug their shoulders when they read inconsequential and indeed illogical comments or questions, such as those which appear in the correspondent's letter I have in mind, and that they simply say: "Oh, what's the use?"

I confess this feeling often comes

to me when I note the recurrence of questions which have been answered times without number and which are never asked among intelligent people who know the literature of religious controversy.

Catholics have become so accustomed to such attacks and misstatements that they have grown callous and indifferent. When we Catholics do not rush into public print the moment some anonymous correspondent displays his animus against, or his ignorance of, the Church, it is poor logic to assume that we feel ourselves utterly "licked" and that we are silent because we find said correspondent's reasoning so overpowering that we are simply unable to answer. It may just mean that we feel only slightly bored (when we pay any attention at all) and that we are in the mood of the man who wrote, "Shoo, fly, don't bother me."

If I should write a letter to the *Transcript* to-morrow, declaring that the moon was made of green cheese, I should not feel that I had utterly defeated and finally silenced all the scientists, because some learned person did not at once attempt out of his scientific lore to answer my communication and try to show that I was wrong.

Let us view controverted matters with intelligence, with sanity, and with charity. Although we hold our Church to be infallible in the teaching of faith and morals, we know that, individually, Catholics are just human beings,

the same as others. If we make mistakes in many things, this is not because of the Church's teaching, but in spite of it. If we are uncharitable toward our neighbors, no matter of what religion; if we try to deprive them of their rights as citizens, as human beings, as men and women whom God created and for whom Christ died, this is owing to our faulty human nature and not to the divine nature and plain teaching of the Church.

Catholics, Protestants, and Jews, we all shall have a lot to answer for when we appear before the judgment seat of God, for we have all, like sheep, gone astray. We have all treated our fellowmen with injustice and bitterness on the plea that they were not of our own particular creed. We have all negatived the teaching of our various creeds and have tried to make an excuse for it in the fact that somewhere or other, at some time or other, the religious forbears of the people we have treated with narrowness and discrimination have oppressed those who handed down to us the religion which we profess. We have made religion the camouflage for racial, social, and political hatreds—national hatreds of whole generations, "And pigmy spites of the village spire," as Tennyson said.

To be a good Christian of any kind, or to be a good Jew, it is not necessary to go around with a chip on one's shoulder; it is not necessary to be ever eager to see faults in the other fellow's organization. There are, humanly speaking, quite a sufficient number of faults in every one of the churches to occupy the members of that particular church. We do not have to seek out the weak spots abroad when we have so many of them at home.

No sensible Catholic believes that the human machinery, the personnel of the Church, is perfect. On the other hand, he knows that the spirit of the Church is one of righteousness, and that the constant aim of its teaching is toward the perfection, so far as it can be at-

tained, of the men and women who compose it. If I should be as good a man as the Church teaches me to be, desires me to be, and constantly helps and urges me to be, I should be wearing a halo instead of a hat.

Indeed, this knowledge profoundly felt in the heart of a Catholic concerning the Church's righteousness, tends to make him indifferent about replying when the Church is attacked or misrepresented. He so relies on the divine promise that the Church will last until the end of time and the gates of hell shall not prevail against her, that, while he may feel somewhat annoyed at the momentary attack, and grieved that ignorance or malice should be so rampant, he is inclined to put the matter by with the thought: "Oh, well. This has gone on for two thousand years. It will in all probability go on for several thousand more. Why worry? The Church is safe. She has the promise of Christ. She cannot fail."

Instead of being ever ready to reply to charges against the Church, this is the attitude, so far as a life-time's experience has revealed it, that I find among my co-religionists. I wish Catholics were more ready to answer—not, however in a spirit of controversy, but of explanation.

The best of all answers, of course, for a Catholic to make to attacks upon the Church is to lead a good life and to be a good citizen. If I speak with the tongue of men and of angels concerning the righteous teachings of the Church, whilst I myself am a living denial of the power of those teachings to reach and form my life and character in decency and kindness, then surely am I become as sounding brass and tinkling cymbal, so far as the effect is concerned which my talk will have upon those around me.

---

Turn the child's face eastward, cries one of our great advocates of self-expression, but we've seen some mighty good results come from turning his seat upward occasionally.

## The Autocrat of Socialism

Valeriu Mareu, in his volume *Lenin*, which has just been translated into English by E. W. Dickes (London: Gollancz), has not written an official biography of the leader of the Russian Revolution, nor does he betray any special qualifications for his task; but his book has the merit that it substitutes a man for a legend and attempts to interpret a very remarkable temperament.

The driving principle of Lenin's life, it appears, was ambition: "For Lenin, power was the essential thing. In order to be able to command he was determined to conquer power. This programme was the cornerstone of his thought. Without the ever-present possibility of seizing supreme power, Socialism would have been for him a matter of slight importance. For two decades he had been in pursuit of power, keeping his eyes fixed on its radiant form, listening to its call."

More Napoleonic than Napoleon, Lenin did not find the crown of Russia in the gutter, but himself kicked it there.

This interpretation of Lenin as one of Nature's tsars is borne out both by his intolerance of opposition and by his readiness to jettison his theories in the interests of retaining power. But it is not the whole truth. There was about Lenin a stiff and most remarkable intellectual honesty which gives meaning and occasional life to those interminable theses of his which are now beginning to appear in English. They were written to satisfy his own conscience, for, as his newspaper, the *Pravda*, shows, he could command (when he chose) a language which his public understood. But he was as merciless to himself as to every one else. He was a Marxian Socialist. If Marx was right, if the world was to be divided into exploiters and exploited, each eternally hostile to the other, and if the exploited could only come into their own by a revolution directed by a dictator, then there was indeed no

halfway house and any suggestion of compromise by way of reform was treason. Accordingly, Lenin felt himself under the necessity of personally testing any proposed weakening of Marxian doctrine, of following up every criticism to its last metaphysical implications. To this end he toiled long years at his books, and because he had made himself absolutely firm in his faith, he never faltered. More than once he seemed to stand absolutely alone—when he quarrelled with his own chosen associates in exile; when the outbreak of war left him with a bare half-dozen allies; when he returned in 1917 to a Russia bubbling over with fraternal enthusiasm. But he won in the end—inevitably, because of all those who called themselves Marxians he alone had realized to the core of his being what the social revolution meant and how it must be brought about.

In striking contrast to this intellectual rigidity was his prompt recognition of facts. The one possible means to the revolutionary end was the dictatorship of the proletariat, and Lenin felt it his business first to set it up and then to maintain it. If it but functioned, the future, as Marx had shown, would be safe. It was, however, only by painful stages and after disastrous failure that Lenin began to see his way clearly. The son of a minor official, he passed his boyhood in contact with the peasantry. But his youthful ambition was to go to the capital. There something could be done, and there, in the nineties, he made his first attempt to link up revolutionary agitation with a strike of dissatisfied workmen. His failure cost him four years of exile in farthest Siberia, near the Chinese frontier. But he had learnt his lesson. Revolution was impossible without a disciplined striking force.

The great doctrine of organization was laid down in the party conference which saw the birth of the Bolshevik Party.

"Discipline and organization," he said, "which are such a stumbling-block for the bourgeois intellectuals, are particularly easy for the proletariat to accept, thanks to its factory schooling. . . . The party organization has for the intellectuals the appearance of an enormous factory; the subordination of a section to the whole and of the minority to the majority seems to them an enslavement. People who spend their days in loose-fitting dressing-gowns and slippers amid the homely comfort of the clubs may find the formal statutes narrow and limited. . . . [But] formal statutes are necessary for the very purpose of enabling the close intimacy of the clubs to be replaced by a widespread party network."

Here, in 1903, was the whole gospel of the dictatorship. First, however, Lenin had another lesson to learn. In 1905 unrest spread all over Russia. Revolution threatened and was with difficulty suppressed. Lenin attributed its failure in part to bad generalship, but still more to the absence of peasant support. Stolypin was beating him because he was giving the peasants the land which they wanted. Since their good will was essential, Lenin was prepared to buy it at their own price. When his time came, he gave them the land, possibly with fewer misgivings than his biographer suspects, just as he gave them peace. Both were indispensable to the establishment of the proletarian dictatorship, which was his goal.

He has left many problems to his successors, chief among which is the difficulty of reconciling urban Communism with a rural reorganization based on private property. Of this difficulty Lenin himself was perhaps not fully conscious. He expected a world revolution to crown his work, and for its sake committed his one serious mistake—the war with Poland. But here again his readiness to accept facts guided him, and he drew back in time to save his régime. It stands to-day—the one monument which he sought. Whatever verdict

history will pass on his theories, it will surely admit that no man knew better than Lenin how to get and to keep what he wanted.

### An Interesting Questionnaire

A series of meetings have been held by Protestants (mostly Baptists) in Syracuse, N. Y., very similar to the meetings held in New England a year ago, described as the "Fairfield Experiment." The result of a questionnaire compiled on the occasion is interesting. We quote a few of the questions with a summary of the answers:

"1. Does a system of parochial church-supported schools which teach Church doctrines and Church history in addition to general instructions, constitute a menace in America? 25 answered Yes and 25 No."

"2. Do the theories and the announced policies of the Roman Catholic Church involve necessarily divided loyalties for the American citizen who is a Catholic? 27 answered Yes and 23 No."

"3. Does the history of the Catholic Church in other lands and in other times justify the charge of undue interference with world affairs and national policies? 46 answered Yes and 4 No."

"4. Does the record of Catholics in America justify the charge of undue Church interference with American officials and national policies? 28 answered Yes and 22 No."

According to Walter Winchell, who contributes a column titled "Your Broadway and Mine" to a number of southern newspapers, Will Durant's *Story of Philosophy*, which has been a great success from the bookseller's point of view, "was a Haldeman-Julius 5-center before it was Simon & Schustered into a best seller." We still fail to understand why this amateurish and altogether unsatisfactory work achieved the popularity it did.

## The Man Who Walks Alone

By (the Rev.) Will W. Whalen, Orrtanna, Adams Co., Pa.

Many priests can write, a few do, but most don't. I mean write for publication. I don't blame the non-writers one iota. I understand, because I've been writing since I was fourteen—and publishing everything! I got sympathy for three years from my editor till I was seventeen. Never since. The most helpful editor I ever worked for was a genius who couldn't keep sober. Perhaps that was why he remained an editor!

Priests are a queer lot—like the Irish. The Irish run to assist one another in adversity, but they murder an Irishman who succeeds. And scant mercy or appreciation is shown a writing priest by his clerical friends. Canon Sheehan won recognition from the whole world before his clerical neighbors gave his work any attention. After his death, I believe they erected a big monument on his grave. He asked for the bread of sympathy and received a post-mortem stone. Perhaps his confrères put up the monument for themselves—as careless children give a neglected father a big expensive funeral. So the fame a priest writer garners isn't the kind that makes for his happiness with the clergy of his immediate eirele.

The Catholic press isn't a flawless training school for writing priests. A priest can get almost anything into a Catholic paper, if he writes "piously," and doesn't ask for remuneration. Where's the Catholic editor who'd think of paying a priest for writing? Musha, what else has the priest to do! It's astonishing how many of even our worth-while Catholic writers give more than half their output gratis to the Catholic publications. Perhaps that's one explanation why our Catholic magazines are legion and not better. The Catholic writer is like the Catholic lecturer. Catholic clubs or lady societies buy expensive smokes and eats for the entertainment, and then expect to pay the speaker of the evening with

a few kind words or a brilliant smile—and maybe a good knock when he's gone home. The clergy are to blame, not excepting bishops, for this state of things. We clergy are quite too willing to talk outside the pulpit. We will talk, even when we've nothing to say. The itch *scribendi* isn't half so prevalent as the *desiderium spouf-fendi*. I myself was to deliver a paid lecture in a theatre one evening, when, two hours before the "show," a lady invited me to her Catholic club to talk. I held forth for forty-five minutes, while the ladies sipped tea or something; was ten minutes late in reaching the theatre, where I had to stay on stage for an hour and a half—and the charming club never paid me a cent. I really was helping to kill my own business. Not one of those club members attended the theatre; they'd had enough of me for nothing. So priests as talkers and writers are voted cheap.

Catholic papers are getting better. It's about time. But it isn't the priest editors who are improving them. Priests aren't born journalists, and the seminaries would rather bless us with Greek and Hebrew than with a good course in English journalism. I shocked and disgusted some priest editors by advocating more journalism in our preparatory seminaries. As long as his subscription list diminishes not, the priest editor doesn't worry. Very likely if the list did dwindle, the bishop would give the editor a parish—out in the woods.

Ida M. Evans, a short-story writer well known to the secular magazines, sent me a letter from Hollywood. She complains about literary work "so taking it out of one." A writer is exhausted after a siege of composition, nervous, fidgety, mayhap snappy. It doesn't do for priests to be that way. Cardinal Gibbons was once irritable when an old colored woman approached him before Mass in Virginia. He gave her a short answer. It so grieved

him that he went after her and apologized. That's the true priest. But a priest-writer would wear out too many tires running hither and thither offering his apologies.

The writer has a disappointing career. Not the least of which is the "rejection" slip. God knows a priest's life has enough disappointments without his going outside his vocation to seek new ones. Editors so often don't know what they want. Our clergy, most of them, sneer openly or secretly about our Catholic literature, and they consider the writers poor fish that produce it. Father Finn, the Jesuit boy-novelist, noted that the Jewess, Fannie Hurst, landed a whole page in a Catholic magazine for her "Ap-passionata," while Helen Moriarty, a writer of far better English, has to date been unnoticed for her "Hill People" in that same publication. Nothing succeeds like secular success; and if a Catholic writer, like Kathleen Norris, directed by her Protestant editor husband, can fare forth into the secular magazines and syndicates and make a hit, then the Catholic editors kowtow to her. There isn't a Catholic editor now that wouldn't be flattered if Mrs. Norris sent him a script (she won't,) whereas if she'd started with Catholic magazines, she'd find it difficult to wean herself from their style.

I think the most disappointed writer (next to myself) I ever met was John Talbot Smith. He'd been writing for Catholic publications so long that he couldn't adapt himself to the secular magazine requirements. None of his plays ever saw production. All his stories were sent back to him from secular editors. He was a good critic, but a biting, cynical one. The bitterness came from his own innards. He couldn't help it; it just bubbled out. I was surprised at how cutting he could be with young Catholic writers and some that weren't so young. They could write to him for advice and send in MSS. But they approached him only once. I read one letter that a

raging monk author wrote him. Showers of Sodom and Gomorrah brimstone! Dr. Smith had given his "candid" opinion of that monk-writer's play. Dr. Smith's own disappointments had made him that way. He was really a very lonely man.

Perhaps, too, it's a bit of conceit on priests' part that they don't try very hard to be writers. Nobody ever criticizes adversely a priest's sermon—when he's within earshot. Other priests would willingly, but they won't sit his sermon out, and so can't claw it later. Accordingly, when his MS. comes back to him, he's shot through both wings and attempts no more flights. One layman editor wrote to a would-be priest author: "I'm sorry that your stuff doesn't fit into our paper." Now, all writers know "stuff" is an accepted word in newspaper circles for MSS. The priest sent back this furious answer: "Stuff! how dare you use such a word about my composition!" And believe me or not, it was stuff, and badly woven stuff at that.

A priest can't stomach rejection slips, and that's what an ordinary writer's daily bread is salted with. Secular magazines have a "line," and the writer must toe it or get out—or rather not get in. And we priests are so touchy. Our high office and the adoring laity have molded us that way. Sometimes it's a blessing to have a cranky bishop.

So I don't blame priests for not writing. It's a woeful career. We'll all land in Purgatory soon enough. Why taste its purging during our mortal span? Our fellow clergy will hoot with laughter about our written failures, and observe a solemn stillness if our pen succeeds. Why make ourselves a fixed figure, cabin'd, cribb'd, confin'd, bound, for their slow, unmoving, scornful finger to point at? The money returns are small to us who are accustomed to generous "purses" when we celebrate anniversaries or fall sick. The game financial-

ly isn't worth the candle. Writers fully understand what Job meant when he yowled: "Oh, that mine enemy had

writ a book!" God save us all from our priestly friends when our clerical pen dares to write one!

## Some Thoughts on Cosmology

By the Rev. Virgil Michel, O.S.B., Ph.D., Collegeville, Minn.

Not many years ago the London *Month* said there had been no *Cosmology* written for the Stonyhurst Series of popular philosophical manuals, because at the time when that series was compiled, the need of such a book was not felt. And that in the heyday of the controversies about evolution! Shades of Huxley and Mivart! The truth is that at that time—in the late nineties of the last century the problems of Cosmology were in an inextricable mess. Since then, our views of, or rather our attitude towards, some important problems have become a bit less unsettled. But there has been a vast retaking of stock by the natural sciences since then, and an extensive upsetting of orthodox scientific views—the most recent seion of the natural sciences to find itself out-of-date being staid old physics. Philosophically, the past decades have witnessed a growing consciousness of the need of a more critical attitude in evaluating the conclusions not only of science, but especially of scientific philosophical speculation. In comparison with the best critical thinking of to-day, especially among eminent European Neoscholastics, our present texts of an earlier date often seem irritatingly self-complacent regarding the absoluteness of their conclusions precisely *in materia non necessaria, sed contingenti*.

For a long time there has been no real attempt to write a Scholastic Cosmology in English. The recent promise of O'Neill ended with the first volume, which is mainly historical. Credit is therefore due to the Rev. James A. McWilliams, S.J., for bringing out a small text on *Cosmology* (Macmillan), even though we cannot agree, as to adequacy and definiteness, with many of his conclusions. To begin with, it may be regretted that the

treatment of corporeal life was omitted, especially since "cosmology brings within its purview all material substance, whether ponderable or imponderable, living or non-living" (Introduction). As J. Donat was one of those who "have suggested the manner of treating certain questions," his lead might well have been followed. Surely psychology to-day has enough to do in studying the inner nature of mental life! And have we not too long considered physical matter as *the* essential type of corporeal being in our universe (thus unconsciously paying homage to philosophical mechanism)? The question of inorganic evolution scarcely deserves much treatment over against the more important question of biological evolution; and the latter question is hardly non-cosmological. Again, many questions present themselves to the inquirer when he is told, *e.g.*, of "a better line of argument founded on the purpose of creation" (p. 11); when the concurrence of God enters into an argument against the impossibility of miracles; or when the purpose of miracles is discussed. Not that an author has not the right to present these matters thus in his argumentation if he wishes; but they should not be presented as serious philosophy without mentioning and philosophically evaluating the premises and the assumptions implied, not only in their presentation, but also in their acceptance.

There are many points that could be made on the basis of strict philosophical criticism. Thus (p. 140) Locke's attitude is given in the easy way often found in our manuals. Locke is said to have denied reality to the secondary qualities, "for the simple reason that he failed to recognize the difference between the ontological

property itself and our psychological reaction to it." Locke did recognize this difference explicitly, and thereon based his view of secondary qualities, to which he accorded a distinct objective cause in things.

To criticize is much easier than to produce a text-book such as that which has occasioned these remarks. This notice should be taken less as an indictment of Fr. McWilliams' book than as the result of an irrepressible desire, shared by many, for a more searching critical attitude in Neoscholastic philosophical works.

### **The Pay-As-You-Enter Church and The Code of Canon Law**

To the Editor:—

Apropos of the recent F.R. articles on "the pay-as-you-enter church" I beg to add what, so far as I recall, thus far has not been said: the Code of Canon Law renders the custom of collecting an entrance fee for admission into church for divine service juridically impossible. Canon 1181 reads: "Admission into a church for sacred functions must be absolutely free of charge; and every custom to the contrary is herewith reprobated." It will not require very strong spectacles to see that collecting an entrance fee at the church door by collectors (even though the one seeking admittance to the church in default of a dime is not necessarily unceremoniously booted out the door), is contrary to this canon. According to the laws of logic, from the above premises the conclusion is inevitable that this practice of collecting an entrance fee is forbidden by the general law of the Church. The clause, "every custom to the contrary is herewith reprobated," indicates that this same practice of collecting an entrance fee (since it is contrary to can. 1181), according to can. 27 can never obtain the force of law, but must be considered as an abuse and be abolished (can. 5).

This canon, be it noted, is not the excogitation of some cloistered Eu-

ropean monk, who never tried to conduct an American city parish, but is found in the "Codex Iuris Canonici," which, according to can. 1, has universal application and binding force throughout the Latin Church, and hence binds in conscience all Catholics—the pastors of city parishes not excepted. I grant that this particular law can be repealed, modified, or exceptions made thereto, but such must be made by the Sacred Congregation that is legally commissioned for this purpose; it cannot be done by self-appointed American efficiency experts, who apparently regard this condemned practice as a necessary factor for high-pressure church financing. And until this canon is legally repealed or modified, it remains binding in conscience.

In view of the fact that the canon just mentioned has been promulgated over the world and is to be observed as church law, it appears to me that if any pastor thinks he cannot conduct his parish without violation of this law, the only manly procedure for him to pursue is to resign his parish and let some other churchman have it, who can conduct it as a law-abiding subject of the Church; and if no priest can be found to conduct such a parish without violating can. 1181, that particular church had better be closed, because an unlawful means never did, and never will, justify an end, no matter how good or praiseworthy it may appear to be.

(Rev.) Jos. A. Newman

Louisville, Ky.

The attempt of Gulliver's scientists to calcine ice into gunpowder were not more ridiculous than trying to transform a fool into a philosopher by the alchemy of education. If it be a waste of lather to shave an ass, what must it be to educate an idiot?—W. C. Brann.

Although press news in general is a mere caricature of what is really going on in the world, it helps us to guess at the stark reality.



### Father Thurston on the Stigmata of Konnersreuth

Fr. Herbert Thurston, S.J., devotes a paper in No. 69 of the Irish quarterly *Studies* to Theresia Neumann. He finds certain similarities between her case and that of Louise Lateau, and concludes as follows:

"Will the issue of the pious enthusiasm which draws such vast crowds to contemplate the spectacle of Konnersreuth tend in the long run to the glory of God? Anyone who may have perused the 900 pages of Canon A. Thiéry's book, *Louise Lateau de Bois-d'Haine*, might well be excused for entertaining misgivings on the point. The bitter controversies engendered and continuing for years among such good Christians as the Curé Niels (the parish-priest who took possession of Louise in much the same way as Pfarrer Naber now identifies himself with the manifestations of Theresia Neumann), Canon Thiéry, the Redemptorist Fathers Huchant and Lejeune, as well as a large section of the Belgian clergy, make a painful impression on those who read them. When J. J. von Görres wrote the work by which he is best remembered, *Die christliche Mystik*, he made a distinction between what he called natural, divine, and diabolic mysticism. If it is permissible to offer a criticism upon the attitude of certain theologians towards such subjects, I should be tempted to suggest that not a few have erred by prematurely classifying all unexplainable phenomena as either divine or diabolic. The theological traditions which they follow were formed before any exact experimental knowledge was available upon such matters as hypnotism, neurology, suggestion, telepathy, etc. These are subjects which even now are very imperfectly understood, but what we do know ought at least to impress upon us the need of caution in pronouncing any final judgment upon the range of what may conveniently be called natural mysticism. Père Huchant, discerning, as he thought, a want of obedience and

humility in Louise Lateau, arrived at the conclusion that her *inedia*, her stigmata and her 'hierognosis' (it was averred that when in ecstasy she at once reacted to the influence of any sacred object presented to her, for example, the hands of a priest, relics, or still more a consecrated Host, and that if a priest, standing even behind her back in a position in which she could not possibly see him, gave her his blessing, her face was at once irradiated) were the work of the devil, that she ought to be exorcised, and that no visitors should be allowed to have access to her. To those who had been in daily contact with her life of high contemplation, of humble toil, of devotion to the sick and suffering, such a decision seemed an outrage. This was the beginning of all the bitter controversy. But Louise Lateau's case was but one of a hundred similar examples of which the last six centuries have left us imperfect records. Even so Protestant a country as England has not been entirely destitute of phenomena of the same kind; witness the case of Teresa Higginson, whose Life has lately been written by Father O'Sullivan, O.S.B., and again by Miss Cecile Kerr. I am inclined, therefore, to conclude that we shall do wisely to suspend our judgment with regard to all such phenomena as those of Theresia Neumann. They may quite probably be divine; it is hardly conceivable that they can be diabolic; but in our present state of knowledge it would be rash to pronounce that a natural explanation must certainly be excluded."

—*Duncan Davidson*, a novel by Mrs. W. A. King, is, as its sub-title indicates, "a story of polygamy." Its purpose is to inform the reader concerning this evil of our present-day civilization. Laying her scene in the days of Brigham Young, the author gives us a picture of the lives of Mormon women during that period. She also shows the effects of polygamy upon the children. Though a bit too long and heavy at times, the book ought to do good. (Dorance)—C.J.Q.

### Our Catholic Book Clubs

Concerning the editorial staff of two of our Catholic Book Clubs, the Rev. Will W. Whalen was quoted as follows in the May 9th issue of the *Daily American Tribune*: "I think the bulk of the labor on the New York Club is done by Father F. X. Talbot, S.J., of America. On our Philadelphia Club the burden of the day and the night is borne by our chief, Editor Joseph A. Sexton. There are names featured among the editors of both Clubs, and I'd say that's just as far as those ladies and gentlemen go; they do little or nothing for the Clubs. For example, what can Myles Connolly do for a [the New York] Catholic Book Club when—isn't he working moving pictures in Los Angeles? I know on our Philadelphia Club there are names on our stationery, yet hardly a tap of work do their owners perform for our Club."

The fact that Father Whalen is a member of the editorial board of the Philadelphia Catholic Book Club lends special weight to his statement. Although he can speak authoritatively only of the Philadelphia foundation, his frank utterance must have disturbed actual and potential subscribers who read it in connection with what is stated in a recent circular of the Catholic Book Club of New York. In this circular the Catholic clergy, to whom it is addressed, are told that "every month the editors of the Catholic Book Club survey the entire field of current literature for the one book most representative of Catholic thought, and at the same time of sound literary worth;" and that "the book these editors choose is mailed, immediately upon publication, to members of the Catholic Book Club." Regardless of the weighty issues recently raised by Mr. John Macrae, President of E. P. Dutton and Co., against "the idea of a Book-of-the-Month Club," subscribers to either of the two Catholic Clubs will necessarily wonder where the truth lies regarding the share each

member of the board of editors has in the monthly selection of books.

Probably, the Catholic reading public will be still more puzzled if they read what Rev. Francis X. Talbot, S.J., the editorial secretary of the Catholic Book Club of New York, published in reply to Rev. Will W. Whalen. His reply appeared in the *Daily American Tribune* (now *Catholic Daily Tribune*) on May 21. He says that Father Whalen's statement "that the Editors' main occupation is that of having their names on the stationery, . . . does not apply to the Catholic Book Club" (of New York). "The truth is," he declares, "that all seven of our editors vote on the important books of each month; not on all books of the month, it is true, but on all which have any chance of being selected as the book of the month." What the reading public would like to know now (regardless of the discrepancy between this statement and the one in the circular previously quoted) is this: Who decides which "books of each month" are "important" enough to "have any chance of being selected as the book of the month"? It is only on these, "not on all the books of the month," that the seven editors of the Catholic Book Club vote. All who are interested in the Catholic Book Club, especially those who have already subscribed to it, will want to have clearness on this point.

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That the American people love to be humbugged has long since passed into a proverb. Humbuggery may be called our national vice, our besetting sin. Like liberty, it appears to be in the very air we breathe, and we take it as naturally as we go into politics. Our entire social system has become saturated with it. It is the mainspring of many acts we loudly praise, the lode-star of men we apotheosize, and is oftentimes the warp and woof even of the mantle of charity, which, like a well-filled purse—or a tariff compromise—covers a multitude of sins.—W. C. Brann.

## Another Practical Remedy for Unemployment

To the Editor:—

In No. 8 of the F.R. Professor Horace A. Frommelt of Marquette University suggests a remedy for unemployment. Mr. Frommelt is, undoubtedly, well informed on matters relating to our present industrial situation, and the solution he offers merits the serious reflection of those who are concerned in the solution of this part of the great social question. Another remedy, somewhat radical, it is true, but nevertheless very practical, would be to disbar, by law, all married women from industrial occupation, thus compelling them to concentrate their attention upon the home.

It has become an evil practice for young married men and women to rent a room and a kitchenette in some apartment, and work industrially, both of them, not in order to save, but to spend whatever they earn. What becomes of the family under such conditions? Children are not wanted because they would interfere with the work of the mother; it cannot be presumed that husband and wife live together like brother and sister, and now let the reader draw his own conclusion as to the moral standard of such a couple.

In stores, offices, and factories we find five women, young or married, to each man or boy. As a result thousands of men and boys are walking the streets looking for work. In the sash and door factory of a mid-western city (one of the largest concerns of its kind in America, by the way) a great many women are employed, performing the work of men at from 18 to 25 cents per hour, competing and underbidding the men in the labor market. A fine situation, indeed, and one which forebodes no good for the future! Stenographers and office girls, usually the product of so-called academies and high schools, find employment at a comparatively low salary, and boys who have completed the four-year course in a Broth-

ers' high school, can thank the Lord if they find a job at \$10 per week. Those girls have no taste or desire for housework. What kind of wives and mothers will they make if some young man is unfortunate enough to marry them? All they crave is money to spend for all kinds of amusements and for stylish clothes. It seems to me that if girls and women were put where they belong, *i.e.*, in the home and kitchen, and boys and men were given their places in stores, offices, and factories, there would be but little unemployment in America.

Fr. A. Bomholt

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The president of the International Paper & Power Company, which has been buying large blocks of stock in a number of newspapers, testified before the Federal Trade Commission that his company has no intention of attempting to influence news or editorial policies. The power company's intentions may be as the president represents them, but sometimes it is pretty hard to live up to good intentions. In case of a direct issue between the public and the power company, a newspaper in which the power company had a large financial interest would find it hard to view the question in an unbiased way. The company would find it more difficult than it thinks to refrain from endeavoring to influence the news and editorial policies of the paper. The editor, if he did not take the power company's view, sooner or later would have his choice between yielding and resigning. A newspaper owned by high-minded, public-spirited individuals and independent of corporate interests is far more likely to prove a blessing in its sphere of influence.

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Fame is nominal. Those who deserve it, seldom get it, and those who get it, do not care for it.

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Those who have no power to judge of past times but by their own, should always doubt their conclusions.

### The Age of the Human Race

The Catholic Anthropological Conference has issued in pamphlet form "The Age of the Human Race in the Light of Geology" by Stephen Richarz, S.V.D., Ph.D., which inspires new hope for the intellectual future of Catholicism in the United States. Catholic anthropological work, as inspired and directed by this Conference, provides at least one sound reason for believing that intellectual activity among American Catholics is not entirely stagnant.

Father Richarz, whose work in this field has received due recognition, presents us in this monograph with a splendid statement of the age of the human race. According to him it is an established fact that man witnessed the glaciation in northern and central Europe; second, that man was in Europe even before the last period of severe cold, and, finally, that man was in Europe during a rather genial climate preceding the last glaciation and witnessed this process of glaciation from its beginning to the complete disappearance of the ice.

What does this indicate with regard to the age of the human race? The author concludes that "there are many uncertainties which block any attempt to assign a definite figure for the age of mankind. On the other hand it would be unreasonable and unscientific to reject all figures as uncertain and unreliable. There are facts which are obvious and accepted unanimously by all geologists, and these facts warrant the conclusion that man was undoubtedly in Europe 30,000 years ago. Of this number of millenniums the first half is determined by exact methods, while the other half is based partly on an estimate of the recession of the ice where this recession can not yet be measured directly, partly on a conservative estimate of the time required for the advance of the ice front from northern to central Europe. Future development of these methods as well as new discoveries may raise this minimum figure considerably and place

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on a more solid basis the theories of those who believe in a much higher age of mankind. However, it seems impossible to the author that the figure of 30,000 years will ever turn out to be too high as a reasonable estimate of the minimum age of the human race. In any case, the present essay shows that it is impossible to reconcile the well-known facts of human antiquity with such figures as 6,000 to 8,000 years.

It may be added in conclusion that no theological problem is involved. Theologians, even the more conservative, acknowledge full liberty to deviate from the figures of the older exegesis and declare that the problem of the age of mankind, like that of the age of the earth and of the universe, is one which has to be solved by secular science.

The presentation of the proof for these statements is made in an exceptionally pleasing and understandable form. We commend to all educated Catholics the careful reading of this excellent monograph. May Father Richarz be permitted to continue his scholarly work and thus help to bring the Catholic cause in the United States into repute among the educated and intellectual classes!

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### Side Issues and Prayer Books

The Dubuque *Witness* for May 2 devoted the major portion of its "Note Book" to answering the query of a correspondent who wanted to know "why you Catholics have so many 'side issues' that have nothing to do with the real simple fundamentals of Christianity."

After a lengthy explanation, the editor admits that "many Catholics seem to practice the non-essential devotions to the detriment of the great central devotion, the worship of the God-Man in the Holy Eucharist. Any pious practice that detracts from the adoration due a divine Christ is not a sign of intelligent, healthy faith."

Indeed, to be quite frank, the "side issues" in the religious practices of

many Catholics at the present time demand a thorough-going reform, which will undoubtedly be instituted by Holy Mother Church in due time. Nor is it merely a question of "side issues": rather it goes back to the intention and spirit behind these irrelevancies, which are being used to throw a veil over the crucified Christ and His Passion, so contrary to our modern ideas of bodily comfort and convenience.

While we are discussing this subject, let us consider for a moment the innumerable sentimental prayer-books which so pervert the religious taste of many that they are unable to appreciate the stern, hard realities of our holy religion. The majority of these saccharine productions have no place whatsoever in the hands of an earnest Catholic when the sacrifice of Calvary is being renewed in an unbloody manner during Mass. When shall we learn that a sweet and sentimental prayer (alleged) of some saint is almost a sacrilege during Mass?

The time is fast approaching, particularly with the liturgical reform movement now happily under way, when all prayer-books of the current variety (excluding, of course, those which are missals in the vernacular), will be strictly prohibited during the celebration of Mass. Any Catholic who cannot find sufficient variety in the beautiful prayers of the Church for these central occasions of her worship will find nothing of real religion in the cafeteria style of so-called praying as served in so many current prayer books.

H. A. F.

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Isn't it strange that, with shorter hours, people find it necessary to visit night clubs in order to "make a day of it"?—A. F. K.

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It is hard to place the moral viewpoint of a nation that penalizes law violation, yet allows the manufacture and sale of utensils for violating the law.—A. F. K.

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## Notes and Gleanings

The reverend editor of the *Catholic Sun* notes that the *Osservatore Romano* chronicled the appointment of Father Gerald Patrick O'Hara as auxiliary bishop of Philadelphia in this way: "His Holiness has graciously deigned to promote to the titular see of Heliopolis the Rev. Dr. Geraldo Patrizio O'ttara, secretary to His Eminence the Cardinal Archbishop of Philadelphia." Our Syracuse confère suggests that "it would pay the editor of the *Osservatore* to get a student from the American College to proof-read its American notices." If we remember correctly, the late Father Lambert made a similar suggestion thirty years ago, but it was never adopted and the *Osservatore* is even less accurate to-day than it was then—much to the discredit of the Holy See, whose semi-official organ the paper is reputed to be. The official *Acta Apostolicae Sedis*, we are glad to be able to say, is very carefully edited.

The Society of Catholic Medical Missionaries, which was founded three and a half years ago with the approval of Archbishop Curley, has recently acquired six and a quarter acres of land in the vicinity of the Catholic University of America in Washington, D. C. The housing accommodation on the property suffices for the present needs of the Society, which now has three women doctors, one dentist, ten trained nurses, two non-medical members, and one medical student. The Medical Mission House in Brookland is to be the motherhouse of the Society, where the candidates receive their training. The Society maintains and staffs a hospital for women and chil-

dren in Northern India, where the Mohammedan and high-caste Hindu ladies depend for medical aid on women. The Society has been asked to undertake other medical missions in India, Africa, and China, and intends to do so when the necessary number of medical missionaries is available, which we hope will be very soon.

Nine billion dollars is a vast sum but it is vastly less than \$125,000,000,000, which the Allies demanded from Germany ten years ago, or even than \$33,000,000,000, which they demanded as recently as 1923. The progressive reduction in the claims for war damages bears eloquent testimony to the healing influence of time. For ten

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years good sense has been crowding passion and hatred out of the situation. More and more the world realizes that it is a sort of coöperative institution, that one member of the family of nations cannot be crushed without irreparable damage to all. That fact was not generally appreciated ten years ago, but it is generally appreciated now, and the victors now agree to accept one-fourteenth part of the spoils to which ten years ago they thought themselves entitled.

Are we Catholics growing? This question was answered the other day by Archbishop Dowling of St. Paul at the dedication of a new church in Minneapolis. He said according to the *Daily American Tribune* (No. 3247): "A striking thing is that, so far as our records go, we are not increasing in the number of baptisms in the diocese, which represents the most constant and certain means we have of

estimating the people. Ten years ago there were 7,400 baptisms a year, and five years ago there were 7,700, but the figure is constant and it shows there is no influx from outside; it shows that we are not growing."

According to the *Sunday Call*, of Newark, N. J., (issue of April 21), the Holy Name Society of Our Lady of Sorrows Church, of South Orange, and the local Council of the Knights of Columbus, invited Howard R. Cruse, Past Grand Master of the Masonic Grand Lodge of New Jersey, to be the principal speaker at a joint communion breakfast. This is a new "stunt," which shows how the politicians are utilizing the questionable practice of "communion breakfasts" for their selfish purposes. Mr. Cruse ran on the Citizen's Party League Ticket at the annual municipal election together with Peter A. Smith, a prominent Catholic, who seems to have been main-

ly responsible for inviting a Freemason to speak at a Catholic communion breakfast.

A great ecclesiastic once reminded an over-enthusiastic biographer of a saint that God has no need of our lies to promote His honor. The *Denver Register* (Vol. V, No. 23) opportunely suggests that people who write about the incorrupt remains of the Blessed Bernadette of Lourdes remember this. These remains, according to our contemporary, "are not perfectly preserved, nor nearly so. When the body was exhumed twenty years ago, it was found partially incorrupt, but it was dried and brown and was no longer supple except in larger muscles. When it was bathed, it turned very dark. Now it is covered with wax. There is nothing at all miraculous about it, despite the interview recently published in some papers from a nun who helped wash it years ago. . . . Bernadette has fame and glory enough without lying to promote her cause."

Mother M. Dominica, of the Ursulines of Salzburg, Austria, whose Christmas cards we lately noticed, has issued a little work suitable to the Lenten season, *Suffered Under Pontius Pilate: Fourteen Stations of the Cross*. The drawings are unique and modern in the best sense, and we are glad to see this little book issued with an English text. No less an authority than Fr. Verkade, O.S.B., says that these Stations "are well thought out and stimulate devotion." Another authority, Dom Erhard Drinkwelder, O.S.B., in a brief introduction to the booklet emphasizes the freedom given in these pictures to the beholder of "laying his own personal soul into them." Copies can be purchased from Mother M. Angela, 4117 Michigan Ave., Chicago, Ill., at sixty cents a piece.

It seems certain now that the so-called "Zinoviev Letter," which was used by the British government as a pretext for breaking off diplomatic relations with the Soviet Union in 1924

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and to defeat the Labor government in 1924, was a forgery. It has been traced to two Russian emigrés, Vladimir Orloff and Alexander Gumanski, leaders of a gang of document counterfeiters in Berlin, who also seem to have manufactured the faked letters designed to incriminate Senator Borah by making it appear that he had received money from the Bolsheviks for his efforts on behalf of Soviet recognition. The exposure of the faked Zinoviev Letter has undoubtedly drawn the British workers into closer sympathy with the workers and peasants of Russia. How this will react on the labor movement in England and elsewhere, remains to be seen. Communism is likely to reap the fruits of such despicable methods.

From certain remarks on Rotary, found in *Middletown: A Study in Contemporary American Culture*, it seems that the Roman authorities and Spanish bishops estimated that organization's spirit correctly enough. Having quoted a statement by the District Governor of the Rotary, outlining the code of business ethics adopted by Rotary International ("Rotary isn't a club. It is a movement. I see the Rotary ideal, this Rotary way of living with one's fellows, spreading eventually all over the world"), the authors of the valuable survey referred to interpret the meaning of this declaration as follows: "Here is a new religion, which as noted elsewhere conflicts with the traditional primacy of church loyalty."

That Mother's Day, observed each year on the second Sunday of May, should be changed to "Parents' Day," is proposed in an editorial in *Children*. The father's contribution to family life has too often been considered merely a financial one. But with a better understanding of the importance of family relationships has come the realization that the father also exerts a strong influence on the lives of his children. "Parents' Day" would foster

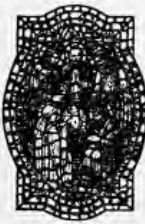
er in children a proper recognition and appreciation of the unselfish devotion and self-sacrifice of both mother and father and their joint share in home-making and child-training. But even more important, "Parents' Day" could be made to emphasize the responsibilities of parenthood and to serve not only as an occasion on which children would express filial love and respect, but also to emphasize the need for parental education.

If religion were small enough for our intellects, it could not be great enough for our soul's requirements.

If you are a bigger man than those about you, you will come to the top—just like a marble in a mince-pie.—A. F. K.

No one will be good very long who only reads that which is evil.—A. F. K.

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## Current Literature

—*Religion Teaching Plans*, compiled by Sister M. Inez, O.S.F. (Benziger Brothers) offers to teachers of religion a series of illustrations in the method which has been successfully used by the teaching Sisters of Holy Family Convent, Manitowoc, Wis. "These study-plans make no effort to supply the subject matter of Religion. Their purpose is to place before other teachers suggestive ways of developing, organizing, and applying the lessons in the catechism—ways which they might not think of themselves or which might exact hours or even days in discovering" (Foreword). Teachers in search of new, practical ideas and aids for arousing more interest in the catechism lessons of the various grades, will be richly repaid by a perusal of these study-plans.—V. M.

—*Thomas Aquinas, An Introduction to His Personality and Thought*, is a translation, by Dom Virgil Michel, O.S.B., Ph.D., of Dr. M. Grabmann's German book of the same title. We are glad to learn that a note in the F.R. on the original helped to influence the translator to do what he has done. There are other books explaining the thought of St. Thomas on broad lines; but there is none other in English that gives such a lively description of the personality of the Angelic Doctor, his life, labors, and difficulties, the controversy over his views and his place among the Schoolmen of the fourteenth century, his piety and keen mind for learning, etc. Dr. Grabmann has presented an exceptionally rich account, full of life and interest, which the translator has rendered into readable English and the publishers have brought out in an attractive garb. The second part of the book is a conspectus of the system of St. Thomas, done with the sympathetic grasp and synthetic power that are so characteristic of the learned author. We greet this book as an outstanding contribution to our contemporary English literature on St. Thomas and Scholasticism, for the student as well as for the average reader.

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—J. M. Lelen in The Daily Amer. Tribune.

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It is, moreover, very timely, as this year is the 50th anniversary of the encyclical "*Aeterni Patris*," which inaugurated the Neoscholastic revival and in the spirit of which Dr. Grabmann is doing such eminent work. (Longmans, Green & Co.).

—Six more volumes of "The Treasury of the Faith Series" have reached us. They deal with *Man and his Destiny* (Martindale), *Jesus Christ: Man of Sorrows* (Goodier), *The Supernatural Virtues* (Flynn), *Sin and Repentance* (Mahoney), *The Resurrection of the Body* (McCann), and *The Church Triumphant* (Arendzen), and are all up to the high standard set for this popular series by the editor, the Rev. Geo. D. Smith. At sixty cents per volume these attractive booklets are a real bargain. (The McMillan Co.)

—Friedrich von Lama has written, for the occasion of the golden sacerdotal jubilee of the Pope, a short biography which is not a mere eulogy, but an attempt to review the life of Pius XI and his pontificate in the spirit of the late Ludwig von Pastor. In *Papst Pius XI* (189 large 8vo pages) he assembles the essential facts

of the Pontiff's career and attempts a sympathetic appreciation of his life-work as priest, scholar, and pope. The volume, published in German by Haas & Grabherr, of Augsburg, is the best biography of Pius XI now available. It can also be had in a condensed and cheaper edition.

—The sixth edition of *The Life of Christ* by the late Père Didon, O.P., has been considerably abridged and appears in one moderate sized volume. There is prefixed to the text a brief memoir of the author. The work is too well known to call for any special notice or recommendation at this date. (Kegan Paul and B. Herder Book Co.)

—René Bazin's biography of *Pius X* has been translated from the second French edition by the Benedictine nuns of Talacre Abbey and published with a preface by Bishop Vaughan of Menevia. The work is a eulogy, evidently written with a view to furthering the cause of beatification of the saintly pontiff, and, as a consequence, has devotional rather than historical value. (Sands & Co. and B. Herder Book Co.)

## A SPRINKLE OF SPICE

Fame has long since been classified as a fickle jade. There is a story—told by Ernest Brennecke, Jr., in his *Life of Thomas Hardy*—about Hardy and Kipling going on a search for a seashore cottage to be shared by both during the summer months. They found a suitable house near Weymouth (right in Hardy's own country) and proceeded to negotiate.

The deal being made the landlady demanded references.

"Why," said Hardy, "this is Mr. Kipling!"

"Mr. Kipling? . . ."

"Rudyard Kipling, the famous author."

"Rudyard Kipling? . . ."

The woman shook her head, so Kipling carried on.

"But this is Mr. Hardy!"

"Mr. Hardy? . . ."

"Thomas Hardy, the great Wessex novelist."

"Thomas Hardy? . . . Wessex? . . ."

She had never heard of either of them.

"We all want you to come to ouah pahty, tonight, Mandy."

"Can't, Sambo, I'se goin' to stay at home 'cause I'se got a case of diabetes."

"Come along anyway, Maudy, and bring it wid you. Those niggahs will drink mos' anything."

The *Bulletin* of the Catholic Laymen's Association of Georgia is responsible for this aftermath of the presidential campaign in the South:

"When a federal judge appeared in court at New Bern, N. C., wearing his long judicial robe, a countryman who had never seen a judge so arrayed was much excited and whispered hoarsely to a friend: 'Lord God Almighty, there's the Pope of Rome!'"

A. "This dining-room table goes back to Louis XIV."

B. "That's nothing. My whole sitting-room set goes back to Sears-Roebuck on the fifteenth."

"Did you write this unaided?" the editor inquired of the young poet.

"I did," said the latter. "I wrote every line of it."

"Then I am very pleased to meet you, Lord Tenyson," said the editor. "I thought you died many years ago."

"Well, Fritz, how do you like your new teacher?"

"He is very nice, but I can't believe him. Yesterday he said five and four make nine and to-day he says that three and six make nine."

These days the still small voice needs a megaphone to be heard above city traffic.

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# The Fortnightly Review

Vol. XXXVI. No. 11

ST. LOUIS, MISSOURI

August 1929

## A Message to All People of Goodwill

We gladly comply with the request to print the following "Message":

We the undersigned clergy and ministers of religion, in loyalty to our respective countries and in the conviction that the welfare of each country is linked indissolubly with friendship for the other, unite in the following message, with the earnest hope that it may help to crystallize the thoughts which we believe are forming among multitudes of men and women in Great Britain and the United States.

We believe that the time has come when the world must have done with war in fact, in expectation, and in planning.

We believe that another collision between great nations would be an assault upon civilization and an offense against God, and we believe that the intelligence and the conscience of this generation are able to build the structure of a permanent peace.

We hail, as a standard around which the thought and will of the world can rally, the Multilateral Treaty against war, signed by representatives of Great Britain and the United States and others of the great nations, renouncing war and embodying the pledge of the signatory nations that "the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

We believe that our nations when they signed this pledge meant what

they said, and that a growing determination to make the Treaty effective must lift it above all doubt and contradiction.

We believe that the paramount obligation of political leaders in our respective governments is to shape the policies and programmes of these countries in accord with the Treaty renouncing war, to the end that the whole psychology of supposedly hostile interests and competitive armaments may be transformed into the creative faith which shall build and strengthen those arbitral treaties, courts of justice, and covenants between the nations by which peace can be assured.

As patriots, loyal to the solemn promise of our respective countries to renounce war, and as believers in a better future for the world which our nations can help to assure, we hereby pledge ourselves as individuals, to accept in spirit and in fact the words of the Treaty which we have already quoted; to discountenance any but pacific means for the settlement of disputes or conflicts; and to do our utmost to rally men and women of good will to unite with us in this same determination.

This "Message" bears the signatures of several hundred churchmen of prominence in Great Britain and the U. S., among them the following Catholics: Archbishop Keane of Dubuque; V. Rev. Bede Jarrett, O.P.; Fr. C. C. Martindale, S.J.; V. Rev. P. J. O'Callaghan, superior of Mt. Melchise-

deeh, N. Y.; Rev. J. Elliott Ross, C.S.P.; and Rev. John A. Ryan, of the Catholic University of America.

Needless to add, the F. R. cordially endorses this appeal for world peace.

### Hermes Trismegistus

Under the title, *Hermetica*, Prof. Walter Scott has published the first volume of the text, with a translation and an introduction, of "the ancient Greek and Latin writings which contain religious or philosophic teachings ascribed to Hermes Trismegistus" (Oxford: Clarendon Press).

This curious amalgam of Stoicism and Platonism was effected no later than the first century B.C. The Hermetic writings presuppose the "Timaeus" and interpret Plato's antithesis of the eternal and the sensible in terms of the Stoic doctrine of the *pneuma*.

Professor Scott's work will probably be accepted as establishing the view that the Hermetic writings belong to the period of the gradual extension of Christianity over the Roman Empire. They thus become for us documents of the first importance as evidence of the state of mind of sincerely religious men in the time when the Church was making her first conquests. They show us the convictions of the very type of man who was likely to become either a zealous convert or a convinced opponent of the rising world-religion. From this point of view a complete edition of the texts with a careful commentary is as valuable a contribution as could be made to the study of Christian origins.

It is another question whether we can trace either Christian or Jewish influences in the "*Hermetica*" themselves. On this point Professor Scott seems right in maintaining that no Christian influences are to be found, and that the only certain reference to Christianity is that in the "*Aselepius*," where it is alluded to as a terrible and imminent apostasy. On the other hand, in one or two places, notably in the opening discourse of the collection,

the well-known "*Poimandres*," there are recognizable allusions to the creation narrative of Genesis I, but that must have been fairly accessible to the average "pagan" with an interest in cosmogonies at any time after the making of the Septuagint translation. Acquaintance with it does not imply any serious Judaic influence.

Can Christian theology be said to owe anything to Hermetic influences? Professor Scott apparently holds that there is no such debt, though the case for this view might perhaps be stated more forcibly than it is in his Introduction. The differences between the Christian religion and the religion inculcated in the discourses put into the mouth of Hermes or Poimandres or Isis are, in fact, much more significant than the resemblances. Prof. Scott notes that "sacraments" play no part in the religion of the Hermetic groups, and that their doctrine is a doctrine of salvation without a saviour. Hermes and Aselepius are not "redeemer gods" come down to earth, but men who have acquired a knowledge of the way in which a man, by the practice of purity and virtue, may redeem himself from subjection to the planets and their influences and become once more, what he was at his beginning, namely, a god dwelling with gods above all the turmoil of the planetary region. If there are no "sacramental rites" in this type of religion, the reason is not that it has the advantage of being free from "magical superstitions," but that it has the disadvantage of knowing nothing of divine grace. Where there is no grace bestowed, there will naturally be no channels for its communication.

The gospel of worldliness has not made the world happy. There is untold misery everywhere, and it is as prevalent amongst the rich as amongst the poor.

It is not what comes to you that makes or mars your day—but how you take it.

## A Freak Attraction

By (the Rev.) Will W. Whalen, Orrtanna, Adams Co., Penna.

My title is borrowed from the vaudeville stage. It doesn't mean "freak" in the true sense, like Siamese twins or a five-legged goat. It means that somebody secures bookings in vaudeville, not because of his talent, but because he's got himself talked about either in a scandal or in some other way, and people are curious to see the "hero." Usually the freak attraction soon wears out. A "name" act in vaudeville means some star from the legitimate stage or movies, like Ethel Barrymore or Eugene O'Brien, who tries the variety theatre. As a rule such acts are names only and little else. Miss Barrymore, in her well-known husky voice, could recite, "Curfew Shall Not Ring Tonight," and vaudeville patrons would be satisfied. They want her, not the act.

Now, that's what we priests largely are to Protestants—a freak attraction. It makes me static in the tympanum when I hear our clergy boasting about their many non-Catholic intimates. Good Protestants are not and cannot be really very good friends to a priest. The better churchgoer a Protestant, in inverse ratio the less he's liable to care for a zealous priest. Protestants dislike the Catholic Church, if they don't actually hate her. How, then, can they love her favorite sons? Of course, many so-called Protestants are hardly more than respectable pagans; their beliefs are so vague that any or all religions look acceptable to them. And such Protestant pagans, strange to say, are nearly always better friends to a priest than the devout, narrow-gauge type.

In one Protestant town a priest has been stationed thirty-five years. He gloried in his Protestant friends, particularly in one minister. During the recent war, the priest was appointed to some insignificant local office for the relief of the Belgians, or the Blue Devils, or the Red Cross, or the sock-knitters, or somebody, and that

"friend" minister arose in a strictly Protestant meeting and protested that the priest should not be so recognized: "A Papist ought to be relegated to the obscurity of the Dark Ages!" A politician, a "pious" member of the preacher's flock, went right up and reported the whole occurrence to the old soggarth, whose eyes opened like saucers. A Lutheran minister wrote me a letter every week, and our correspondence was merry. He extolled prohibition from his pulpit regularly, yet I knew—samples were in evidence—that his own cellar was well stocked with fine and varied stuff. I asked him how he could so inveigh against liquor when he indulged in a frequent horn himself. He temporized about "hating the saloon." Well, that man was his own bartender and his own best customer—as are plenty other such mouth-pieces for a cause lost before it started. Our friendship endured for months. Then he was invited to sermonize in a little church near me, and his diatribe was a vile attack on the Catholic Church—so virulent that some of the members of that congregation protested indignantly, and he was never invited again. Should a priest own such a pal?

A learned non-Catholic professor befriended me when I was seeking to erect a monument to our White Squaw, Mary Jemison. That heroine is called a Presbyterian because her father, though a non-churchgoer, was one; but Mary never saw the outside of a church in her life. All her religion came from her father's reading the Bible. My working for her memorial was a bitter eye-opener to me. One Orange Irish Presbyterian minister, a divorced man, denounced me: "Why should a Catholic priest in charge of a German congregation erect a monument to a Presbyterian?" My retort was: "Because ye Presbyterians are too slow. Mary Jemison was stolen in 1758, and she lived where my church now is." (I

salted my reply with some strong words—I used to drive a mule at the anthracite mines—but I needn't type them. Try to supply the expletives yourself.) The professor inveigled me to the meeting of a famed historical society, all Protestants, where he promised I'd get a fine collection toward paying for the memorial, which is a unique thing. Not one cent did I collect! I was the only Catholic present. They tried to humiliate me, and whom did I raise and floor? Being myself, I pitched into my best friend, the Professor. He began to make a speech in my behalf, and devoted a lot of his time to gassing about the word "squaw." As an *advocatus diaboli*, he wasn't worth his salt. He said: "The priest shouldn't use the word squaw in speaking of the spotless Mary Jemison, for squaw was a term of reproach. That word is insulting." (What other word in the English language is there to mean just what squaw does—an Indian woman?) "And, my friends," he went on, "we should help Father Whalen, even though he is a *Romish* priest." At that the meeting degenerated into a riot, when I leapt into the middle of the floor: "No, gentlemen, I mustn't use the word squaw, because some fastidious, punctilious grammarian, a detail-obsessed purist, regards it as detracting! But ye may use *Romish* in speaking of me! *Romish*! Are ye too stultified to know that that word is a slap in the face?" You see why I got no money.

Then further was I disillusioned. I tried to cater, so far as I could, to the disgruntled Presbyterians. Near me are two girls' colleges of that sect. I applied to one for a student to unveil the Squaw, and won a nasty retort that I should seek a township school pupil. The students of that college were keen to attend the unveiling, but were not permitted to do so. Some few, however, bagged classes and came. I went to the president of the other academy, and he gave me his word that a young lady, properly chaperoned, should pull the string and reveal my statue to the world. Oh, his college was so highly

honored by my invitation! The young Presbyterian beauty and her chaperon never appeared, nor was I told why. While I was talking to the president, he dropped the information that he was quite surprised at a certain nuns' academy in Ohio. The Sisters had highly recommended to Penn Hall a girl who had been studying with them. The president found her excellent in every respect till he discovered she was a Jewess! She was at once summarily dismissed, and no doubt the nuns received a scathing letter from the gentleman.

A little incident by the way: At the very hour my monument was unveiled by one of my own little girls, a student at one of those colleges from New Jersey was killed by being thrown from her horse. That night some of the pupils held a *séance*. Spake a student: "Say, ladies, had we gone to the Squaw's celebration, our poor friend wouldn't be dead. I just wonder if we aren't out of luck because of that? Indians are very vindictive. Let's try to appease the Squaw." That week I got a check from those innocent kiddies that made me gasp!

More and more abuse hurtled my way. Protestants who had been my staunch "friends" began to pelt me. Why didn't I put the statue farther away from the rectory? (So that ghouls could mutilate it in these wild mountains, as the Gettysburg statues have suffered!) Was I going to erect the monument in my cemetery? (Of a woman whose own body could not go there!) "Father Whalen's a Catholic priest. You can't trust priests. He'll steal the heroine for the greedy Catholic Church."

The day of the unveiling dawned, full of sunshine and worry. One of my speechifiers lost his false teeth and was accordingly dumb; too much mouth, but nothing in it. I had an orchestra of green saxophoners murdering "The Star-Spangled Banner," while we sought for the priceless pearls. The music sounded like "Hail! Hail! The Gang's all Here!" To save my face, I made the affair patriotic



in the extreme. No priest spoke, not even myself, except to invite the crowd to the sumptuous dinner my Rosary Society had spread in our Druidic grove. Millions, actually millions of Protestant dollars, were represented on that mountain top. To those Presbyterians it was just a "free show." As soon as the speeches and unveiling were done with, the Protestants all left promptly, utterly ignoring my chicken dinner, my poor parishioners and their fool pastor. The whole event was a flat failure financially. Those Presbyterians were quite determined to help me in no way. Watch me elbowing about among heretics in future!

The statue is now paid for—after I booked myself as lecturer in opera houses, like a barn-storming actorine, all the way from Buffalo to Biglerville. (At Biglerville I took in one hundred and one persons and \$35.35. Biglerville offered me a return engagement, by heck!) I didn't in two years and a half succeed in collecting one hundred dollars from Protestants for this historical cause. The Professor who inadvertently employed the word *Romish*, and weathered my animosity, is still my friend. He's honest. (His father was a Catholic, though the son isn't: another mixed marriage, where the husband was a Mick!) The professor admitted: Had you been a Protestant, Father Whalen, you'd have paid for your beautiful statue, and had enough money left to go to Europe." Mark this: the first voluntary donation I got for this historical work came from a Jew in New York City! Empty laurels and congratulations were showered on me from all sides. The American Scenic and Historic Preservation Society of New York City praised me. The New York Times had me interviewed. But few handed me a cent!

Since October, 1923, when the statue was revealed to the world, my eyes have been opened even more. A lady professor motored here from a normal school, and fell in love with the beauty of "Our Mary." The professor's really a fine, broad-minded woman, the laughter of a preacher. She begged

me to let her have our grove for a picnic party for the following Wednesday, and asked me to address her historical society on Mary Jemison. I stayed home all day, but the ladies never graced our horizon. Not a word of explanation. Weeks after arrived a letter from the professor without one word of apology, asking once more for the grove for the following Saturday, and again requesting a speech from me. I passed up all other engagements for their benefit, but the ladies never arrived. Not a word of apology to this day—from a lady who teaches etiquette! I've found out since that, though the Professor herself was eager to come, her historical friends refused, because they'd be on the grounds of the Catholic Church! She was ashamed to tell me the truth.

On an average, in good weather, four hundred auto loads of tourists park around my statue in a week. I thought I might help out my struggling, starving little flock by nailing a "History Contribution" box on a tree. It's decidedly a "penny" box. Squaws in Canada supply me with real Indian work. I sell that—no, not myself; a little girl does it for me. Business is wretched. You see, few of the tourists are Catholics. The Presbyterians are furiously hot now in the pursuit of Mary Jemison, and they hate me for what I've done. I'm dubbed a "narrow bigot" and given other high-sounding titles of contempt. One stranger asked why we Catholics erected a monument to the Virgin Mary and dressed her as an—Indian!

The Indian baskets and moccasins are heaped in the rectory dining room. Of a Sunday noon was I munching my belated breakfast, after a seven hours' fast, when three ladies stalked in. They didn't study the Indian goods, but the poor battered old Indian at the eggs and bacon. They marched round and round the table, as if I were a caged boa-constrictor. I arose with my best bow: "Now, ladies, you can see the rest of me." They sniffed and departed—and we made no sale.

One day I chatted with a newcomer, a teacher in a non-Catholic seminary of an obscure sect. He led me to his auto to present me to his wife. I was in my cassock, and when the woman saw me—very likely her first priest—she shuddered involuntarily, grew pale, and didn't even nod. Terror, if not hate, was written in every line of her face. Now I make it a point to meet few if any tourists.

Recently I erected a Lourdes grotto on my mountain top not far from the Jamison Memorial. Our Lady of the Miracles will bring me the Catholics. I'm quite through for life with heretics. And I want the Catholics, I do want them. Not because of what the Catholics will give me, but because of what I'll give them. I have a wonderful location on the mountain top, where the air is sweet, pure, and germ-killing: a well down nearly fifty feet in the rock, the best water in our county; a swing, a slide, a caroussel for the children: a grove with open-air lunch tables. It gets me nothing. But I've seen children from dirty back streets in congested towns, little youngsters from alley shacks, kick and scream because they wanted to stay here; home was never like this; they will stay here, and chase the rabbits, and play with the puppies, and pelt stones at the birds. These all come to us in battered Fords, and they're the crowds I welcome—the poor. One little mother, of the United Brethren Church, said to me: "Ach, this place is a gott send to my kids yet. They must come here every Sunday, and pull da flowers and suck in da gute airs once. My little Bert'a she ain't been sick once already since I'm coming. They can't wait till it's Sunday to be here. And then it don' cost us nothink."

When I'm looking with bleak eyes and aching brow at a pile of bills, I close those burning lids of mine, and see a hill beyond Jerusalem, and the Son of Mary sitting with the children

about His knees. I hear His voice echoing golden through the centuries: "As long as you did it to one of these My least brethren, you did it to Me."

But I've had my fill of Protestants. Now I wouldn't walk two yards to meet the best of them. They may like us priests for our personality, our powers of conversation, our *camaraderie*. But they hate our Church, the mother that bore us, and we'd better face that fact. Whatever little such friends may do for us, they'll do nothing for her. Our work is that her kingdom shall spread. So why waste time currying favor with her enemies? It gets her nothing and us not much. We are the doorkeepers in the house of the Lord; why, then, smoke cigarettes in the tents of heresy? Protestant friendships in a priest's life, it seems to me, should be a thing apart.

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President Glenn Frank, of the University of Wisconsin, in one of his recent contributions to the press, lauds the late Carl Schurz for his enlightened patriotism. "In reading the life of Schurz," he says, "I do not find him less the patriot because he dared to criticize the government of his fatherland and to transplant his allegiance to another government. Here was a selective rather than a sentimental patriotism. Here was a man who thought a discriminating loyalty to what is right in a man's country and determined opposition to what is wrong in a man's country far better than a chauvinistic shouting for his country, right or wrong." That is the kind of patriotism many Americans of German descent and some others tried to practice during the World War; but all the recognition they got for it was the charge of treason and cruel persecution. It is refreshing that at least in times of peace the "selective rather than sentimental patriotism" of men like Schurz is extolled as the only kind worthy of free Americans.

## Shall Priests Visit the People?

By Sacerdos

One of the early instructions given to a priest is a practical word about visiting the people. He is told of the dangers that accompany him across the threshold of his parishioners' homes. It is pointed out to him that if he conscientiously begins to visit each family, he will soon curtail his calls to those quarters which he finds most agreeable and consequently will soon stir up the envy of others. As he continues to visit the families of his choice, he will grow more familiar. He will join in the singing, play the piano, and gradually succumb to the temptation of being a good entertainer and "a regular fellow."

Nobody can doubt the likelihood of this development. The young priest will understand that danger lurks in the practice and will register a resolution against it. If he be an assistant, the pastor will actively coöperate in forming the resolution, for he will generally be quick to check any attempt at visiting. This restraint, together with the recurring admonitions given in conferences and retreats, will finally make the young priest attend strictly to his own business within the parish house. Aloofness will be one of the stones that he will build into the masonry of his priestly career.

In the meantime personal contacts are lost. The people see their priest from the pews, and the priest sees his people from the pulpit. The individual parishioner with his individual problems, conditions, and burdens will be a nonentity to the pastor. A family might live in the parish for ten years and not once have the pleasure of greeting the priest within the sanctuary of its home, the one legitimate reason for calling him—namely sickness—being forgone by taking the patient to a hospital where there is a resident chaplain.

This is not written in condemnation of the non-visiting plan. It is unquestionably a safe, and perhaps the

wiser course. But might it not be said that precious vantage ground is being surrendered because of the dangers that beset it? Surely the home is vantage-ground for the religious worker. At his home is sitting the fallen-away Catholic who cannot be reached in church. Not many things are likely to be as effective in these cases as a personal visit. Lukewarm Catholics are reminded of their duty by the mere presence of a priest in their household. Disgruntled parishioners who harbor a grudge can often be thawed out by a social chat. Even the affection that springs up for a priest through personal acquaintance can be helpful in drawing people to church.

Might it not also be urged that our Lord was not satisfied with having the people come to Him, but went after them? He sought out the lost sheep by going to their haunts. It is clearly stated that He *went about* doing good. He was a willing guest at the marriage feast of Cana; He frequented the fishermen's resort; He was a familiar figure at the home of Martha and Mary.

The most successful priest I have ever known was one who regularly visited his people. His congregation was moderate in size and he managed to get around to each family about once a month, though he never ate at any household or prolonged his visit more than fifteen minutes. He knew everybody and everybody's children. He was acquainted with the condition of each family. He knew when the father was out of work and how his hard-earned money was spent. He was able to learn where there was real want, when he would leave a little coin in the palm of a needy mother. When he died, his funeral attested that his people felt they had lost a father and a sincere friend.

While visiting families is a perilous occupation for the priest, it might keep him human and prevent him from becoming a sort of clerical machine that

just rotates in the parish house. But after all, can the priest not be trained in the seminary to cope with the dangers that will attend him in the homes of his parishioners? Is there no way to instil into him a priestly poise, a sense of circumspection, combined with a benignity that would make him recognized in the home as the messenger of God and the true friend of his people?

### “Doctor Resolutissimus”

The name of Durandus occurs frequently in theological text-books. Usually he is quoted as espousing some opinion contrary to that of St. Thomas or the Schools.

Durandus of Saint Pourçain (d. 1332) was a Dominican friar who played an important rôle in the church history of the early 14th century. He was Magister Regens at the University of Paris, Lector Curiae at Avignon, and Bishop of Le Puy and Meaux. He was called “Doctor Resolutissimus” because of his strenuous advocacy of certain opinions novel to the Schoolmen of his day. The effect of his teaching was so profound that, as late as the 16th century, a “cathedra Durandi” was erected in the University of Salamanca, Spain.

Nevertheless until quite recently our knowledge of this eminent theologian was limited to a few odd opinions mentioned in the current text-books, and to the fact that he was an opponent of St. Thomas and a forerunner of Nominalism. Thanks to the researches of Dr. Joseph Koch, which that erudite scholar has begun to collect in a study entitled *Durandus a S. Porciano, O.P., Forschungen zum Streit um Thomas von Aquin zu Beginn des 14. Jahrhunderts* (Vol. I, Münster i. W.: Aschendorff, 1927) we now know a good deal about Durandus, his character, his environment, and his theological opinions.

There are three printed versions of Durandus' Commentary on the Sentences of Peter Lombard. The first, probably written 1307-08, was published without the imprimatur of his

religious superiors and because of its opposition to many traditional teachings, provoked severe criticism on the part of Herveus, Peter de Palude, and others. This gave rise to a modified edition of the work, in which many propositions contained in the first edition were either entirely omitted or silently retracted. Nevertheless, the critics were not silenced, and Durandus defended himself against their aspersions in an apologia and a series of *Quodlibeta*. The third and final edition of the Commentary on the Sentences contains many changes and corrections.

In tracing the intellectual development of Durandus through these controversies, Dr. Koch has uncovered a considerable number of hitherto unedited treatises by his principal opponents, Herveus Natalis, Peter de Palude, John of Naples, John of Lausanne, Bernard Lombardi, and the still somewhat mysterious author who wrote under the pen name of Durandellus. The important fact is brought out that Durandus did not stand alone with many of his theological opinions, but they were shared by Jacob of Metz, Bernard Lombardi, and other contemporary Schoolmen. A sort of summary of the whole controversy is given in the *Evidentie* of the so-called Durandellus.

Classical teachers will be interested in learning, if they have not heard of it before, that there exists in England an Association for the Reform of Latin Teaching, with a periodical of its own, published by Mr. Basil Blackwood at Oxford. The organization places at the disposal of its members the famous reforms in the direction of a living Latin associated with the names of Dr. Rouse and the Perse School of Cambridge. The Association is going to hold a summer school at Eden Hall, near Penrith, in August, and we see from the London *Universe* (June 14) that an American bishop is sending a representative there this year with a view of bringing “living Latin” into the schools of his diocese.

## The Double-Entry Collection Box

To the Editor:—

I came upon a variation of the pay-as-you-enter church the other day, when I was in a certain town in Maine. In the vestibule of the church, were two little compartments, one on each side of the entrance, of the kind that may be seen at the entrance to a movie theatre; but these were not visible from the street, as they were placed against the outer wall of the vestibule facing inward. Within each of these compartments was a young woman who appeared to be very busy taking money from the congregation. As I entered, I was puzzled. Approaching one of the windows, I asked:

"Are the collection offerings taken here?"

"No", replied the young woman, "but we make change here. You pay fifteen cents."

I pushed a dollar bill through the opening of the glass enclosure.

"How many do you wish change for?" she asked.

"There are three of us," I replied.

"Three," she repeated. And quick as any bank-teller she handed me back a fifty-cent piece, three dimes, and four nickels.

Scooping up this change, I entered the swinging door leading into the church, and was shown with my friends to a pew. All the time I held on to the change, wondering when, where, and how I should contribute it, as the usher made no attempt to collect pay in advance. To make sure that there should be no lack of preparation, I then divided the "chicken feed," giving each of my companions a dime and a nickel, and keeping two similar coins in my own hand.

Mass proceeded. After the gospel was read, the celebrant came down from the altar and took a seat at the epistle side. Then another priest came out and began to make the announcements and to preach. Hardly had he begun, when from the sacristy door leading into the body of the church issued four young men, each of them

bearing a collection box, the like of which I had never seen before. This box, instead of having an open top, was entirely closed, save that there were two holds or receptacles, each of a size different from the other; and as the box was pushed in and out of the pews, each member of the congregation deposited a dime in the smaller hole (which I now saw just fitted that coin), and a nickel in the other.

Business like? Well, it was just about that. The ushers never handle any coins. The handling is all done at the door. The people are all prepared. They fit the dime into the dime-box and the nickel into the nickel-box with the ease that comes from long practise. But strangers, not knowing the technique, fumble a little. One of the ladies with me had some difficulty. She had become somewhat absorbed in the sermon, which all the time proceeded, and, never having seen a collection box like this, she placed the nickel in the opening intended for the dime. Of course, it went no further than the opening, and the usher still held the box before her that she might try a second time and get it right. But she, not knowing what the delay was all about, looked in distress at me, as if I were somehow to blame. I grasped the situation and straightened matters out by sending the dime on its own proper way and the nickel the same, whereupon the usher went on to the next pew.

Having read the several articles and letters that have lately appeared in the FORTNIGHTLY REVIEW about manners and modes of collecting the Sunday offerings, I was pleased at first with this arrangement. I thought: "This leaves one free for the rest of the service. It is a way of combining two collections in one. The ingenious two-compartment collection box is intended to eliminate the second or so-called penny collection." But I was mistaken. All the trouble of finding the right hole went for nothing, so far as I could see, for there was another circulation of the box before the Mass was over, although this time the

double-action coin receiver was left in the sacristy. It was an old-fashioned, open-mouthed box that received the second collection.

I think that the members of my party did the best they could to keep their minds on the Mass, but that new-fangled double-entry collection box was certainly a distraction.

The whole thing set us wondering. We discussed the matter on the way back. Was it to save the expense of a coin-selecting and coin-counting machine that the two-holed collection box was used? Was it a labor-saving device? What would happen if only a dime or a nickel were placed in the box? Would the collector just pass on, or would he wait until, somehow, from some pocket or purse, the companion coin was found? Would it not be easier to have a coin box with only one receptacle, and specify that the whole offering, instead of being divided up in this manner, should be a quarter of a dollar? This would save much picking and choosing. It would also save the necessity of sending round another collection box towards the end of the Mass.

I wonder how widespread is the use of this method of taking up the Sunday collection. Is that duplex box peculiar to Maine? Or has it spread from Yankee-land to other parts of the country?

Traveler

### Religion in Soviet Russia

The truth about the relationship of the Soviet system to religion is extremely difficult to arrive at. There is, of course, no doubt that the true Communist is an atheist; but it is much more doubtful whether the Communist State, in so far as it is brought into existence, will be emphatically atheistic. Many Communists, indeed, are disturbed by the tendency to make Lenin the central figure of what is in effect a new creed, and perceive clearly enough that this road leads to no materialist goal. They are no less dis-

turbed by the fact that in this field the favorite method of direct attack has failed, and now and again spasmodically renew the old offensive. But, rage as they will, the older people still go to church, and there is an inclination on the part of the children to go with them. There are some who counsel patience till the generation which remembers the old regime has died out and the new educational practices have borne fruit. But it is not the Soviet way to await events, and in contemporary Russia things do not stand still.

At present the situation is visibly tense. On the one hand Russia has ceased to be "holy." In so far as the old religion was a veneer, it has been scraped off and the underlying paganism is manifest. On the other hand, a mystical synthesis can hold its own against a blatant parade of catch phrases about economic determinism, class solidarity and the like.

Here, then, is the point at which the outlines of the picture of Russia become blurred. The revolution is only entering upon the phase in which they will be made sharp. The new task falls to new men. Since the expulsion in 1927 of Trotsky and his associates the Government of Russia has been in literal truth a Government of workmen and peasants. The surviving authors of the revolution no longer control its developments. They have been replaced by men by nature capable of a tenderness towards religion, especially its mystical side, which was impossible in doctrinaires whose stiff thought had been made yet more rigid by exile and imprisonment. To-day an icon and a portrait of Lenin hang side by side in millions of Russian homes. It may be that their strange conjunction is a symbol of the future.

Someone must play the second fiddle if we are ever to have an orchestra.

Deliver your words not by number, but by weight.

## The Lateran Treaties and a Prophecy

Under the significant title, "Der jetzige kleine Papststaat bereits Forderung Pius' IX. nach 1870," the Rev. B. Schaefer, O.S.B., in an article published in the *Bayerischer Kurier* (quoted in the *Stimmen der Zeit*, 59. Jahrg., 8 Heft), calls attention to a book by A. Monti, published in Italy last year, in which it is shown from some fifty hitherto inedited letters of Pope Pious IX, written to near relatives, that that saintly Pontiff was quite willing to content himself with a papal state of very small dimensions. This thesis is confirmed by an official document written in 1871. The first minister sent to the prisoner in the Vatican by the Third French Republic, the Marquis d'Hercourt, had his introductory audience with Pius IX in April of that year, and in the course of a report addressed to his government on the 26th of that month, quoted his utterance of the Pontiff: "All that I desire is a small plot of ground where I can be master." At that time no government in the world thought of granting this wish. On the contrary, up to 1928-29 all regarded the "Roman Question" as utterly insoluble, and some held that the "voluntary imprisonment" of the Pope offered a permanent solution of the difficulty. For this reason the signing of the Lateran treaties last February came as a great surprise and no doubt marks an epoch in the history of the Church. Catholics everywhere have hailed these treaties as an act of restitution by the Italian government and rejoiced with the Holy Father, even though not a few regretted that this tardy act of justice was brought about through the agency of an odious tyrant of the type of Mussolini, and shared the sentiment expressed by Cardinal Faulhaber in a sermon in his cathedral in Munich: "Do you believe that the enemies of the Church and the gates of hell will acquiesce in this triumph of the papacy? I do not believe it. . . . The light of

this hour of transfiguration will go out again, and the darkness of Gethsemani will once more descend upon the Church."

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## Another "Superstition?"

To the Editor:—

Some time ago you had an article by H. A. F. on "Some Superstitions of American Catholics." Will you allow me to add another "superstition" of some Catholics in America? It is this: That the Catholic faith is somehow or another bound up with, and dependent upon, a language other than the English language.

People from several European lands seem to think that if their children learn English, they also learn infidelity. But their descendants cannot expect to stay in the United States forever and remain unacquainted with the language of the country. Why not look around and see the millions of good Catholics who pray in English, hear sermons in English and still remain true to their faith?

Here is a superstition just as bad as those mentioned by H. A. F. as affecting American Catholics.

The fact is that both American Catholics and Catholics in America have "superstitions," each peculiar to their own group. We should not throw stones at one another. There are glass houses on the so-called foreign as well as on the native street. Let us have peace!

Denis A. McCarthy.

Boston, Mass.

[We have never met with any Catholic who harbored the "superstition" mentioned by Dr. McCarthy.—ED.]

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The day is always his who works in it with serenity and a great aim.

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The shibboleths about the new freedom are merely excuses for sin.

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Words hide from the inattentive more than they reveal.

### Clearing up the Contradictions in the Teaching of St. Thomas

In a scholarly and useful monograph, *Les Doublets de Saint Thomas d'Aquin: leur Etude Methodique* (Paris: G. Beauchesne,) Fr. Joseph de Guibert, S.J., advises students of that eminent scholastic to group together the various passages on the same subject in chronological order, so as to get at the Saint's mature meaning and the development of his thought in matters where his opinion underwent a change.

It would be strange, he says, if a thinker of the profundity of St. Thomas had not changed many of his opinions in the course of the twenty years during which he taught and wrote on philosophical and theological subjects. In matter of fact he *did* change his mind on many points, and hence, to get at his real meaning, the comparative method suggested by Fr. de Guibert is not only useful, but in many instances necessary. As a reviewer of the book in *Scholastik* (II, 4) remarks, it is undoubtedly simpler and easier to cite the one or other proposition set down by St. Thomas at some time during his life, and to make it the basis of airy speculations. But this method does not bring us any nearer to the mind of the Angelic Doctor, nor does it promote philosophical and theological research. Fr. de Guibert's method, on the other hand, demands laborious efforts, but it can be made eminently fruitful, as is shown by the four examples given by the author, which concern *fides quae discernit*, the salvation of infidels, the Gifts of the Holy Ghost and superhuman activity, precept, and counsel in matters of charity.

It is to be hoped that by the application of this method many seeming contradictions in the teaching of St. Thomas can be cleared up by showing how at different stages of his intellectual development he changed his opinion under various influences that were brought to bear upon him and in the light of the different authors whom he studied.

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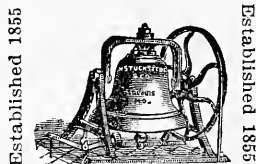
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## Expressions of Sympathy

We are indebted to *Le Devoir*, Montreal's great French Catholic daily, for the following kindly notice (Vol. XX, No. 132) :

"While we are discussing American journalism, we wish to add that we note with regret that the Catholic FORTNIGHTLY REVIEW has changed to a monthly. The REVIEW, as everybody knows, is the sole work of Arthur Preuss, and Preuss is one of the most interesting publicists in Catholic America, an editor who has fought many vigorous campaigns in English and German, who has translated a number of important books, etc. He must be around sixty at the present time. His health compels him to seek, during critical periods, a more favorable climate than that of St. Louis, Mo., where his home is, and to curtail his regular amount of work. For this reason the FORTNIGHTLY becomes a monthly. It is our sincere wish to see our colleague regain his vigor and health."

The Dubuque *Catholic Daily Tribune* had the kindness to reproduce this notice in its edition of June 21st, and the F. R. is grateful to its editors for this and other proofs of fraternal sympathy which they have given to our chief in his time of trouble.

Mr. Preuss requests us to add a word of sincere appreciation, on his part, of the many expressions of sympathy that have reached him since he has been forced to seek amelioration of his shattered health in Florida. Though his recovery is not as rapid as had been expected, he is able to 'carry on,' and has not yet given up the hope of being able to resume semi-monthly publication of the F. R. after a while. Those who for some reason wish to correspond with him personally, will find his present address at the bottom of the front page of this magazine.

They are appreciated most who seek appreciation least.—A. F. K.

## Notes and Gleanings

The Rev. Albert Muntsch, S.J., one of our chief contributors for the past quarter of a century, after twenty-three years of teaching at St. Louis University has left that institution with the permission of his Provincial to engage in research work in anthropology with Professor Robert N. Lowie at the University of California. Until May, 1930, Fr. Muntsch's address will be: Santa Clara University, Santa Clara, Calif.

An important decision upholding the rights of minorities in the public schools has been rendered by the State Supreme Court of South Dakota. Four years ago several Catholic children refused to remain in a public school while passages from the King James Bible were being read. The school authorities expelled the children and refused to readmit them until they had apologized for their conduct. The lower courts upheld the school authorities in this position. The Supreme Court has reversed the findings of the district court and upheld the claim made on behalf of the children that they were free to leave the class-room during the readings from the King James version of the Scriptures. They are to be readmitted without apology.

Is not the contemplated survey looking to the establishment of old age pensions a confession that our economic system has broken down?—that, instead of removing the cause of unemployment, a cure is being administered that will fail of results? Social justice cannot be said to reign when a spoils system of exploitation enriches part of the population while it enslaves the remainder. In this connection it is well to recall the prophecy of Lord Macauley, printed in the *Edinburgh Review* of March, 1829: "The increase of population is accelerated by good and cheap government. Therefore, the better the government, the greater the inequality of conditions, and the great-

## The Salvatorian College

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er the inequality of conditions, the stronger are the motives which impel the populace to spoliation. As for America, we appeal to the twentieth century."—Anthony F. Klinkner.

The widely noticed article "What it Means to Marry a Catholic," by a non-Catholic woman in the June *Forum*, simply confirms the wisdom of the attitude taken by the Church. As our readers know, the Church regards mixed marriages as an evil and permits them only in exceptional cases, under certain safeguards designed to protect the faith of the Catholic party and to insure the religious training of the children. The discrepancies between the Catholic and the Protestant points of view are irreconcilable, and the case could be made even stronger than it is stated by this non-Catholic woman, who regrets her mistake in marrying a Catholic man who apparently tries to be faithful to his religion by avoiding contraceptive practices, attending to his religious duties, and insisting on having his children trained in Catholic schools—all things which the Protestant wife does not believe in, and for which she has nothing but prejudiced contempt. It is strange that so many Catholics, even at an age when they should know better, fail to see the incompatibility of the Catholic with the Protestant conception of marriage and the impossibility of either a sincere Catholic or a convinced Protestant being truly happy in such a relationship.

The London *Universe* (No. 3569), in a notice of Volume XV of the late Msgr. Mann's *Lives of the Popes in the Middle Ages*, informs its readers that the author left the manuscript

for Volumes XVI, XVII, and XVIII of his work, which will carry the history down to Benedict XI, 1305. This will complete that important section of the *Lives* which bears the subtitle, "The Popes at the Height of Their Temporal Influence: Innocent II to Benedict XI (1130-1305)." Msgr. Mann had hoped to start afresh on a new section, but this hope was unfortunately frustrated by death.

Miss Barbara Barclay has translated Don Luigi Sturzo's recent work under the title *The International Community and the Right of War* (London: Allen & Unwin). The famous Italian priest-statesman develops an evolutionary theory of war to the effect that it is

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no more an inherent element of human nature than slavery or polygamy, but, like these, can be outgrown with the advance of civilization. His argument for world peace is on quite different lines from that of Dr. Strattmann, O.P. The German Dominican argues from the theories of Catholic moralists concerning "just war," that, in modern circumstances, a war that will fulfill these conditions is well nigh impossible, whereas Don Sturzo regards those theories as milestones in the evolution of humanity, themselves to be outgrown, contests their validity, and is undoubtedly on very solid ground when he goes on to argue their practical impotence. One may hope that his own theory is not equally impotent.

Archbishop Messmer of Milwaukee is instituting an insurance system for priests who are unable to perform their pastoral duties any longer. Both the laity and the clergy are asked to

contribute to the initial fund necessary for this project. It is almost self-evident that this is a most commendable undertaking. Priests are subject to physical failures just as other individuals. In industry, at present, the employer is taxed to provide an insurance fund from which the unfortunates are paid at least a portion of their salaries. But Catholic priests laboring for their people come under no such protection. It is right and just, therefore, that the people, their employers in an earthly sense, should meet these emergencies when they arise.

The decision of the U. S. Supreme Court in the Rosika Schwimmer case, in which a 60 year old woman was denied citizenship because of her refusal to bear arms, is not only an attack upon civil liberty, but absurd to the last degree. Is the world moving back to such a state of barbarism that we are to count all women as

Amazons and expect them to fight in the trenches side by side with their men folk, or perhaps as the last body of reserves after all the men have been destroyed? And this in a nation which has just solemnly pledged itself, in the terms of the Briand-Kellogg Peace Pact, "to renounce war as an instrument of national policy"! There is something so ridiculous in the utter contradiction between the determination of the United States "to renounce war" and the declaration of its highest court of appeal that citizenship is contingent upon willingness to fight, that for all our disgust and anger, we feel ourselves moved to burst into laughter. Have these Supreme Court judges no sense of humor? Do they want to be put in the same class with the Daughters of the American Revolution?

The D. A. R. are not guilty of mobbing unhappy victims of their displeasure, or of burning them alive, or of any other of the abominations proved against the Ku Klux Klan. Nice ladies do not do horrid things of this kind! But the psychology of the Daughters is identical with that of the Ku Kluxers. They seek the same purposes of repression and persecution, if not by the same methods. The D. A. R., precisely like the K. K. K., is an organization "destructive of the rights and liberties of the people," to quote Judge Thompson's words, and a cleaning-up is not only due, but overdue. Then, next in line, is the American Legion, not so vulgar, obstreperous, and downright indecent as it used to be, but a nefarious organization all the same. Only last year the American Civil Liberties Union reported that, in many parts of the country, the Legion was taking the place of the Klan as the chief agent of social debauchery and oppression. American life will never be sound until it has been cleansed of these sources of infection.

Commenting on Archbishop Hanna's plan to provide hospital facilities for women of the laboring classes who are

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about to have babies, the San Francisco *Monitor* (Apr. 20) quotes from the Koch-Preuss *Handbook of Moral Theology* and then says: "The great training school of unselfishness is parenthood. The poor must be enabled to have babies. Catholics must assert openly the right of hard-working people to have babies in the ordinary course of nature. By intelligent hospitalization they must make it financially feasible for the ordinary workers to have babies. The way to strike back at the tyrannies of plutocrats who would pervert nature in the interest of their own financial pride, is to show that by providing inexpensive maternity clinics at the expense of the rich, the poor can have babies. While the state university birth control clinics are running full blast, the Catholics in every community should be taking care of decent expectant mothers, recognizing the divine glory of maternity, despising the trickery of its avoidance—an avoidance that cries to Heaven for vengeance on American hypocrisy."

The *Daily American Tribune* announces that the English translation of Fr. Mariano Cuevas's *History of the Catholic Church in Mexico*, which was undertaken by a number of Texas scholars, is ready for the printer. The work has five volumes and covers the activity of the Church in Mexico from the time of Cortez down to 1910. The author is a Mexican Jesuit now residing in Austin, Texas. His work, known to us in the original Spanish, is well documented, and while too extensive for the ordinary reader, furnishes excellent material for a one volume history in which the role of the Church in that country can be made clear to the American reader. Without a true historical perspective, the recent persecution of the Church in Mexico is simply unintelligible.

President Roosevelt once remarked: "I have to talk to millionaires, but I wish I didn't. They bore me. You'd

suppose that the master of a great industry would be full of interesting things to say, but he is not. Millionaires know their own businesses, but the moment they stop talking shop, they haven't an idea. Outside of money-making, they're stupid. I don't mean this as a universal condemnation, but it applies to nearly all of them." It applies in fact to all men who are "money-minded,"—of which species the world is full to overflowing. Talk to them and you immediately become aware of the shabbiness of their mental furniture, as well as its paucity. Aside from their money-making activities, they talk of bridge-scores, golf, the movies and other trivial and unworthy things, and their conversation is insipid and without the least touch of that flavor which renders association between persons of intellect and culture so delightful.

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### Current Literature

—*A Handbook of Fundamental Theology*, by the Rev. John Brunsmann, S.V.D. Adapted and edited by Arthur Preuss, Volume II: *Revealed Religion* (B. Herder Book Co.) The second volume of this scholarly work follows with commendable rapidity upon the publication of the first, which has elicited universal approval. The same outstanding qualities that were apparent in the former are conspicuous in the present work: orderly arrangement, clear and concise presentation of the questions under discussion, a fearless statement of real difficulties brought by rationalists against the theses treated, and copious references to accessible modern literature on the subject. The second volume will perhaps gain more good will on the part of discerning readers than the first, for it is a lucid treatment of the very foundation of the Christian religion,—of that foundation which has been attacked from the very origins of Christianity, namely, *Revealed Religion*. We are quite sure that the fine section on “Old and New Testament Parallels from the History of Religions” will find special favor on account of the brevity and freshness of the discussion. May Mr. Preuss, who is ill in Florida, receive from the Author of all truth the grace and strength to complete this Handbook. The third volume will deal with *The Church of Christ*.—Albert Muntsch, S.J.

—*Zu Füssen des Meisters. Kurze Betrachtungen für vielbeschäftigte Priester*, von Anton Huonder, S.J. *Dritter Band: Der Verklärungsmorgen*. (Herder & Co.) Fr. Huonder's meditations for busy parish priests have received wide commendation and the first two volumes are available in an English dress. The same high tone of solid asceticism and the same successful effort to apply the Gospel to our times are noted in this third volume. Verily, Fr. Huonder has deserved well of all his brother priests by the compilation of this excellent manual of short meditations. They

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cannot but fulfill their purpose, namely, to raise the contemplating mind and heart to a more faithful service of our Highpriest, Christ, the Saviour.—A.M.

—*Um kirchliche Einheit*, by the Rev. Max Pribilla, S.J., is a historical and theological account of the recent attempts towards restoring the unity of Christendom, as manifested especially at the Stockholm and Lausanne world conferences. The most important part of the volume is the author's statement of the unvarying attitude of the Holy See and the reasons for that attitude. The book has value as the first connected account of the Protestant efforts towards reunion made in recent years. (Herder & Co.)

—Father Hugh Blunt has achieved a decided success in his recent book, called *The Great Magdalens*. The author's keen power of insight into the human heart was vividly exhibited in his former volume, *Great Penitents*. He now portrays the amazing transformation wrought by the grace of God in the souls of notorious courtesans. Taking a number of these women, who have had moral lapses at one period

of their lives, the writer brings home to his readers how penitents may not only stand as witnesses to the folly of sin and its consequences, but also make of their failure a stepping-stone to the very heights of sanctity. It is a book that will do a world of good, for it shows that, no matter how deeply one may fall, there is always time, if one desires, to come back to God, who does not wish the death of the sinner, but that he be converted and live. (The Macmillan Co.)—C.J.Q.

—*God's Healing*, by the Rev. Richard E. Power (The Liturgical Press, Collegeville, Minn. is another timely pamphlet of the Liturgical Press. It contains an excellent translation of the Last Rites: Sacramental Absolution, Communion of the Sick and Viaticum, Extreme Unction, and the Form of Bestowing the Apostolic Blessing. The English text is set alongside the Latin, and both are preceded by an instructive introduction. The booklet will do good service in acquainting the people with the beautiful sentiments and prayers the Church uses in these rites.

## A SPRINKLE OF SPICE

Wife: "Why that sad look?"

Husband: "I've been reading the comic strips."

"May I ask your father for your hand in marriage?"

"Certainly not," said Miss Cayenne. "It would simply encourage him in an assumption of authority to which mother and I are both opposed."

A young preacher came to one of the distant settlements in the West and started in to reform the natives. Among other things to which he objected was smoking by women. He stopped one day at old Nancy's cabin and found her enjoying an after dinner pipe.

"Aunt Nancy," he said, "when your time comes to go, and you apply for admission to the gate of Heaven, do you expect St. Peter will let you in if he detects the odor of tobacco on your breath?"

The old woman took the pipe from her mouth and said: "Young man, when I go to Heaven, I expect to leave my breath behind."

"Love-making now is just the same as it was two thousand years ago," said a Florida High-school girl, according to the *Oca'a Star*, as she laid aside her ancient history. "This lesson tells about a Greek girl sitting and listening to a lyre all the evening."

"How do you get along without a speedometer?"

"Well, when I get to driving 15 miles an hour my fenders start to rattle; at 25 the windows rattle; at 30 the motor starts knocking—and that's as fast as she'll go!"

Little Willie: "Look at that rhinoceros!"

Little Alfred: "That ain't a rhinoceros; that's a hippopotamus. Can't you see it ain't got a radiator cap?"

Professor: There's a student in this class who's making a jackass of himself. When he's finished, I shall commence.

"Fra Juniper" in the *Universe* tells the following joke on Mr. Lloyd George:

On one occasion, when addressing a meeting in Wales in support of the Disestablishment of the Anglican Church there, Mr. Lloyd George was introduced by the chairman, a local Baptist minister, in the following words: "Ladies and gentlemen, allow me to introduce to you Mr. Lloyd George, who has kindly consented to reply to what the Bishop of St. Asaph has been saying about Disestablishment. The Bishop of St. Asaph is one of the biggest liars in the world, but, thank God, we've a match here for him to night."

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# The Fortnightly Review

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September 1929

## Best Sellers and Popular Education

By Seumas Breatnach

The July number of the FORTNIGHTLY REVIEW contains this sentence at the end of a note on Will Durant's *Story of Philosophy*: "We still fail to understand why this amateurish and altogether unsatisfactory work achieved the popularity it did."

I ventured to suggest some time ago in *America* that Will Durant's *Story of Philosophy* was the "Abie's Irish Rose" of the history of philosophy. None of the critics could find any literary merit in "Abie's Irish Rose," but it ran for nearly five years (or was it even longer?) and made some millions of dollars. Neither could the critics find any literary merit in any of Harold Bell Wright's works, but they sell on an average of more than a million each, I understand.

Such incidents are not surprises, but indices of the real significance of the popular education of our day, of which so much is said. Everybody can read and write now, but if you want to write things that will be read, you must not put thought into them, but write so as to make the multitude think that it thinks. The greatest luxury in human life is thought, and expression the highest function of the human being, but, almost needless to say, the vast majority of people are quite incapable of thinking, no matter how much they may be educated. They have memory, but that is something quite different. Anything that gives them the feeling that they are thinking, makes them think that they think

and is a veritable treasure trove for them. If it can only serve to give them the impression that they are going to get a whole lot of thought without any or with but very little trouble, then there is no end to the number who will even make sacrifices in order to grasp at it.

Some years ago Professor Grandgent of Harvard, the noted Dante scholar, in an address suggested that we needed to change the accepted definition of the Dark Ages. He quoted the Century Dictionary definition: "The *Dark Ages*—a period of European history beginning with or shortly before the fall of the Roman Empire in the West (A.D. 476), marked by a general decline of learning and civilization." He added the new one which should replace that. It is a very interesting definition: "The *Dark Ages*—an epoch in the world's history beginning with or shortly after the French Revolution, marked by a general extension and cheapening of education, resulting in a vast increase of self-confident ignorance. It was induced by the gradual triumph of democracy and will last until the masses, now become arbiters of taste and science, shall have been raised to the level formerly occupied by the privileged classes."

Perhaps the application of that definition may help to an understanding of the popularity of "Abie's Irish Rose," of Harold Bell Wright's novels, and of Will Durant's *Story of Philosophy*, as well as of the immense circula-

tion of the tabloid newspapers and the wealth flowing into many pockets as the result of the invention of the cinematograph.

From a review of Durant's latest book, *The Mansions of Philosophy* in *Atlantica*, the Italian magazine formerly called *Rivista d'Italia e d'America*, this new one would seem to have the essential elements to secure parallel popularity. *Atlantica* reviews usually indicate that the author has read the book reviewed. He says: "There is comparatively little, however, that the author himself adds to the stock of the world's philosophic knowledge, despite the lofty pretensions in this work, as he announces them at the outset. . . . Many readers will cordially disagree with his conclusions, which are for the most part gratuitous."

If that review is at all penetrating, does it not seem to forecast the shadow of another best seller? Make the world think that it thinks, or arouse its feelings by an appeal to sensuality,—these are the two formulas for writing best sellers, until the night of these real Dark Ages passes, and the day comes again.

### Protestants and the Bible

Bishop Charles Fiske, of the Central New York Diocese of the Protestant Episcopal Church, in an article in *Scribner's* demands the simplification of religious teaching, a return to the authority of Christ himself, cutting through the controversy between science and religion and the literal interpretation of the Bible.

He holds that the Protestant tradition of "the Bible and the Bible only" is dangerous and says that even if the masses did read the Bible, which they do not, they would get little spiritual help from it.

"Whether we like it or not, thousands of people are not sure that Christ's voice is a voice of authority," writes this Protestant Bishop. Once men thus troubled could go back to the Bible and renew their faith. That is, we think that they could and they thought that others did. As a plain

matter of fact, the religion of the ages of faith was not the religion of a book, but a religion of tradition, taught in elementary form. With the Reformation and its enthronement of the Bible in the seat of authority, and with the later increase of education and the placing of the Bible in the hands of the reading public, men did indeed go to their Bibles for the renewal of faith. But now the Bible has been dethroned. The mass of folk do not read it, would get little spiritual help from it, however faithfully they read. But the mass of religious Americans have been brought up for centuries on the belief that 'the Bible, and the Bible only, is the religion of Protestants'; they have thought of it as an inspired manual of science and a divinely dictated handbook of history; they have supposed that every word and syllable of the sacred writings has a meaning of its own. And now they are amazed to discover where this leads them—into embarrassing moral problems, into ingenious literary explanations, into disturbing historical inconsistencies. They imagine that the sentence of 'falsus in unum, falsus in omnibus' holds true, always and everywhere, and they cannot read with the old peace of mind; so they do not read at all. This has affected their faith in Jesus Christ. Probably many would willingly cast away most of the Old Testament, but the difficulty is, to cast away the Old Testament and keep the New. And some want desperately to keep that.

"The task which most of us face, as Christian Apologists, is to suggest to the every-day person a pathway to faith."

Needless to point out, this is a return to the Catholic teaching, from which Bishop Fiske's ancestors departed at the time of the Protestant Reformation. The "pathway to faith" cannot be recognized by the average person from a study of the Bible, but must be found in the directions of an infallible Church. Let us hope that this Protestant Bishop, like his former colleague, Dr. Kinsman, will see the full light.

## The Job of Catholic Letters

By (the Rev.) Will W. Whalen, Orrtanna, Adams Co., Penna.

I haven't been told of a Catholic editor ever doing his autobiography, but some one ought to. Catholic readers—what a scourge they often are, here and there, to the long-suffering knight of the desk, the pen, the subscription book, and, alas! the rejection slip! Catholic editors are in Job's class, or they'd be all confined in padded cells, or be found wandering at peep o' day, hopeless, helpless mild lunatics.

I used to dislike some Catholic editors because they simply couldn't "see" my stuff. Now I've grown to pity them. Of course, editors make mistakes, even Catholic editors, since we are all only erring humans, and editors were created to match writers. Lots of writers become famous; editors become notorious—yet how many writers are actually built up and made by editors! Editors save writers from themselves. If the ordinary man is his own worst enemy, you can vote the average writer as his own executioner.

I got a bad start in my literary career. I won out over my earliest editor. He was managing the *Philadelphia Catholic Standard and Times*. Poor man. I often think of him, and give him a memento in my Mass—rest for his soul, if he's gone from this weary world; peace for his mind, if he isn't. He suffered a nervous breakdown, and the editorial chair knew him no more. I was thumbing Virgil and Cicero for the first time. He was a layman who liked to talk theology. I sent him my little MS., and he condemned the story as theologically wrong. I mailed it to the Dominican editor of the *Rosary Magazine*, and he published it. Filled with an unholy glee, I trekked down to the *Standard* office to crow, but I didn't. I felt more like weeping.

I think and hope by this the *Standard and Times* has a better office with a little privacy. I couldn't help but overhear a small, thin lady scribe

speaking her mind to the wordless occupant of the editorial chair. He had wanted to cut down her interminable script. I never dreamed an educated woman could be so vituperative. The *Imitation* tells us that sickness doesn't change a man, only shows what he is. So does education. Judy O'Grady and the Colonel's lady may both scribble poetry, and both do it terribly, and each rave in the identical off key when editors decline with profuse thanks. The lady scribe shot out at last, a streak of gray-haired lightning, her nose like a hunter's knife. I had just dragged through a sleep-inviting, never ending yarn of hers in a Catholic magazine—four thousand words, when fourteen hundred would have been better, and that romance made me almost cackle at her.

I was looking into the editor's tired brown eyes, as he asked me what I came for. "To invite you to dinner," I brazened it out, with the sneaky hope he wouldn't accept, for I had the price of only one good meal in my possession. He smiled till the dingy room lit up. At Childs' I nibbled a biscuit and sipped skimmed milk, while he did justice to a steak. The editor remarked that I wasn't consuming heavily, and I said I was doing a heavy love serial and wanted to keep my system free of encumbrances. We enjoyed that meal together—he in dead earnest, I by proxy.

After twenty years of plodding as a Catholic writer, I must condemn some Catholic readers as unreasonable, to put it mildly. I was egged on to this article by seeing in the Question Box of a Catholic magazine the query: "Why are nuns and priests forbidden to write for secular magazines?" Of course, anybody sensible knows they are not forbidden, but are encouraged. Why leave so fertile a field to godless, wanton, damning pens? Of late years more and more priests and nuns are publishing from secular firms. Nuns are producing books from general

houses, that of yore never printed a religious line unless it was heretical. I note that Grosset and Dunlap have issued a cheap edition of *Charred Wood*, which we all know was written by Bishop F. C. Kelley, of Oklahoma, though for some reason he used a pen-name, "Myles Muredach."

I heard a Catholic reader declare that the reverend author of *The Princess of Gan-Sar* would be suspended, were she his bishop. Thanks be to God, the Church doesn't allow any such female of the species to don a mitre. Even Canon Sheehan, one of the simplest, kindest, holiest men that ever drew breath above a consecrating chalice, once wrote a letter to one of his former parishioners, a girl working in Wanamaker's Store, Philadelphia, and there was positively a *maternal* note of concern in every line for that little colleen in a big city. I took off my cap as I read his words, penned in his beautiful chirography. Yet even Canon Sheehan didn't escape. I've forgotten a great deal of his *My New Curate*, because I read it when it was first published, but I recall his innocent realism. He tells of a hardened old sinner imbibing a stout drink of whiskey before seeking the confessional to lay down the burden of sin. His critic declared that for such an incident he should have been silenced—whether as priest or novelist, she didn't amplify. It's a blessing that bishops are not so prone as the laity are to suspend priests, even priests that don't write letters, or we'd be worse off than the Mexicans.

Really, sinners do need a little beyond the grace of God to help them through confession. I'll admit I've often wished to take a good big drink myself before going down on my knees to God's representative. It's human nature. God didn't put angels into cassocks for that very reason. Most of us would topple over dead if we had to confess to a pure spirit. The confessional is for sin, whether mortal or venial. And after more than fifteen years in the "box", I'm sure that men and (I think) some ladies do indulge in a

"bracer" before entering. I readily forgive that, and make the penance no heavier. I'll condone their sipping a little, but I can't quite smile upon their consuming of onions.

I remember my first opera was entirely ruined. I went to the highest seats—not in price, but in altitude; the higher you go at the opera, the cheaper it gets. Whilst Melba was soothing our souls with her matchless "Mimi", a fat old lady leaned over my shoulder and hummed correctly every line with her. She must have been a good warbler in her extreme youth—I mean the old lady. But while my ears were tickled, my nostrils were assaulted—with garlic. I discovered the old lady was the priceless cook of an Italian spaghetti restaurant. You meet the greatest lovers of opera in the poorest seats. Haven't I been there myself? Staggering out after the death of Mimi, which I managed to stay long enough to listen to, I made a secret vow never to consume a luscious scallion unless I was retiring for the night.

I well recall the first abusive letter I received. It was the beginning of my "fan" mail. A Catholic reader took me to task about my realism; compared me to Zola; heaped stern, stony adjectives on my head, all because—I found this at the end of the letter when I'd grown cold and queasy—because I told that my heroine, while digging in the garden, had finger-nails in mourning!

A serial story, *The Girl from Mine Run*, which I did for a big Sunday supplement, screeched violently against divorce. The editor forwarded to me a letter from a Catholic reader who judged herself devout: "I can't understand why you, a priest, allow your heroine to marry a divorced man" was her complaint. I did let the heroine marry him—one year after his divorced wife was dead.

I turned out a little tale for a syndicate about a young husband and wife, both with religious vocations, who had been persuaded by an ambitious mother to marry each other. The two victims

hardly knew what matrimony means. They found the marriage yoke galling. lived apart for a year or two, then separated by mutual consent, he going to a monastery, she to a convent. I had got my idea from a husband and wife who so acted in Germany—and in real life they persevered in the higher calling. For temperament's sweet sake, I made my pair Italians. Comes to me my story, cut from the *Western Watchman*, with this comment scribbled down its breastbone: "God first. Will! Mind that!" No name signed.

What's wrong with these readers? I don't know. I just marvel. The more I hear from such people—I never meet them if running away is at all possible—but the more I encounter such Catholics, the more I realize that while I suffer enough as a Catholic writer, I wouldn't, no, I couldn't be the best or worst paid Catholic editor. Life at times may be purgatory for the Catholic scribe who doesn't stick to the hard-trodden track. But to the Catholic editor life must often seem like that other place that is paved with good resolutions.

### THE RUBIES OF THE MASTER

By Rudolf Blockinger, O.M.Cap.  
Catholic Mission, Kingyang,  
Kansu, China

From my couch I hastened yonder,  
To the olive grove of sorrow;  
There the Man of God to ponder,  
Till the breaking of the morrow.

Here it was, the watch had nodded,  
Overcome by chilling anguish;  
While a stone's throw on He plodded,  
There to suffer and to languish.

As I hastened, seeking, fearing,  
Lest my soul meet with disaster;  
There upon the ground, on nearing,  
Lay the Rubies of the Master.

Crimson drops on sands of ages,  
Spelled the tale that sin had woven;  
There revealed on blood-stained pages,  
What a price my soul had proven.

Here the dawn announced the morrow,  
And my heart beat loud and faster;  
Till I mingled tears of sorrow,  
With the Rubies of the Master.

### Mr. Belloc on the Position of the Church in the Modern State

In his new book, *Some Survivals and New Arrivals* (Sheed & Ward and B. Herder Book Co.) Mr. Hilaire Belloc gives a study of the position of the Catholic Church face to face with the modern State. The "survivals," whose main force Mr. Belloc believes to be spent, are the old Protestant biblical attack, dogmatic materialism, the "wealth and power" argument, the historical argument, and the negations that are called "scientific." The "main opposition" of to-day, to which he next passes, is furnished by what he calls "nationalism" (by this he appears to mean the demand for a political loyalty which shall overrule religious loyalty), by "anti-clericalism" (the neutral or lay State), and by "the modern mind" (a "degraded bastard" of the old sceptical rationalism and scientific negation). The "new arrivals" are: neo-paganism and the various strange cults, Spiritist and others, that have of late become so widespread.

Against all this Mr. Belloc sees signs of a Catholic reaction, but "how far it may go, and whether we may be able to lead it to a triumphant conclusion, no man can tell." He thinks that in numbers the Church is not advancing appreciably just now; there is leakage not only in Great Britain, but everywhere, as we in America are only too well aware. On the other hand, "the more important intellectual and moral tests of the advance are all in our favor." Also there may be persecution, and "when that shall once more be at work, it will be morning."

Cardinal Andrieu, Archbishop of Bordeaux, has reminded the clergy and faithful of his diocese that they must not become members of Rotary Clubs. His Eminence explains that the ground both of the decision of the Sacred Consistorial Congregation and of the recent action of the Spanish episcopate is that this organization definitely professes to substitute philanthropy for religion.

### A New Ecclesiastical Dictionary

Herder & Co., of Freiburg i. B., present the initial fascicle of Volume One of their new *Lexikon für Theologie und Kirche*. The work is put forth as the second, completely rewritten edition of the *Kirchliches Handlexikon*, but may, we opine, also be hailed as the third edition of the famous *Kirchenlexikon*. In size, the new work will hold the middle between the two older works. The *K. H.* had two (very large) volumes; the second edition of the *Kirchenlexikon* consisted of fifteen somewhat smaller volumes. In character also the new *Lexikon für Theologie und Kirche* will occupy middle ground. The *Kirchenlexikon* aimed mainly at thoroughness and exhaustive treatment of more important topics. The *Kirchliches Handlexikon* provided a very large list of variegated subjects with all the essential data concerning them condensed into the smallest possible space. The new *Lexikon für Theologie und Kirche* will combine variety and succinct treatment with the greatest possible thoroughness and brevity.

The new *Lexikon* appears under the general direction of the editor of the *Kirchliches Handlexikon*, Dr. Michael Buchberger, now Bishop of Ratisbon. He is assisted by the Rev. Dr. Konrad Hoffmann as managing editor and by a group of eminent Catholic scholars, already numbering 500 and constantly being added to. To give the reader an idea of their competency we will mention only a few names: Anton Baumstark, M. Bihl, O.F.M., Jos. Braun, S.J., F. Dölger, Ad. Dyroff, B. Geyer, J. Götsberger, K. Holzhey, U. Holzmeister, S.J., J. P. Kirsch, A. Königer, A. E. Mader, O.S.B., N. Paulus, S. Pfleger, P. Riessler, H. Sacher, Wm. Schmidt, S.V.D., G. Schnürer, P. Tischleder, A. Vöth, S.J., P. J. Wagner, and V. Zapletal, O.P. Each one deals with subjects falling within the domain of his own special researches.

This new ecclesiastical dictionary—a real need for scholars, as all other similar works in English, French, and German have grown more or less ob-

solete and antiquated—will comprise ten large and lavishly illustrated royal octavo volumes, of which the first will be ready next January. This first volume is appearing in periodical fascicles so as to give the public an idea of the contents and scope of the work. The ten volumes will contain more than 10,000 columns (two to each page) and about 30,000 separate and distinct articles. The aim and purpose of the work is stated in the prospectus as follows: to furnish in concise form a reliable reference work covering all subjects pertaining to the various theological disciplines, including the cognate sciences, which will present in essence all the assured results of scientific research and sketch its problems and tendencies, evaluate them all from the point of view of the Catholic faith and attempt to combine them into a synthesis of faith and science.

This new ecclesiastical dictionary will be an indispensable standard work for all theological and general libraries, and those concerned are advised to write for descriptive literature concerning the *Lexikon für Theologie und Kirche* to the B. Herder Book Co., of St. Louis, which will manage the sale of the work in this country. The retail price has been fixed at \$8.50 per volume.

The *Catholic Dictionary* says nearly all theologians hold (though the Master of the Sentences was of a different mind) that the sins even of the just will be openly declared, in order that the judgment may be complete and that God's justice and mercy may shine forth. But if this opinion is true, it nevertheless seems certain that the saved will not be in any way distressed by the publication of their past sins on Judgment Day. For there can be no shame or confusion in Heaven, and the just will, therefore, have no reason to wish that their past offences should be hushed up; on the other hand, they will rejoice at the greater glory of God which will result from this manifestation of His mercy.

### The Brunsmann-Preuss "Handbook of Fundamental Theology"

We are indebted to the V. Rev. John Cavanaugh, C.S.C., former president of Notre Dame University, for the following kindly notice:

"When the sum total of the work done by Arthur Preuss comes to be seriously evaluated, it will be found, I believe, of extraordinary value. In my opinion it has been getting better and better each year since he began to produce. The man has that extraordinary thing among American laymen, a real flare for theology; and besides that, he has the traditional serious and scholarly mind of men of German blood. I make this acknowledgment all the more willingly and enthusiastically, because there have been times when I have not wholly admired either his spirit or his words. All this apropos of the fact that he has now adapted and edited a *Handbook of Fundamental Theology*, by the Reverend John Brunsmann, S.V.D. (Herder.) It is the second part of the first volume of Father Brunsmann's great apologetic work. In his preface, Mr. Preuss says, 'I have again made liberal use of the reverend author's kind permission to add, subtract, and alter, in text and footnotes as I saw fit. This volume has grown to rather large proportions in the process, but in view of the dearth of up to date literature on the subject in our language, I trust most students will consider this an advantage rather than a hindrance. After all the work is not intended as a text-book, but for collateral reading, private study and reference.'

"These book notes of mine, appearing in three Catholic weeklies, and one monthly magazine, fall under the eyes of one hundred thousand subscribers, and I am glad of the opportunity to testify before this multitude, not only to the genuine scholarship of Father Brunsmann's "Fundamental Theology" but to its modernity, its "hard-boiled" logic, and at the same time, its spacious-mindedness and reasonable temper. For the readable quality of

the prose, I fancy the credit must go chiefly to Mr. Preuss. I shall be greatly disappointed if this book is not enthusiastically acclaimed by the theological magazines and I strongly urge directors of seminaries and schools to see that the work, so far as it has already progressed, is placed upon the library shelves and made available to students. An announcement that will give much joy to serious readers is made by Mr. Preuss in these words: 'Volume III of the series, which is nearly ready for the printer will deal with the Church of Christ, its Establishment, Nature and Marks. It will be followed by a fourth and final volume on the infallible teaching office of the Church, the exercise of that office through the centuries, and the reception of the Church's teaching by faith on the part of those who wish to be saved.'

We owe it to our readers, and to the Catholic public generally, to add that, since writing the paragraph quoted by Fr. Cavanaugh from the preface to Vol. II of the *Fundamental Theology*, Mr. Preuss has been compelled by the state of his health to give up all literary labor for a while, and hence the work of preparing the remaining two volumes of this *Handbook* has been delayed. The latest reports from Florida, where he is sojourning, are that he is slowly recovering, and while he can hardly expect ever to resume all his previous labors, he hopes to be able to put the finishing touches to Vol. III next winter and, if necessary, to engage outside help for the completion of Vol. IV, which will complete the work. His chief handicaps at present are not only his inability to devote more than a few hours a day to literary and journalistic work, but the lack of an adequate Catholic reference library.

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Allowing for the collectors' zeal, may not the tenfold increase in price of Mr. and Mrs. Herbert Hoover's translation of Agricola's *De Re Metallica* be attributable partly to a growing appreciation for the translators?

### What is a Catholic Novelist?

To the Editor:—

To adopt the language of the Rev. Will W. Whalen, writing in the July issue of the F.R., I am going to be a "biting, cynical, critic", with the bitterness coming from my own "innards". And, if it please God, may this find its way into an early number and fulfill my hope that it will come to the attention of some lover of our pseudo-Catholic novelists who would enjoy a good wholesome quarrel about Catholic literature in general, and Catholic novelists in particular. (You see I am still under the influence of Father Whalen's style.)

The writer of the contribution, "The Man Who Walks Alone," refers to Kathleen Norris as a Catholic novelist. Now I recently made a firm resolution that the next time I heard the term so incorrectly applied I would take issue.

Perhaps Father Whalen thinks as little of the Catholicity of the novelist Norris as I do. Perhaps, as we say, he was merely looking for an "off-hand" example, and had about as much success as the rest of us who are content with the "off-hand". If so, my quarrel will not be with him. He may consider himself merely as the occasion of my writing what I hope will be an honest and not wholly unintelligent criticism.

In the paragraph immediately preceding I referred to the Catholicity of the *novelist* Norris. The reader will, then, understand what is most important and to the point here, namely, that I am not referring to the *person* Norris. And, I hasten to say after this explanation, that I cannot understand how any Catholic who knows both the novels of the said writer and the requirements of the Catholic novel can call her a Catholic novelist!

What is a Catholic novelist? Is a Catholic novelist any novelist who was baptized in the Catholic Church and has not apostatized? Certainly not, such a one is a Catholic *individual*. As an individual, he is to be judged by his individual life; as a novelist,

by his life, his philosophy, his Catholicity, *as it is written into his novels*. And after several years of Catholic practice and intense study of Catholic truth and Catholic *spirit*, I must confess that I have not known my faith if it is what Kathleen Norris *suggests* in her literary creations. Who, as a Catholic, would be moved with delight by her representations of the Irish Catholic? Are the Irish so universally dirty, careless, and quarrelsome? And do Catholics merely go to church instead of hearing Mass? Willa Cather, who, I believe, is not one of us, did eminently better in her portrayal of the pioneer bishop, who, after all was a saintly man rather than a genuine bishop.

Kathleen Norris has been defended by Catholic teachers of literature (and even by teachers of Catholic literature), who say in her defense: "Well, aren't there Catholics like her Catholics?" We answer, "Suppose there *are* such Catholics. To write about a Catholic, or any body, as he is, is to write biography. And biography is a *science*, not an art. But the novel is, by nature, art." Kathleen Norris is called a realist. Well, the more realistic she is, the less artistic she is. (And, as a consequence, the less artistic she is, the less a novelist she is.) The more realistic a story is, the more it is merely a matter of accuracy, and should delight such people as the statisticians, biographers, historians, and compilers of telephone directories.

All this—without a word about the nobility, the zeal, that should inspire the *true* Catholic artist who wishes to serve his brethren and the Faith, and to show his gratitude to God for the gift of Faith and the gift of genius by writing books that are Catholic because they have the Catholic *spirit*!

J. Leo Sullivan

De Paul University,  
Chicago, Ill.

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A man must be a fool, if vanity is not knocked out of him before he is forty; but pride stays with us to be combated till our dying day.



### An English Protestant Critic on Pastor's History of the Popes

A learned critic in the *Literary Supplement* of the *London Times* (April 18) refers as follows to the late Dr. Ludwig von Pastor and his *History of the Popes*:

"No recent work by a Protestant scholar on the ecclesiastical history of the sixteenth century compares in range and importance with Pastor's *Geschichte der Päpste seit dem Ausgang des Mittelalters*. A striking passage in his autobiography describes how his friend and teacher Janssen gave him a copy of Ranke's *History of the Popes* at Frankfurt in 1873, and how the ambition to rewrite the story from the Vatican Archives took root in his mind. He began work in Rome in 1878 at the age of 24, and carried it on with unflagging energy till his death, half a century later. The first volume of the vast work, which has been translated into English and other languages, appeared in 1886; and the thirteenth, published in 1928, brought the narrative down to 1644. There is reason to hope that he has left a good deal on a later period ready, or almost ready, for the press. Never for a moment does Pastor allow the reader to forget that he is a wholehearted Catholic, and many of his judgments carry conviction only to members of his own communion. But he is not afraid to criticize and condemn; and the value of his work is incomparably greater than that of the *magnum opus* of Janssen, his friend and master, on the Reformation and its consequences. He has reared his towering structure, not on the archives of the Vatican alone, but also on those of several of the great Roman families and on the treasures of the provinces. No book of our time has made a larger or more welcome contribution to historical knowledge."

Herder & Co. have since announced that Dr. von Pastor left his great work practically completed and that the remaining volumes will appear in rapid succession. One has already appeared.

The English translation, which has been lagging considerably behind the original, will also, we are informed, be completed within a reasonable time. Let us hope that, in both languages, the essential contents of this monumental work will be made available to a larger public in a condensed popular edition, at a price which will put it within reach of all. For it still remains true what Leopold von Ranke said many years ago: that the most effective apology for the papacy is its history, written truthfully from the authentic sources.

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### The N. C. W. C. News Service

The bishops of the United States have contributed \$324,035 to the N.C.W.C. News Service since its inception, nine years ago. It is surely not out of place to consider whether the Catholic press has been improved correspondingly. According to current opinion, both lay and cleric, the expenditure has been worth while. Yet this opinion is expressed in glittering generalities. A third of a million dollars, while not a munificent sum in these days of great capitalistic newspaper enterprises, is a considerable amount for our modest Catholic press. Where is the improvement? Specifically in what department have our Catholic weeklies bettered their service? After the expenditure of this considerable sum it should not be difficult to point to at least the beginning of some improvement. Frankly, it seems to us a rather difficult thing to do, and we are only wondering whether the next third of a million will be spent on the basis of mere hopes or of past achievements. If the latter, we should advise that a competent survey and investigation be undertaken by disinterested parties with a view to making a complete change in the policies of this rather expensive form of subsidy.

H. A. F.

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The switch is still the greatest power in child welfare work.

### Sex Hygiene

"Helps to Purity, Instruction in the Mysteries of Personal Life for Young Women," and "Safeguards of Chastity, Instruction in the Mysteries of Personal Life for Young Men and Boys," by Father Fulgence Meyer, Franciscan Missionary, are the titles of two new books that have come to us from the Franciscan Book Shop, 1615 Republic Street, Cincinnati, Ohio.

Years ago the editor of the FORTNIGHTLY REVIEW requested a paper in opposition to the indiscriminate teaching of sex hygiene in the schools. We complied with that request, basing our arguments on the facts that the indiscriminate teaching of an evil can hardly be expected to cure that evil; that the average teacher is not qualified to impart such knowledge in the proper manner; that in every school room are to be found children who have managed to escape contamination, and it is by far preferable to keep them in happy ignorance as long as possible; and that a teacher, finally, may become an object of suspicion.

We have found it necessary, however, to modify this negative attitude and to say that, unfortunately, in too many cases reason and justice demand speech. It is folly to deny or to conceal an unpleasant truth simply because it happens to be unpleasant. And the unvarnished truth is that the underlying causes of the juvenile problem are moral. To quote the *Catholic Times* (London and Liverpool), issue of January 18, 1929: "In the States the non-Catholic social workers are agreed that the boy problem is, at bottom, a sex problem, and their efforts are directed . . . to stamp out impurity in the younger generation. Many frankly admit that they have failed and are seeking new methods." That is the unpleasant truth of it, and the sooner Catholic social workers, and no less the clergy, reconcile themselves to that truth and decide to remedy the evil, the better it will be. Twenty-five years of study of this problem and personal contact with thousands of lads in juvenile courts and outside of them

have confirmed me in the conviction that these disorders are begotten by ignorance (as a rule the older ones corrupting the younger), continued in weakness, because as passion increases, the will power diminishes, and very frequently end in apostasy. I fully realize that it is an unpleasant task for anybody to impart proper instruction to the young concerning this exceedingly delicate subject. An excellent opportunity is presented to the priest in the confessional, to dispel ignorance, to admonish, to warn, but, oh, time is so precious, and others are waiting!

Here comes Father Fulgence to the rescue, presenting his two booklets, the one for boys and young men and the other for girls and young women, to remedy the defect as far as it can be done. God bless the good Franciscan, who has the courage to tell the truth, and to communicate the necessary information sympathetically, prudently, and comprehensively, to boys and girls of the present time, who, after all, are more sinned against than sinning. We do not hesitate to suggest that pastors recommend these little volumes, or better still, purchase a number of copies for the purpose of distributing them among the young men and women of their flock. Ignorance must be dispelled, and correct information imparted, and here is a splendid means to accomplish both. We find nothing to criticise, but much, very much, to commend in Father Fulgence's little volumes. We sincerely hope that his labor will result in the preservation, or reclamation, respectively, of many of our boys and girls. Both volumes bear the imprimatur of the Archbishop of Cincinnati and sell at a very reasonable price, especially when purchased in quantities.

Fr. Augustine Bomholt

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If the love of pleasure goes on as it is going much longer, God may teach us the lesson of content in moderation as He has often taught it to ungrateful peoples before—by means of deprivation and suffering.

### An Unsolved Economic Problem

"We live in a world where the production of potential wealth is ever becoming cheaper and more efficient, owing to invention and to the accumulation of capital which can develop them; where work that in the old days needed an army of laborers can now be accomplished by one man watching a machine; and yet where the system positively hinders the changing, by a sensible mode of distribution, of that potential wealth into the actual wealth that is so obviously needed, a system which will allow money to be made by those even who decrease that production. It is sometimes said that unemployment is due to the cheapness of production; but if wealth were more fairly distributed, those possessing it would create more employment. There is plenty to be done when once elementary needs have been satisfied; there are plenty of people to do it, and there are plenty of machines ready to increase the real wealth of the world; but somewhere in the system there is tragic maladjustment; the potential wealth cannot be changed into actual wealth, the results of production cannot be adequately distributed, consumed, and enjoyed."

We take this quotation from an article by Michael de la Bédoyère in the *Month* (Vol. CLII, No. 776). It gives an excellent description of the cause of our present widespread social malaise, namely, the faulty distribution of wealth, which modern machinery is producing so rapidly and in such large quantities. It is beyond question that if wealth were more equally distributed, the increased buying power of the masses would result in further demands upon our production machinery and hence upon the capacity of our industrial system to produce more wealth. It all starts with the fundamental proposition that the greater the buying or purchasing power of the masses, the greater is our prosperity or general industrial activity. How to get more of the products of our industrial machinery distributed among the many, is, there-

fore, the great economic problem of the present. Even a hide-bound capitalist can see through the simple argument that to place more purchasing power into the hands of the masses, would spell more and greater activity for capital. How much greater, no one can tell; but if a small increase in the earning power of the people of the United States during the last few years has resulted in such tremendous industrial activity, who would dare to predict its growth and dimensions if wealth and the products of machinery were more equitably distributed according to the dictates of Christian ethics!

How to bring about this equitable distribution is the unsolved economic problem of to-day. H. A. F.

### Thomas Hardy, the Pagan

While admiring the genius of Thomas Hardy as a writer, we must protest against the glorification that has been going on of the pagan in the man. There is a sham halo growing up over his poor Humanity. It is a strange sight to see that after twenty centuries of Christian civilization, we are now again exalting an ideal which knows neither God nor Christ. Hardy's false philosophy of Fatalism, indeed his whole dealing with "life's little ironies," shows what was really back of his thoughts. Of his famous work *Tess of the d'Urbervilles*, a writer in the London *Universe* says: "The teaching of *Tess*, with its denial of free-will and acceptance of fatalism let loose among our young people, has done and is doing enormous moral injury. All responsibility to God and to man, the rule of conscience as the guide of mankind, are wiped out in favor of mere physical and moral emotion. Fate abolishes free-will; feeling runs away with all self-control; duty is only an empty dream. The same note runs through all Hardy's work, culminating in that mighty drama of utter Fatalism, *The Dynasts*. Here we find a new religion of paganism that would pull down God to be better able to dominate man as a machine."

### A Best Seller

The success of Abbé Dimnet's book called *The Art of Thinking* should set us to thinking. The present writer read the book and regards it as a piece of readable though extremely superficial writing on an important philosophical subject. There are sufficient errors in it to provide material for refutation for at least another volume; and, worst of all, the author apparently knows little, if any thing about Scholastic philosophy.

Still—and this we should ponder well—the author has written in a sufficiently intriguing manner about a philosophical subject to make his little book a “best seller”, to the extent of more than 75,000 copies. And the indications are that it will go well into the 100,000 class. There is no apparent reason why all portions of Scholastic philosophy could not be written up as enticingly and, at the same time, with far more fundamental accuracy. It is at least a hopeful sign that so large a number of moderns are anxious to read a book on *The Art of Thinking*.  
H.A.F.

Father Donnelly, of Denver, Col., who has had not a little success in teaching mathematics to parochial school pupils, has been frequently charged with following a one-sided pedagogical programme. In answering one of his critics recently, he made this statement: “I am not interested in mathematics except as an instrument of mental discipline. Up-to-date pedagogy rejects mental discipline because mental discipline implies the existence of a soul, distinct from the reactions of matter. This rejection has pauperized pedagogy, and this pauperized pedagogy is being taken right into our Catholic school system. Watchman, what of the night!” This observation is excellent and to the point. Father Donnelly not only points to the fundamental weakness of modern non-religious pedagogical methods, but he also calls attention to a serious danger threatening our Catholic school system.

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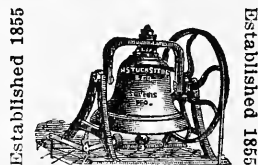
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## Neglect of an Important Church Law

To those optimistic souls who believe that, taking the United States as a whole, and speaking generally, Catholicity is a live and virile religious phenomenon, we commend for careful perusal the article on "Fasting A Dead Letter" by the Rev. Joseph P. Donovan, C.M., in a recent issue of the *Acolyte*. The writer begins by quoting the exhortations of a pastor in a pre-Lenten instruction as follows:

"Since people no longer fast in Lent, the least they can do is to attend Mass daily."

Father Donovan is certain that American Catholics have convinced themselves of the futility of fasting as a measure of moral hygiene. He also believes that the "easiest way to get to the heart of the distemper is to inquire why it is that ordinary priests do not fast and that priests avail themselves of the workingmen's dispensation from meat on ember days and vigils. We grant that these two sacerdotal groups are legitimately excused or validly dispensed. But why are they so anxious to make use of either de-obligating concession? . . . Once the priest who has been strong on the facts of the Church's laws and weak on their underlying causes, masters the truth that fasting is necessary, he will begin to have something of the deference for this great rule of keeping spiritually fit that this age has for the prescriptions of physical fitness. He will decide that the best muzzle he himself can wear is that of the Church's make. He will urge the same thing on his flock. Immediately a change of attitude will set in towards fasting as a necessary means of staying out of sin. The soul-saving practice will be accepted as a matter of course, just as dieting now is for slimness of figure and fatness of years."

The decadence of this day and age has not only eaten its way into the rank and file of the laity, but has alarmingly attacked those in holy places as well, as is obvious from the weak-kneed and even entirely wrong

presentation so often heard of the Church law of fasting. The obligation to fast is imposed by the Church under pain of mortal sin, binds both the clergy and the laity, and is not a work of supererogation, as so many at present seem to think. Fasting has fallen into desuetude largely because of the attitude of our spiritual leaders and the old maxim is perverted by the people into, "*Quod licet Jovi, licet bovi*," which can be turned as follows, "What is winked at by the leaders, can be disregarded by the rank and file."

H. A. F.

## "The Challenge"

*The Challenge*, a new monthly tabloid publication of Washington, D.C., proclaims boldly in its initial number of July 23rd: "For President in 1932. Hon. Alfred E. Smith."

The name of the editor-in-chief is omitted. In the first issue of the tabloid, only the following names are published: Albert Wolmsley, president. William A. Engel, treasurer, and James J. Slattery, general counsel of the National Publicity Association, publishers of the new monthly.

The editors of the publication aver that they are not, and never have been, communicants of the Roman Catholic Church. They were born and brought up as Protestants. Though fortunately, not as Methodists. In fact they aim to destroy the political power of the Methodist Church and its allies. With much partiality they warn us Catholics collectively and individually. They say:

"If you are a Roman Catholic, the Methodist Church is your worst enemy. It means to destroy your church if it can; if it cannot, it means to keep you, as far as possible, in a position where you shall be devoid of any influence in the political and ethical life of America."

Now that's awful, indeed, and what is more, it's a lot of "boloney", because we cannot be rendered void politically as long as there is one

sterling Irish heart abating—we can not be deprived of exerting a good ethical influence as long as we are faithful to the tenets of our faith, and that will be forevermore.

*The Challenge* is as much a challenge to us Catholics as it is to the Methodists. There are and will be many Catholics who will be determined to discount the averred pro-Catholicism of *The Challenge*. There are and will be many Catholics who will resent any attempt of the confessed Protestant editors to speak for them in matters of religion and politics. There will be many who will hope that "Honest Al" will not object to honest Republicans not voting the Democratic ticket in 1932, the possible anathemas of *The Challenge*, notwithstanding.

Fr. Jerome, O.S.B.

### Notes and Gleanings

Father Fr. Pelster, S.J., a leading authority on the history of Scholasticism, in a review of Koch's book on Durandus (F. R., No. 11, p. 208) in the quarterly *Scholastik* (II, 4) says: "Summing up the whole matter I may say that Koch has thrown new light on many long stretches of a period which leads to a new epoch. By means of his rich materials, his prudent argumentation and clever combination of facts, he has constructed a large and permanent foundation for future research work, though the one or other detail may stand in need of further elucidation. The book is one of the most important recent contributions to the history of Scholasticism. May it soon be followed by Volume II, which, dealing with the history of the problems involved, will fittingly crown the whole work!"

To what depths "Behaviorism" has sunk may be seen from the *Fundamentals of Objective Psychology*, by John F. Dashiell, professor of psychology in the University of North Carolina. It is a text-book for students, written from a purely "Behavioristic" point of view. The life of the human

organism is conceived by the author as a mechanical response to stimuli, external or internal. Such words as *will*, *volition*, or even *conation* do not occur; instead we read of "Tissue Needs as Sources of Drives," which are reinforced by visceral *excitements*, commonly called emotions. These become habitually attached to certain stimuli and are eventually organized as "sentiments." Knowledge is "a hierarchy of generalized reaction habits," and thinking is a series of "substitute reactions"—"only another function of a physical organism in a world of physical energies and physical relationships." In short, to this "Behaviorist" Professor thought is neither more nor less interesting and significant than excretion. The whole theory is a reversion to the crass Materialism of Karl Vogt and Moleschott.

Sigmund Zeisler of the Chicago bar has rendered a public service in recording in the *Illinois Law Journal* his recollections of the trial of the Chicago

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anarchists. He is the sole survivor of all the prominent actors in that dreadful tragedy; and no one can read his story without being moved and horrified, for there was no proof that any of the men arrested was guilty. A cleverly worked up case by the State, intense passion of press and public, the horror of the act itself, all led to what was nothing else than a judicial lynching. In part the victims suffered because of the errors of their lawyer. But the fact remains that they were the victims of a popular outcry. Unfortunately, given a similar crime and similar public excitement, we should undoubtedly see a repetition of this tragedy. If anybody thinks that our American courts really protect the innocent and are above being influenced by popular hysteria, he should read Mr. Zeisler's article.

It is distressing indeed to see the plate-lunch spirit of Rotarianism in-

truding itself in matters of religion. For it must be borne in mind always, that while we are counseled by Christian charity to live in peace and fraternal love with our neighbors who are not members of the Church, this fraternalism may not extend to the point of sacrificing principle. It is this attitude of compromise assumed by so many outside the Church, that has led to the naturalization of faith and resulted in making religion mere good form. For 2,000 years the Church has guarded jealously and at the price of blood and tears the purity of faith, and it is depressing to realize that any Catholic, be he priest or layman, should be so completely overwhelmed by the back slapping exultation and happy-go-lucky spirit of "fellowship" as to forget first principles of his religion.

*The Bee*, a new monthly publication edited by Mr. Edward A. Koch, of Germantown, Ill., deserves a word of

encouragement. Recent issues contain, among other things, short and pithy articles on "The Obligation of Good Reading," "The Importance of the Middle Class People," "The Need of Catholic Workingmen's Societies," "True and False Prosperity," and "Effects of Demoralized Civilization." The editor is apparently wielding a lone pen, but it is an effective one. Such attempts to bring back individualized journalism should be encouraged. Our Catholic press, generally speaking, has adopted the methods of mass production, so ubiquitous in the industrial world, with the sad result that it is almost impossible to discern an individual note anywhere, unless a greater or less degree of editorial skill and artisanship can be so classed. Mr. Koeh is a valiant man to undertake so thankless and arduous a task as the publication of a Catholic magazine. *Floreat!*

According to *Labor* (June 1) J. P. Morgan and a group of other eminent financiers, to escape the exactions of the fire insurance companies, have devised a co-operative insurance plan for Episcopalian churches. Just how much they expect to save on their church insurance bills, is not known, but when one remembers that less than fifty cents of every dollar paid out for fire protection comes back to the policy-holders in payment of losses, there would seem to be a good chance to save considerable money. *Labor* thinks the idea might be utilized to procure cheaper insurance for homes. Col. P. H. Calahan suggests that the insurance of Catholic churches be handled as the Standard Oil Co. handles its fire risks, which are widely distributed. We believe attempts in this direction have been made, but it is some time since the public has learned anything about their success or failure. Perhaps the problem could best be solved, not on a diocesan or inter-diocesan, but on a national scale.

With the murder of the three American Passionists in China a few weeks ago, the number of missionary priests

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who have met violent deaths in that country within the last six years has grown to sixteen. Four were Scheut Fathers, three Franciscans, two Jesuits, two native Chinese priests, one Paris missionary and one a Piepus Father. "If the conversion of China is worth the lives of sixteen missionaries," asks Father P. C. Gannon in the *True Voice*, "what must the conversion of America be worth? And yet we are making little effort for the conversion of America while admiring the great fortitude of the missionaries to the China. Perhaps a few martyrs here in the United States might stimulate our zeal for converts here at home."

The works of the late Father Francis J. Finn, S.J., noted author of books for boys, have been rejected as "lacking in literary merit" by the authorities of the Public Library in Washington, D.C. The *True Voice*, while not inclined to find fault with the librarian who can see no "literary merit" in Father Finn's works, insists that Father Finn's books are splendid reading for boys,—which is more than can be said for many books that are on the public library shelves.

A book on St. Térèse of Lisieux by a non-Catholic writer is somewhat of a novelty. It is by Lucie Delarue-Mardrus, and has been translated into English by Helen Younger Chase (Longmans). A large part of the volume is occupied with a slashing attack on the meretricious display and atrocious art which disgrace the shrine of the Saint. Madame Delarue-Mardrus has keen artistic sensibilities, and these have been outraged by what the *London Universe* in a review of her book calls "the blatant commercialism and cheap vulgarity with which she found Lisieux abounding." We may add that these same objectionable features mar the cult of the "Little Flower" also in this country, and that here, too, the susceptibilities of many Catholics are outraged by them. Is there no cure for this evil?

According to Dr. P. Guilday, the missing original of George Washington's reply to the congratulatory address sent him by the Catholics of the U. S. on the occasion of his first election to the presidency, has not yet been recovered. The *Catholic Citizen* surmises that this precious document (which acknowledges the patriotic part taken by Catholics in the Revolutionary War and the aid rendered to the colonists by Catholic France) "rests somewhere in the possession of some wealthy collector, to be discovered perhaps fifty years hence, when, as must inevitably happen, the assets of an estate come to be inventoried and appraised." Fortunately, the authenticity of the letter is sufficiently guaranteed, as the text is set forth fully in Jared Sparks collection of Washington's writings (pp. 177-179) and in the old South Church Leaflet, No. 65, pp. 9-10.

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## Current Literature

—The new methods of teaching religion recently introduced into our schools have much in their favor. In Germany Catholic teachers now have at their command a series of new texts for teaching children and students in the higher grades the truths and discipline of the Catholic Church, and these texts have been commended by men of the highest pedagogic authority. In general these texts differ from those formerly used by substituting the topical for the question-and-answer treatment, by the introduction of references to modern life, and sometimes by the use of illustrations. Who can rightly object to these new devices for making more attractive the teaching of the most vital subject in the curriculum of the Catholic school? We therefore welcome and recommend to teachers the recent work of Rev. Raymond J. Campion, of the Brooklyn Preparatory Seminary, which, we are told, "has been subjected to the acid criticism of his fellow professors" and "under their many suggestions has been rewritten many times and then placed in use in the high school department of the Brooklyn Preparatory Seminary." Not many books have the advantage of such searching advance criticism. Every chapter is followed by study topics, questions, and suggested readings. These are commendable features. A peculiar mistake has crept in on page 271. The name of the Jesuit missionary who froze to death on an errand of charity in Alaska was Ruppert, not Reyspert. (*Religion, A Secondary School Course, Book One*. New York: William H. Sadlier.)—A.M.

—The Rev. ("Kaplan") Helmut Fahsel's new book on *Ehe, Liebe und Sexualproblem* is deeply metaphysical, and one wonders how the lectures, of which it is composed, could be understood by popular audiences in Germany. Such chapter headings as "Der erkenntnislos bedürftige Eros," "Der sinnlich bedürftige Eros," "Die Abs-

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traktion im Anfang des Zeugungsprozesses," etc., will indicate what we mean. Works of this kind do not appeal to the vast majority of American readers. (Herder & Co.)

—The treasures of the *Summa* of St. Thomas are apparently inexhaustible. Dr. Martin Grabmann's recently published work, *Einführung in die Summa Theologiae des heiligen Thomas von Aquin*, makes this evident. This *Einführung* leads over new by-ways and down unexplored passages. Dr. Grabmann's work is an introduction to St. Thomas, equally valuable for both lay and cleric. It could well be placed in a translation at the head of the recently completed English edition of the *Summa* of the Doctor Angelicus by the English Dominicans.

—A worthy pendant to Frs. Callan and McHugh's admirable prayer book for men is *Hail Holy Queen*, by the same authors, a new prayer book and Sunday Missal for Women and girls. As a mass-book it is unique, being the first to explain fully, by way of footnotes, the entire Mass as said by the priest. There are wise counsels and maxims for women and girls, and nu-

merous prayers and devotions in honor of our Blessed Mother. In spite of its rich contents, the volume is not bulky. (P. J. Kenedy & Sons).

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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It is rarely that Father Hudson, the scholarly editor of the *Ave Maria*, praises a contemporary so unreservedly.

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## THE ECHO

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### A SPRINKLE OF SPICE

A young lady entered a stationery store and asked for a pound of floor wax.

"I'm sorry, Miss," replied the clerk, "we sell only sealing wax."

"Don't be silly," she remarked, "why should anyone want to wax a ceiling?"

Constable: "Here, you've been walking around this square for an hour, and it's three in the morning."

Jones: "I've got insomnia, officer."

Constable: "Well you can't walk about here—you'd better go back to bed and sleep it off!"

A Scotchman was discovered wandering around in Detroit with a pair of rumpled trousers over his arm. "Can I help you in any way?" asked a friendly citizen.

"Mon," replied the weary Scot, "I'm looking for the *Detroit Free Press*."

A young man went to Australia against his father's wishes. In one letter home he wrote: "Have bought a car—first feather in my cap." In another: "Have bought a farm—another feather in my cap." This went on for some time, till his father received a letter which ran: "Dear Father—Send on passage money. I'm broke."

To this his father replied: "Nothing doing. Stick feathers from your cap on your back and fly home."

A mother who was on the lookout for a name for her child, saw on a barn door the word "Nosmo." It attracted her, and she decided to adopt it for her infant. A few days later, passing the same building, she saw the name "King" on another door. She thought the two would sound well together, so her boy was baptized "Nosmo King Smith." On her way home from the church where the christening took place, she again passed the barn. The two doors on which she had seen the names were now closed together, and what she read was "No Smoking."

The catechism lesson was in progress. "How many Sacraments are there?" was the question. "None, teacher," answered Tommy confidently. "Come, come, Tommy," said the astonished instructor, "surely you know that there are seven?" But the witness was not to be shaken. "There are none left now; Mrs. Cassidy received the Last Sacraments yesterday," was his rather disconcerting rejoinder.

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# The Fortnightly Review

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October 1929

## The Laity Come Into Their Own

By Robert R. Hull, Huntington, Ind.

Is it not somewhat startling to find that the present gloriously reigning Pope, Pius XI, in inviting the Catholic laity to share in the cure of souls, has based his appeal for lay assistance in bringing about "the peace of Christ in the kingdom of Christ" upon the very passage in the New Testament (1 Peter II, 9) by which Protestant controversialists have supported their opposition to a special priestly class in the Catholic Church? What, precisely, was the intention of the Holy Father, in the encyclical letter, "*Ubi Arcano Dei*," when he addressed the bishops of the Catholic world in such terms as follow: "Therefore recall to the minds of the faithful of the laity, that they should become lay apostles both in their public and private life and under your authority and that of your priests, in order to help spread the knowledge and love of Christ, and thus earn the title of 'a chosen people', 'a royal priesthood'?"

I, for one, believe that these words mark a turning-point in ecclesiastical history. Henceforth the Church is no longer on the defensive. The breach of the Reformation is closed, filled up by the "living stones" of an aggressive Catholic laity; and once more, as in the days of the Primitive Church, clergy and laity work together at the common task of proclaiming the Word and healing the wounds of humanity.

That there has been a deep gulf between clergy and laity in the Catholic Church, due to other causes than the

mere necessity of distinguishing between their respective rights and duties, few will deny. Exigencies of circumstances created by the revolt of the sixteenth century obliged the Church to withstand the intrusion of levellers in the sanctuary; and the line of demarcation between clergy and laity has been drawn with a rigor unknown to the Primitive Church. The disadvantages of this course have been many. While the clerical position was strengthened and became assured, the laity tended more and more to a passive spiritual state; and the evil effects of this passivity were immediately apparent in the resulting demoralization whenever the pastors of the flock were snatched away by the hand of persecution or laymen emigrated to Protestant lands and were for some time without priestly ministrations.

Now, however, the "royal priesthood" comes into its own. Pope Pius XI lifts to its place the key-stone of the arch, the foundations of which were laid by Pius X, when that saintly Pontiff began to "restore all things in Christ." Thus, at length, the layman realizes his true dignity and lays hold of the fulness of his Catholic inheritance. Having already heard the invitation to "participate actively" in the Holy Sacrifice of the Mass—the call of the new liturgical movement—he begins to "participate actively" in the Christian apostolate. Best of all, in all probability, he remains a layman without becoming a "sacristan."

And those who serve at the altar, conscious enough hitherto that the Church ought to function for the people rather than for themselves, but prevented by forces beyond their control from making actual the ideal Apostolic Church, now begin to find themselves truly beloved by their people and their ministry effective beyond their dreams.

Let me whisper another secret: the Lay Apostolate will stop up that "leakage"; for the people will be given some work to do, and in order to do it will be obliged to inform themselves. Bible study is one of the requirements: the now careless and indifferent Catholic will be fortified against the Seventh-Day Adventist proselytizer and other zealous "Bible-reading" Protestants.

After all the difficulty was not that the clergy had taken too much upon themselves, but rather that the Church has had to fight for her very life. Everything tended to be centralized, since adequate defense against a laicized Protestantism has been the primary requisite. But now the Church realizes the ideal of Christian democracy; from this moment we take the offensive; expansion begins when the laity is called to service!

All this I read between the lines of *The Lay Apostolate*, by the Rev. John J. Harbrecht, S.T.D. (B. Herder Book Co.). Dr. Harbrecht has made no mistake in looking to Germany for his models; for in Germany the Lay Apostolate has for some time been going forward with giant strides. One would expect this to be the case with the Catholic hosts in a land where the shout, "We have taken the offensive!" has already gone up. Over there the Church is fully alive to its post-War opportunities; over here, on the other hand, we have not yet made up our minds about the "expediency" of defending ourselves when attacked. And we are plagued by politicians. Germany is a "defeated" country. We, of this "never defeated country," await some kind of impulse (from the "backward" Continent, I suppose) to cause

the dry bones to articulate and living flesh to form upon them.

What needs emphasis is that, with the publication of Dr. Harbrecht's book, Pastoral Theology in America also begins to come into its own with the Lay Apostolate. The connection between the two has been fully grasped in Germany since the end of the last century, but not in the United States. As late as 1925 it was being maintained by the seminary department of the Catholic Educational Association that "Pastoral theology belongs to the domain of moral theology." This ante-Tridentine attitude (see *Catholic Encyclopedia*, Vol. XIV, p. 612) has, in my opinion, been the chief obstacle on the theoretical side to the effective participation of the laity in the salvific mission of the Church. That the laity should go to Mass and frequently receive the Sacraments is not enough: a share in the cure of souls is necessary to their complete sanctification.

It is most unfortunate that there has been so little contact with souls in their actual state of life. But this was bound to be the case as long as the priest, as pastor, was content with "giving good advice" and reproving the penitent as a soul already out of the body and not subject daily to the almost overpowering influences of modern life which make for maladjustment. True enough, the "circumstances" which modified sinful acts were considered, but these circumstances were not grappled with in the concrete. The shriveled person frequently departed with a feeling that the priest considered his difficulties from an academic point of view and could not help him. Thousands, in this way, have been lost to the Church.

The estrangement of great masses of workingmen is only one of the results of the failure to make room for a practical Pastoral Theology that establishes contact with labor in its working environment. Years ago Dr. John A. Ryan referred to "the lack of both social teaching and social works" by our American clergy and expressed the fear that, because of Catholic negligence, the workingmen

would "come to look upon the Church as indifferent to human rights and careful only for the rights of property."

Or, consider the possibilities of a single case, that of the *pater familias* who is estranged. It may be found that the root of the matter is his wife's inability to manage a household! The woman resents every suggestion that she should follow a budget plan and keep within the family income. The man is discouraged; he wishes to contribute toward the support of the Church, and, being ashamed to enjoy the spiritual wealth of the Church without sharing in its upkeep, he drops out. The "easy way" is to blame the man for the "fallen-away Catholic" that he is, to account for his "perversity" as an aberration of his "free will"; and this course, there can be no doubt, has been pursued by many a pastor.

However, the charity of Christ constrains one to take due account of the sinner in his environment. Sometimes he requires help to "avoid the occasions of sin." Indeed the example of the Good Shepherd proves the folly of all superficial judgments (Matt. XII, 20): "The bruised reed shall he not break and smoking flax shall he not extinguish: till he send forth judgment unto victory." St. Paul's word (2 Tim. II, 25) is also to the point. The true pastor does not hasten to shift the whole responsibility to the shoulders of the "sinner." Rather, "with modesty" he admonishes "those that resist the truth: if peradventure God may give them repentance to know the truth, and they may recover themselves from the snare of the devil."

Dr. Harbrecht is to be commended for his strictly objective approach to the problem of bringing health to the maladjusted through the medium of parish lay-workers. First of all, it must be recognized (as he points out) that the Church has already to hand, in the parish process, the normal organizational form of Catholic life. Charity organized, say upon a city basis, while it may minister to the

needs of many, can never fully contact the people in their homes. Unless the parish itself is the work-unit, whatever relief of a physical nature may be supplied to scattered individuals never actually rises above the level of secularized "social welfare service." Charity relief must be linked up with and made supplementary to the sacramental ministry of the parish priest.

At the same time the problem is a "social ethical," rather than a moral, one: the obstacles in the way of the individual's full participation in Catholic life must be cleared away before he comes to the confessional. Thus, Dr. Harbrecht's point of view is sociological. And it is eminently practical, for he sees the problem through the eyes of the "brother in need." This is firm ground, since no contact (the first step in the rescue of souls) can be established unless reconciliation is approached as a work of assimilating the erring one to the normal life of the parish. Dr. Harbrecht goes even farther: parishes have individuality—some are "sanguine in temperament," others are "slow and laconic." The parish "should afford him (the parishioner) opportunities for the best life consistent with his natural endowment, capabilities, graces, and the general welfare of the Church and society at large." It may very well be that, in many instances, the parish will have to be adjusted to the individual as well as the individual to the parish!

The author of this work, which I hope to see generally adopted as a text-book in our universities and seminaries, is a pioneer in American Catholic sociology. He deserves much praise for his systematic handling of a difficult subject. The book is well documented, is supplied with a complete bibliography and an exhaustive general index.

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The Supreme Congregation of the Holy Office has placed on the Index of Forbidden Books *The Historic Jesus*, by Ditlef Nielsen, both in the Danish original and in the German translation.

## Our Educational Problem

By Prof. Horace A. Frommelt, Marquette University, Milwaukee, Wis.

It would seem that we are at last approaching the Catholic educational problem in this country with something like ordinary common sense. As has repeatedly been pointed out here, the popular Catholic conception seems to be parochial schools of grade calibre, requiring financial support, with a multitude of high schools, academies, and colleges absolutely independent of, and above such earthly things as money. The result is that 90% of American Catholics, when they think of higher Catholic education, think of a rich religious Order erecting and maintaining an institution, or that it somehow comes into existence through an act of God or the bequest of an unusually charitable millionaire. Their obligation, as they conceive it, ceases with the parochial school; and for the large majority, Catholic education ends there also. Hence our educational system, from the high schools and academies on up, lives a precarious life, if indeed, it may be said to live at all. Moreover, without plan and programme, institutions are founded and conducted here, there, and everywhere, oblivious of the fact that there is wasteful duplication in some quarters and woeful lack in others.

Now a fund of \$50,000 has been provided by two Catholic laymen to conduct a thorough-going investigation, the results of which will be used to formulate a sane and sensible programme looking to some sort of endowment for our higher educational institutions.

It is likely that the investigators will meet with considerable opposition, particularly from those sections where an air-tight attitude is regarded as necessary to maintain false standards and, incidentally, to prevent uncovering the true state of the Catholic educational system. A meeting of superintendents of Catholic schools recently closed its doors to all lay Catholics, as it had done before. A prominent

Catholic lay educator, a truly competent individual, remarked to the writer of these lines that this measure prevents, for the time being at least, a disclosure of the true state of affairs, which would, of course, be a necessary condition of that thorough-going house-cleaning that will have to come, sooner or later.

Let us hope that the present investigators will succeed in breaking the fetters that hamper our educational system. There is still time, we believe, to enlist the whole-hearted support of American Catholics for any reasonable programme of coöperation, without at the same time inviting lay domination, which would, in the end, probably be worse than the present situation. What is needed is sensible direction and control by the hierarchy and enthusiastic support from the laity.

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Monsignor Seton tells us in his collection of *Essays* that the custom of kissing the Pope's foot is so ancient that no certain date can be assigned for its introduction. It very probably began in the time of St. Peter, to whom the faithful gave this mark of profound reverence, which they have continued toward all his successors—always, however, having been instructed to do so with an eye to God, of whom the Pope is the vicar. Most beautiful was the answer of Leo X to Francis I of France, who, as Rinaldi relates (*Annal Eccles.*, an. 1478), having gone to Bologna, knelt before the Pope and kissed his foot, saying that he was 'very happy to see the face of the Vicar of Jesus Christ.'—"Thanks," replied Leo; "but refer all this to God Himself." To make this relative worship more apparent, a cross has always been embroidered on the papal slippers since the pontificate of that humble Pope, St. Gregory the Great, in the year 590.



## Cooks and "Copy"

By (the Rev.) Will W. Whalen, Orrtanna, Adams Co., Pa.

To-day everybody writes, and many writers succeed in getting their "stuff" before the public. A great deal of what we see in type surely is far worse than a lot that remains unpublished.

Now we have to watch even our cooks, for they may keep tabs and diaries on our comings and goings and sayings. Mark Twain's housekeeper has given her version of his career to the world. She may be a savory cook, knowing just what seasoning to add to her viands, but the mass of lukewarm literary hash she serves up in her book betrays that her favorite author was Bertha M. Clay or Laura Jean Libbey. However, Katy, the cook turned biographer, doesn't have the thrills that both those ladies possessed. (I've been informed that Bertha M. Clay, or Charlotte M. Braeme, the same person, was a male!)

A man's enemies may be those of his own household. It is bad enough when a cook gives notice that she'll fry eggs no more for us, but it is worse when she cooks our goose by writing her impressions of our career. If one is no hero to his valet, what is he to his chef?

Teresa of Avila was an excellent cook, also a unique writer. Of her Zimmerman tells: "Never was the food so tasty as when she did the kitchen, though she might have been in an ecstasy, saucepan in hand." I imagine her nuns, too, went into ecstasy (a different sort!) when they lined that day.

A superior of a convent told me that the young postulants these days are literary enough, but very few of them can cook, and the older nuns are worked to death in the kitchen. The real cooks feel it is better for them to be sacrificed for the good of their community; that if those novices were let to do their worst at the stove, the order's doctor bills for indigestion would prove a fearful total.

And we all know the starvation wages the nuns are paid. I often

wonder how they can make a dollar go so far?

Caesar Baronius, the "Father of Modern Church History," was a man of gigantic intellect, but he cooked for Philip Neri's religious community. So long were his hours with the pots and skillets that the master of history wrote facetiously in chalk above his stove: "Baronius, the perpetual cook!"

He claimed that St. Philip Neri saved Baronius' soul for him. I imagine such a cook might have saved Philip Neri's life. You know, even the saints were human. Too bad their biographers too often forget to show us the human as well as the spiritual side of their heroes. It wouldn't be at all *lèse majesté*.

It's really discouraging to earnest writers to find their midnight incubations returning time and again with the "respectful regrets" of diverse editors, whilst a cook like Mark Twain's casually dashes off a "biography" that is at once launched in print. I fear Katy will be spoiled and lose her vocation. What a pity!

A reader for one of the literary magazines has given me a play to look over. It's beautifully done. A sort of fictional, dramatic biography. The lines are musical, and on the lips of trained histrions would make the mob out in front clap and curtain-call.

But she chose the wrong "hero." One mustn't know just what a leading character will do till about five minutes before the play ends. The question in this particular drama is: "Will he or will he not betray his country?" We know the answer from the very start. The protagonist is Benedict Arnold, rather too well known for the playwright's good.

Katy was wiser in her choice of a hero. Nobody ever knew what Mark Twain would say or do, though he himself knew well enough what he'd say. His "extempore" speeches were always written a week ahead.

If a woman is standing with reluctant feet where the path of the kitchen and the road of the pressroom meet, I would advise her to turn to the stove. Cooks to-day can earn more than writers. Also they can give a great deal more satisfaction. Owen Meredith rhymed this particularly for our day:

“We may live without poetry, music and art;

We may live without conscience and live without heart;

We may live without friends; we may live without books;

But civilized man cannot live without cooks.

He may live without books,—what his knowledge but grieving?

He may live without hope,—what his hope but deceiving?

He may live without love,—what his passion but pining?

But where is the man that can live without dining?”

### An Interesting Pamphlet

1929 being the fiftieth anniversary of the last great yellow-fever epidemic at Memphis, Tenn., it is fitting that a monument should be erected in honor of the religious who sacrificed their lives in that of 1879 and the two preceding ones of 1873 and 1878. It is equally befitting that the heroic deeds of these religious, and of the eleven priests who died with them, should be preserved to posterity in a booklet which the Rev. Leo Kalmer, O.F.M., has just issued under the title *Stronger Than Death: Historical Notes on the Heroic Sacrifices of Catholic Priests and Religious during the Yellow Fever Epidemics at Memphis in 1873, 1878, and 1879* (Franciscan Herald Press, Chicago, Ill.) Fr. Leo was pastor of St. Mary's, Memphis, from 1912 to 1917, and has gathered the information contained in this booklet—which by no means pretends to give a complete history of the yellow-fever epidemics, but rather supplements that given by J. M. Keating and the description by the Rev. D. A. Quinn in his *Heroes and Heroines of Memphis*, which is shown to be inaccurate in

many points. Fr. Leo gathered the data from documents preserved at Washington and St. Louis, from newspaper files, and from surviving eye-witnesses of those harrowing days.

The greatest hero of the epidemic was Fr. Aloysius Wiewer, O.F.M., who served the sick during the epidemics of 1873 and 1878 and voluntarily returned to the scene of distress in September, 1879. This saintly Franciscan was at the service of the people of all denominations night and day. In his brown habit and sandalled feet he walked from house to house in the burning heat and assisted thousands of sufferers. He was not only a hero of Christian charity, but also an ardent lover of poverty, and had not even so much as a table or a chair in his cell, but sat on the floor amidst his books and papers and read, studied, and prayed in that posture.

We are glad to see the author rehabilitate the memory of Fr. Lucius Buehholz, O.F.M., who did *not* desert his post, as has been asserted, but bravely held out until his health gave way, in August, 1878, and returned in August, 1879, and remained at his post in spite of a certain fear betrayed in his letters, which was but natural under the circumstances.

Dr. Francis Borgia Steek, O.F.M., in a short preface calls this pamphlet a valuable contribution to the history of the Catholic Church in this country and says that, moreover, it conveys an inspiring lesson—with both of which statements we cordially agree.

A writer has not lived in vain who even once in a lifetime has launched his dart point-blank at the head of a lie.

The truth we must have, even though it slay us. To withhold or to pervert the truth is in the long run the only real treachery.

Much of the popular literature of the day is calculated not to make readers think, but to keep them from thinking.

## Shall American Clerics be Trained in Rome?

By Judge S. J. Boldrick, Louisville, Ky.

The settlement of the "Roman Question" revives interest in a lesser question which has been more or less agitated in ecclesiastical circles in America for well-nigh one hundred years, namely, whether or not it is expedient that a number of our clergy, native-born, locally trained and educated in graded and secondary schools, should be sent to Rome for their philosophy and theology, thus acquiring (along with the regular course which is prescribed everywhere) a closer contact with the spirit and atmosphere of Rome, which lies at the heart and center of the Church. No doubt this question is agitated in other countries as well, but one may venture to say that with the spirit of independence which is characteristic of America, animating Catholics no less than others, the question is nowhere more acute than in our country. It seems, therefore, timely to offer for publication in the FORTNIGHTLY REVIEW a letter on this subject written by Archbishop Martin John Spalding of Baltimore when he was a young cleric studying in Rome, in response to objections urged against his brother being sent to the Eternal City from his Bardstown home.

The letter with the facts connected is set forth in the *Life of Archbishop Martin John Spalding* written by the Rt. Rev. John Lancaster Spalding as follows (p. 44):

"Shortly after his arrival in Rome, Martin Spalding obtained from the Cardinal-Prefect, through the mediation of the Rector, a place in the Propaganda for his brother Benedict, who was still studying and teaching in the seminary at Bardstown. He at once wrote to Bishop Flaget, and begged him to allow his brother to come and join him in Rome. To this the Bishop himself did not object, but some of his advisers hesitated to give their consent. They seemed to think that theology could be learned as well in Bardstown as in Rome, and that they under-

stood better than their Italian brothers what practical training was necessary to form successful missionaries for Kentucky. These objections were communicated to Martin, who, in reply, wrote a long letter, in which he set forth the special advantages of a Roman education.

"'In the past,' he asks, 'what nation has not felt the influence of religion issuing from the centre of Christian unity, and guided by the august head of the Christian hierarchy? And in her train have followed science and the arts of civilization. The Eternal City still wields an influence in the world not less powerful, certainly more glorious, than that which once belonged to the iron sceptre of her imperial rulers. The Pope is the immediate superior of the Propaganda, which, according to the expression of a Cardinal who frequently honors us with his presence, may be rightly called the seminary of Christendom. Here, under the same roof, are assembled young men from all parts of the world. Here we behold the rare spectacle of thirteen distinct nationalities united in the bonds of charity. How advantageous must not such an assemblage prove to the ecclesiastical student who, whilst having before his eyes a striking proof of the catholicity of his faith, is at the same time thereby enabled to gain an accurate knowledge of the state of the Church in the various parts of the world? The young men who come here usually possess more than ordinary talent, and, in the collision of opinion or in the ardor of dispute, genius is awakened. A laudable freedom in proposing difficulties is encouraged in the classes in which the language adopted by the Church in her ritual is in constant use. Premiums are annually distributed to those who have signalized themselves, and this year the Holy Father presided over these exercises. If we consider our spiritual advantages, they are not less evident. All our superiors are

most exemplary. No one more amiable than our Rector; no one more fatherly than our confessor; no more perfect models of virtue than all our professors. In fact, the Roman clergy in general are a most learned and religious body of men. How can we visit the shrines of the martyrs or the *Limina Apostolorum* without feeling a glow of the sacred flame which burned in their bosoms—without resolving to imitate their virtues in order to be able to emulate their usefulness?

“As for the difference of the two countries in manners and customs, I, for my part, can see no good reason why the roughness of a Kentucky backwoodsman should not receive a touch of European polish; or, how, if he should acquire something of the piety, politeness, and the *gravitas condita comitate* which are characteristic of the Roman clergy, he should thereby be rendered less apt to become a useful missionary. In my own case, I am sure that my attachment to the institutions of my own country has been increased by my absence from it, and I feel confident that no American can travel in Europe without being more thoroughly convinced that the United States, in natural and civil advantages, is inferior to no country in the world. Is there not something in the constant conversation of persons of so many different nations and dispositions which tends to give an acquaintance with human nature, and to impart that spirit of accommodation and conciliation which may dispose us to become all things to all men, after the example of the model of missionaries? Is there not also something in the absence from parents and friends which tends to purify the affections and to ennoble the motives of action? What I have written, my dear brother, has been prompted by the purest love of religion, and I am sure that the gentlemen of Bardstown are not more ardent in the sacred cause than myself. If they wish to send you to Rome, come cheerfully, persuaded that it is the will of God; if not, it is better for you to remain in Bardstown. God

speaks by the mouth of those whom he has placed over us. If you come, make an entire sacrifice of yourself to God previous to your departure. Bring nothing with you but good health, a cheerful and brave heart, and a will prepared to yield obedience to what ever may be enjoined’.”

This letter seems to have produced the intended effect, since, shortly after its reception, Benedict Spalding set out to join his brother in the Eternal City.

### Light on the 16th Century Renaissance of Scholasticism

There is no question but that the 16th century renaissance of Scholasticism has not yet received the attention which it deserves. Cardinal Ehrle has expressed the opinion that the influence of the Salmanticenses was much wider and deeper, and at the same time more lasting than even that of St. Thomas and the old Franciscan School. Cardinal Toletus carried this theological renaissance into the great central school of the youthful Society of Jesus. The man who more than anyone else spread the new movement throughout Continental Europe was Molina. It is extremely interesting, therefore, to have so authoritative a work as *Gregor von Valencia und der Molinismus*, by William Hentrich, S.J. (Felizian Rauch, Innsbruck). Father Hentrich delves into hitherto unknown historical sources and inaugurates a careful research into the Renaissance of Scholasticism, somewhat like that which has been carried on so happily into the earlier centuries of the Middle Ages by Grabmann and others. The author devotes more than a dozen pages to a list of important printed and unprinted sources, to which he thus directs the attention of the learned world. It is to be hoped that Father Hentrich's scholarly volume will soon be put into a suitable English dress and welcomed in this country as it deserves. We could do at least this much to promote this necessary renaissance.

H. A. F.

## Long or Short Word-Accent in Gregorian Chant?

By the Rev. Ludwig Bonvin, S. J., Buffalo, N. Y.

In Solesmian rhythmizations the duration of the Latin word-accent plays a great part. Recently Dom Mocquereau, in the second volume of his "Nombre Musical Grégorien," again at great length lays down the principle that in music, and especially in Gregorian Chant, the word-accent is to be treated as short and placed naturally on the arsis. Dom Jeannin, O.S.B., in his latest publication bearing the above title, closely examines this contention.

Dom Mocquereau tries first to prove his thesis by quoting some grammarians of the fifth century, who say that the *accentus acutus* is executed *cursim* (briefly). Dom Jeannin replies that the grammarians speak of such an execution of the *acutus* in comparison with the *accentus circumflexus* of classical Latin. The *circumflexus*, being a combination of *acutus* and *gravis*, was, indeed, long and, of course, longer than one of its component parts (the *acutus*); but this does not imply that the *acutus* was short *in se* and as to its nature. In itself the *acutus* was long as well as short, according at it affected a long or a short syllable. Besides, what we now call word-accent comprehends not only the *acutus*, but also the *circumflexus*; as representative of the latter the accent cannot be called short.

In the Gregorian period, moreover, the Latin word-accent was no longer melodic, but dynamic; now, as every accentual language shows, a dynamic accent has a propensity to the length.

Dom Mocquereau further tries to prove the natural brevity of the accent by the attitude of the Gregorian Chant. This Chant, he says, often gives to the word-accent only one note, while it gives many to the weak syllable, and in general allots preferably more notes to the weak syllable than to the accented one.

In the face of this assertion Dom Jeannin answers that the Gregorian Chant often also does just the contrary,

giving several notes on the accented syllable and only one on the weak syllable. "Further," he says, "if we examine the Chant closely, we find that in general the case where the accented syllables carry more notes than the following unaccented syllables, are more numerous than the cases where the contrary obtains. . . . Besides, the signs of length in the neumes codices doubtless oftener affect the accented syllable. . . . In general, we may confidently assert that in the ornate style the numeric preponderance in favor of the long accent is from six to seven in ten cases; in the syllabic style, however, eight in ten cases." "The historical truth, therefore," says Dom Jeannin, "is that in the period of the creation of the Gregorian repertory the Latin word-accent was treated with freedom, but with a strong propensity to the length."

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"The Language of Christ in America or Place of the Syrian Maronites in History" is the title of a pamphlet published by the Rev. Peter F. Sfeir of St. John Maron Church, Buffalo, N. Y. The author was formerly a professor at St. Joseph University in Beirut. He gives an interesting account of a great but little known and less appreciated people and their struggles to keep alive the true faith during centuries when heresy stalked through their land. These people live on the slopes of Mount Lebanon; they are devoted to the Holy See; they have a ritual of their own, and their language to-day is Arabic; but in their liturgies they preserve the language which Our Blessed Lord spoke, that is Syriac. Syriac was the vernacular tongue of Palestine in the time of Christ, Hebrew having ceased to be in common use. Copies of this pamphlet may be obtained from the Rev. Peter F. Sfeir, 41 Cedar Str., Buffalo, N. Y.

## International Languages

Miss E. Sylvia Pankhurst, in a volume entitled *Delphos, or the Future of International Language*, which she has contributed to the "To-day and Tomorrow Series" of Messrs. Kegan Paul & Co., presents a careful and studied survey of the numerous attempts that have been made to construct a common language and of the history of speculation on the subject. Descartes first propounded the idea of a language to be formed on scientific principles, and had the brightest anticipations as to what might be achieved by its means. Even uneducated people, he maintained, would learn "in less than six hours to compose with the aid of a dictionary," and "peasants would better judge the truth of things than do the philosophers at the present time." However, the *a priori* language has had to be given up, and the questions that now exercise adepts are questions of adaptation and combination. The material of the world language must be provided by existing languages. Slowly the philologist, examining the strength and the weakness of all the tongues of men on earth, will discover how they may best be amalgamated; and even the philologist, left to himself, will not be trustworthy, unless some tincture of philosophy runs in his veins. Here, then, are labors for the generations of the wise.

Miss Pankhurst calls them to their task with cheering words; but in the meantime she gives a guarded blessing to one of the practical *pis-allers* which have already been placed on the market of the world. Curiously enough, she does not choose Esperanto, the most popular and widely known, but a more novel "Interlingua," invented by Giuseppe Peano, "one of the greatest authorities on the logical basis of mathematics and on symbolic logic." The great virtue of this "interlingua" is that it is a consistent "etymological attempt to create the poor man's simplified Latin, which will open to him the nomenclature of the sciences and will enable him to understand his

doctor's prescription and his lawyer's presentment of his case." Interlingua is claimed to be intelligible at first sight by any cultivated man or, to describe it in its own words, is "vocabulario internazionale in quasi totalitate latino, intelligibile ad primo visu aut quasi ab omni homo culto et plus simplice et regulare que Volapuk." But something is surely to be learned from the experience of history. As the common language, Latin has had its chance. Did it disappear merely because its cumbrous grammar became obsolete? or must it not be regarded as in itself a cumbrous vehicle, afflicting mind and tongue with a needless array of syllables?

We miss in Miss Pankhurst's study a recognition of the limits within which a universal language must be contained if it is to serve its purpose. She seems to hover a little between the conception of a universal auxiliary and the conception of one perfect tongue which will at last supplant all others. She even confuses the issue by a comparison of language with music.

It looks as if men could never have their perfect "Interlingua" till they were all perfect together. The important question is that of present practical convenience. Would it not be worth while to accept a ready-made code that would enable men of strange races to exchange mechanical communications, to transact business, meet in committees, and express their obvious needs? Much criticism was at one time levelled against Esperanto, which is still a candidate with a running chance of acceptance, on the ground that its machine-made monotony, its ugliness and outlandishness of sound and appearance, made the thought of an Esperanto poetry impossible. To this the Esperantists have replied quite lately by issuing a complete translation of the Bible (*La Sankta Biblio. The Holy Bible in Esperanto*. British and Foreign Bible Society) and, reading in its pages the passages with which one is most fami-

liar, one cannot deny to them a certain majestic roundness of tone and rhythm. Some such jargon as this might, one imagines, be talked by a group of illiterate South Americans who had been living for a century or so on the planet Mars:—

Benu, ho mia animo, la Eternulon.  
Ho Eternulo, mia Dio, Vi estas  
tre grande,  
De majestas kaj beleco estas  
vestita.

But such illiterates would not in their jargon have retained inviolate the regularities of termination, conjugation, word-formation, which enable the student of Esperanto after a day or two's memorizing to map out all his territory. It is not, after all, the object of the auxiliary language to express emotion, to serve as a vehicle for poetry. Speech is poetical only while it is malleable; there must be the possibility in it of a continuation into the future of the processes by which its speakers and creators have formed it to their pattern of truth. But once these processes begin to operate in the universal language, its universality begins to disappear; for to different races the real will still disclose itself in different patterns, and always with more or individuality as more of poetry enters into the vision of it. The auxiliary language must therefore be stiff and mechanical, recalcitrant to life and growth; it must be an accepted code, retained because it has been accepted and not to be changed except by an edict from recognized authorities. The very influences which would stultify or undermine the living language will strengthen the machine and prolong its term of service. If this contrast is fully appreciated, it ought not to be difficult, in view of the urgent need for a general code for present use, to choose one.

It is a great thing, when our Gethsemani hours come, when the cup of bitterness is pressed to our lips, and when we pray that it may pass away, to feel that it is not fate, not necessity, but divine love working upon us for good ends.

### The Writing of History

A committee of the American Historical Association, was appointed in 1920 to inquire whether the general public was justified in believing that the writing of history in the United States was not in a satisfactory state. The report of this committee (*The Writing of History*, by J. J. Jusserand, W. C. Abbott, C. W. Colby, and J. S. Bassett; Scribner's) takes the form of a series of three chapters, containing opinions based on the views of the individual writer and consummated by a brilliant essay on the historian's work from the pen of M. Jusserand, Ambassador of France at the time and chairman of the committee. The report forms a severe indictment, extending far beyond the methods of historical training that obtain in the great American universities. Specialization, that deadliest of educational boomerangs in incautious hands, is rampant in the land. Beyond this lack of adequate general preparation, the graven men of the charge is concentrated on two defects of the existing system, the failure to provide a training in the art of presentation and expression, and the absence not merely of guidance in the choice of what to read, but of any encouragement to study the works of the great historians of the past.

The report is enriched by the addition of letters from Dr. Jameson, managing editor of the *American Historical Review*, and Mr. Ellery Sedgwick, editor of the *Atlantic Monthly*. Dr. Jameson draws attention to a further serious error of the university authorities in their rigid classification of the men they engage to train into two bodies—students of American and students of European history—each class evincing as a consequence throughout their career an almost total ignorance of the subject-matter of the other. Mr. Sedgwick completes the case against the universities with the observation that history nowadays is written by the expert for the expert, with a consequent failure of appeal to the general public.

### Is Freemasonry a Religion?

No one who has read Preuss's "A Study in American Freemasonry" (Herder) will, we think, answer this question in the negative, though Masons still occasionally try to create the impression that they themselves do not regard Freemasonry as a religion. The following note from Mr. Dudley Wright's "News of Freemasonry" department in the *Christian Science Monitor* (July 19, 1924) is an interesting and valuable contribution to the subject:

"Is a Masonic temple a place of worship? This was one of the little problems which the Union of South Africa Commissioner of Customs has been called upon to decide, and the auditor-general refers to the matter in his annual report, which has just been issued. Two brass pillars valued at £355 10s. were imported for a Masonic temple and they were passed under the item of the customs tariff which applies to church decorations. The duty involved was £60. Upon the item being queried in audit the commissioner replied that he had discussed the matter with a prominent Freemason and was satisfied that a Masonic lodge should be regarded as a place of worship. The question, says the auditor-general, seems rather to be whether Freemasons constitute a religious body, and he goes on to point out that in other respects they have not been treated in their interpretation of the tariff as such, their jewelry and regalia being subject to a duty of 20 per cent ad valorem. The Masonic contention is that where temples are consecrated and not used for any purpose other than Masonic they should be placed in as favorable a position as any other consecrated temple or place of worship, and furniture and equipment destined for such should have the same preferential rates over goods imported for a purely secular purpose, or for the purpose of gain. Whilst it is maintained that Freemasonry is not a religion, in that it embraces all religions and sects, it is certainly a religious body with

temples consecrated to the purposes of the Craft, quite as solemnly as any church rite."

### A Deserved Tribute to a Great Catholic Economist

The *Central Blatt and Social Justice* in its August number calls attention to a bit of well merited recognition for the late Father Heinrich Pesch, S.J. The author of *Conspectus Generalis Oeconomiae Socialis*, P. Gratian De Schepper, O.M.Cap., professor of sociology in the law faculty of St. Apollinaris, and of social economy in the Urban College of the Propaganda at Rome, enthusiastically praises Fr. Pesch and his great work on Political Economy. Having enumerated a number of eminent Catholic economists and sociologists of Catholic Germany, Fr. De Schepper refers to Pesch in the following remarkable words:

"Et super omnes, in rebus socialibus-oeconomicis, meritum speciale et gratitudinem omnium studentium Sociologiae et Oeconomiae sociali-catholicae sibi acquisivit Henricus Pesch, S.J. Ejus liber: 'Manuale Oeconomiae Nationalis' constituit primum universale et quidem perenne monumentum totius Oeconomiae Socialis christianae-catholicae, cujus nullus Sociologus aut Oeconomista ignarus stare posset."

The *C. B. and S. J.* pointedly asks: "Who else outside our own journal has consistently tried to introduce Pesch to America?" Non-Catholics have not been slow to notice our neglect of Pesch. The late Professor Albion W. Small, of the University of Chicago, on one occasion expressed astonishment that no attempt should have been made to produce an American version of the five great volumes of Pesch's *Lehrbuch der National-Oekonomie* (Herder).

We soon learn all our friends have to tell us; our intellectual shocks and surprises come from those who disagree with us.—J. L. Spalding.



## The Epiklesis in the Western Church

The *epiklesis*, or prayer for divine intervention in the consecration of the Eucharist, following, not preceding the words of institution in the Canon (see Pohle-Preuss, *The Holy Eucharist*, pp. 202 sqq.), is sometimes called "Eastern" as opposed to the Western conception and practice, exemplified in the Roman rite, of regarding the recital of Our Lord's words as the effective formula of consecration. But as far as liturgical forms are concerned, the explicit prayer for the Holy Spirit in the Eucharistic consecration is as definite in the Mozarabic mass given in "The Mozarabic and Ambrosian Rites," edited from the papers of the late Mr. W. C. Bishop by C. L. Feltoe, D.D. (Alecun Club Tracts, No. XV; London: Mobray). The *epiklesis* is not in every Mozarabic mass—it should be explained that these Gallican forms are at the opposite extreme from Eastern rites in one thing—*viz.*, the large number of variable parts they contain. Not only three collects and occasional prefaces are variable, but all prefaces, and several other forms, including the greater part of the canon. Hence the masses of different days present an extraordinary variety of canons, in which can be traced the gradual elimination of the *epiklesis* under the influence of theological tendencies of the opposite kind. Some days, therefore, have a clear *epiklesis*, like that of which the mass is given here; others have it in a modified form; in others one can see where it was; in others there is no trace of it.

That great Catholic scholar, the late Dr. Adrian Fortescue, held that the Roman rite itself once had an *epiklesis*, and he wrote that "the invocation was removed at Rome because of the growing Western insistence on the words of institution as the consecration form." It may be indeed that the Mozarabic rite as here presented is nearer than many suppose to the original Roman. The late Mr. Bishop was fond of supporting the theory of the former Roman *epiklesis* on the analogy of the form for consecrating

the baptismal water. But be the solution of these difficult problems what it may, it is important to have in an accessible shape an explanation and translation of a liturgical form of such great importance.

## Flaws in Pastor's History of the Popes

In a twelve-page reprint from the *Zeitschrift für Kirchengeschichte* the Rt. Rev. Dr. Paul Maria Baumgarten calls attention to some rather serious defects in the tenth volume of the late Ludwig von Pastor's *History of the Popes*, which deals with the pontificates of Sixtus V., Urban VII., Gregory XIV., and Innocent IX., spanning the relatively short period from 1585 to 1591.

The critic, an acknowledged Catholic historian, calls attention to the fact that in the last forty-nine pages, devoted to a register of the sources, Pastor does not even mention the Roman State Archives with their wealth of material concerning this period, which Msgr. Baumgarten himself made available in a *magnus opus* of his own some few years ago. Moreover, this learned critic lays some rather serious charges at the door of Dr. Pastor. He asserts that Pastor lays aside his high and scholarly neutrality whenever the Jesuits are to be dealt with; that he is manifestly prejudiced in his account of the Society and its affairs under Paul III.; that he takes sides against the Dominicans and for the Jesuits in matters where these two great religious orders clashed. There are other serious charges—serious because they are made by an able Catholic historian against the Prince of Catholic Historians, Dr. Ludwig von Pastor. But we must refer the serious reader for further details to the above-mentioned pamphlet. (Leopold Klotz Verlag, Gotha.)

If you want to be called an extremist, say something positive about something. If you want to be called fair minded, have no mind of your own and pretend that all sides of an argument are equally convincing.

### The Medicaea Version of the Gregorian Chant

Father H. L. McMenamin, of the Denver Cathedral, was in Seville not long ago and in an article in the *Register* describes the odd religious dance performed by boys in the cathedral of that ancient Spanish city. He recalls the story of the prohibition of this strange custom by a local bishop, several centuries ago, and the appeal made to Rome, where it was decided that the boys should be allowed to dance before the Blessed Sacrament until the special costumes provided for the purpose were worn out. The order was obeyed literally ever since, says the writer. The garments are made up of strips, and every time a strip shows wear, it is ripped out and replaced by a new strip, and thus the costumes never wear out because they never get a chance to wear out. "Pope after pope has been on the throne, and they have all undoubtedly heard something about the dancing boys of Seville. But they have smilingly winked, meanwhile recalling that the pope who gave the order centuries ago is being literally obeyed."

It seems a similar custom may develop concerning the Medicaea version of the Gregorian Chant. Pope Pius X gave permission to use the Medicaea books sanctioned by Pius IX until they were worn out. Pustet ceased to print any more, and since then the copies in use have been carefully preserved and reconditioned from time to time. But of late the adherents of that version of the chant are getting worried. A septuagenarian choir director, pointing to the example of the dancing boys of Seville, suggests that it would be easy to find a way out of the difficulty. He adds: "I remember the opposition which was made to the Pustet editions in the late sixties and early seventies of the last century. As an enthusiastic youngster with no traditions I was shocked by the grumblings of the old-timers. I can understand them now. Verily, History repeats itself!"

### Whither Are We Drifting?

Father P. C. Gannon, one of our ablest Catholic editors, says in his paper, the *True Voice* (Omaha, Neb., Vol. XXVIII, No. 35):

"Modernism has left little of the old Protestant beliefs in this country. Protestantism carried within, from the beginning, the seeds of decay; and in our day we are witnessing the final act in the drama which started with the so-called Reformation in the sixteenth century. Unfortunately, the death of Protestantism does not mean that the multitudes of former Protestants are returning to the Catholic Church, their real mother. They are, in truth, drifting farther away from her. Secularism is taking the place formerly held by the Protestant churches. And secularism is more inimical to the Catholic Church and more dangerous than even Protestantism was. Witness what took place in France a quarter of a century ago and what took place in Mexico during the past few years. It was not Protestantism that roused these persecutions. There is no doubt that we, in America, are drifting toward conditions which brought about the persecutions in France and Mexico. And what are we Catholics doing to prepare for it? The only honest answer is that we are doing everything to bring it about."

---

Our boasted educational system is half a humbug. Too many of our professors fondly imagine that when they have crammed the dry formulas of half a dozen sciences into a small head perhaps designed by the Deity to furnish the directive wisdom for a scavenger cart; when they have taught a two-legged mooncalf to glibly read in certain dead languages things that it can in no wise comprehend, patiently pumped into it a whole congeries of things that defy its mental digestive apparatus—that it is actually educated, if not enlightened. And perhaps it is, after the manner of the trick mule or the pig that plays cards.—W. C. Brann.

### Gallicanism

Such studies as "Bossuet and the Gallican Declaration of 1682," made by Alfred Barry, O.S.F.C., are most welcome and, besides, necessary for the good of Catholicity in these United States. The author portrays the tragic state of the Church during the latter half of the 17th century, when the poison of Gallicanism had left gangrenous patches spread all over the fair face of Catholic France. Ecclesiastics were little more than luxury-loving worldlings, for the most part.

This portion of the dark story is too well known to bear repetition. Less so is the part which Bossuet played in these soul-stirring times. Bossuet, the great orator, too keen of mind to be able to give full allegiance to the doctrine that the State is above the Church, but too full of the unctuous oil of politics to be straightforward and uncompromising, played a sorry part in the Assembly of 1681-82, and particularly in his theological tilts with the great and saintly Bellarmine, who staunchly contended for the infallibility of the Pope.

For us, in these darkening days of Americanism, the story of Gallicanism is filled with words of warning. Will we heed that warning, or shall history be allowed to repeat itself?

H. A. F.

Perhaps the most remarkable anagram in any language is that carved in stone over the entrance of the Collegiate Church in Meppen, Germany, under a statue of the Blessed Virgin. It reads:

Programma.

"Ave Maria, gratia plena, Dominus tecum."

Anagramma.

"Inventa sum Deipara, ergo Immaculata."

All the letters of the Angelical Salutation—"Hail Mary, full of grace, the Lord is with thee" in the *programma* enter into the *anagramma* and there is not one over or wanting—"I have been found Mother of God and therefore Immaculate."

### The Need of an Ecclesiastical House-cleaning in Mexico

Speakers at the Williams Institute, Williamstown, Mass., received attention in nearly all the daily papers when they recently declared that the Mexican government's peace with the Church is but a patched-up truce. Probably they were correct. Difficulties so deeply rooted as those in Mexico may easily break out again. Nevertheless there is reason for hope; for, as the *Denver Register* points out (Vol. V, No. 33), the leaders of the Church in Mexico are beginning to realize their obligation of reforming the abuses which give a semblance of justice to the enemy. It is a notorious fact, for instance, that, in the words of our Colorado contemporary, "there have been some rather crude financial customs, particularly in the exaction of stipends for weddings and funerals and in the 'shrine business.' The Church, like her Divine Master, must expect occasional unjustified abuse; but when there is a touch of the Judas spirit present in clerical circles, it is our business to clean house. The Mexican persecution has not been completely a martyr affair."

The July issue of the *Katholische Missionen* (Herder) should be carefully perused by all those who are charged with the responsibility of supplying mission literature to American Catholics. This German monthly exemplifies the manner, style, and character of the ideal Catholic mission magazine. The articles are timely, interesting, excellently illustrated, free from sentimentality, with an intellectual flair that makes them noticeably different from the majority of our own mission publications. The matter is very important in view of the responsibility which rests upon American Catholics for the support and furtherance of world-wide Catholic missionary activities. As yet we have no solid intellectual basis for such support, however nobly and generously given.

## Notes and Gleanings

The *British Quarterly Review* in its No. 501 has an article by Dr. Edwyn Bevan, reviewing the literary reputation of Flavius Josephus. Dr. Bevan is sympathetic towards Laqueur's theory that Josephus was employed by Titus as the official historian of the Jewish War, and that in his later years, when his position was no longer secure, he tried to get the ear of the growing Christian public and therefore inserted his famous reference to Christ into the eighteenth book of his *Archeology*. This passage and that recently discovered in a Slavic version of the Aramaic original of the Jewish War are quoted in full and commented upon in the second volume of Brunsmann-Preuss, *A Handbook of Fundamental Theology*, pp. 258-270 (Herder).

Though Dr. John A. Ryan's theories underlying his "Ethics of Public Utility Valuation," a pamphlet published by the National Popular Government League, have been rebuked by the Supreme Court in its ill-starred decision in the so-called O'Fallon case, still this scholarly Catholic writer will continue to receive the support of thinking men, both Catholic and non-Catholic. It should be noted that the three most revered justices, of the court agree whole-heartedly with Dr. Ryan. His above-mentioned pamphlet deals with the ethics of the valuation of railroads and other public utilities. Dr. Ryan condemns the theory that public utilities may take any percentage of profit as long as they can get it. For the student of economics and ethics Dr. Ryan's pamphlet should prove a most satisfying exposition of the nefarious ethical principles so widely accepted at present.

The publication of the Illinois Catholic Historical Society has assumed the new title of *Mid-America* under the editorial direction of the Rev. Gilbert J. Garraghan, S. J. This publication is in its twelfth year and proposes to

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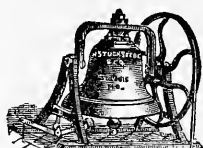
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serve the territory between the Alleghanies and the Rockies as a mouth-piece of Catholic historical research. Some of the papers in the current number are: "The Political Régime of the French in the Valley of the Mississippi," the story of New York's first Catholic weekly, the *Truth Teller*, told by the Rev. Paul J. Foik, C.S.C. Father John Rothensteiner has an excellent article on the "Study of Place Names." Anthony Matré continues his sketch of the history of "The American Federation of Catholic Societies."

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Who can fathom the Way of the Cross? St. John of the Cross (d. 1591) had led in the reform of the Discalced Carmelite nuns of St. Teresa; he was calumniated, imprisoned, despised, rejected by his friends, and at last bodily ejected from his own community. His provincial sent him into retirement, which meant a lonely life in the desert, where his health gave way. After a week of fever he crawled back to one of the Carmelite monasteries to plead for shelter. He was unkindly received. The prior forbade his subjects to go near him, and though a few lay brothers took pity on him occasionally, he died almost completely deserted. To-day even his burial-place is forgotten. Yet John Yepes was a noble man, a gifted poet, and undoubtedly one of the greatest mystics of the Catholic Church. His life glorifies that suffering which comes from ignominy and shame—a suffering than which nothing is greater. How different the way of the world from that of the Cross!

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A Lutheran world convention recently held at Copenhagen revealed the urgent need for a centre of authority and co-ordination among the scattered Lutheran communities. The suggestion made was that an international organization, or world bureau, should be established, to give advice on matters of discipline and doctrine. A supporter of the proposal declared that he could speak "for hours" on ques-

tions upon which there was no agreement among Lutherans, and in the treatment of which a habit of "temporizing with the spirit of the age" was evident. Next it was suggested that "intellectual unification" should be aimed at through the medium of a central university or institution of research. A writer in the *Commonweal* draws the moral: "How much reference these suggestions have to Catholic Rome is perfectly obvious. Lutheranism wants a centrally established authority and a unified intelligence. That both of these have been conserved in the 'old Church' from which Luther broke away, is a fact which is as undeniable as it has been immeasurably beneficent."

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"Struwpelpeter," or "Shoek-headed Peter," known and beloved of children in many lands, is having a monument erected to his memory at Frankfort, the city where his creator, Dr. Hoffman, lived. The author wrote his book for the sole amusement of his own children, illustrating the fascinating verse by colored pictures of his own drawing. Soon, however, the fame of Peter and the rest of his companions spread from Frankfort to other parts of Germany and the world, until the book has been translated into fifteen languages. The monument, showing Struwpelpeter mounted on a hobbyhorse, is to be unveiled on the occasion of Dr. Hoffman's 120th birthday anniversary.

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A solemn commemoration of the 150th anniversary of the death of Count Pulaski, the Polish patriot who gave his life in the cause of American liberty, will be held in Savannah, Ga., in October. In an interesting article in the *Savannah Press*, the Rev. Joseph D. Mitchell tells of his effort to locate the spot—now near the railroad station in Savannah—where Pulaski fell. He had historical data in his possession as to the location of the American battle lines, together with a copy of Lord Rawdon's map of the siege of Savannah, so he determined to measure off the ground himself in order to come to

a definite conclusion. He adds: "As I could not do this very well by daylight without attracting undue attention, I determined to make the attempt by night. So, early in the year 1920, after midnight, I went to the site of the old Spring Hill Redoubt and was in the act of marking off the ground just in front of the Central Station when I encountered the watchful eye of the policeman then on night duty. He naturally seemed surprised to find me there at such an hour and asked me if I were thinking of buying the Central Railway or was I planning to blow it up? I answered: 'I am just trying to locate the spot where Pulaski was shot.' His reply was: 'I haven't heard of any shooting affair around here; not lately, anyhow.'"

The *Theologische Quartalschrift* of Tübingen contains a review of Dr. Paul Maria Baumgarten's *Wanderfahrten*, in which the learned historian becomes for the time a pleasant raconteur and travel story teller. *Wanderfahrten* is a volume of European and American reminiscences. The reviewer notes that the author calls attention to the fact that the "highly esteemed publication of the scholarly Arthur Preuss in St. Louis is entitled 'The Fortnightly Review (no longer 'The Review') and is now in its 36th year."

Commenting on the foundation for religious teaching established of late at a certain State university, which has three chairs for this purpose—one Catholic, one Protestant, and one Jewish—the Omaha *True Voice* (Vol. XXVIII, No. 36) sagely observes: "The administrative expense is borne by the Rockefeller Foundation. The plan has not passed beyond the experimental stage as yet, and it is hard to say how it will turn out. Under proper conditions it should accomplish some good. It must be understood that the courses do not contemplate religious instruction in the ordinary acceptation of that term. The Catholic professor, for instance, is not a chaplain for the Catholic students. In this respect it

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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differs from Catholic foundations at some secular universities. The courses it gives are purely educational and theoretical. Only time and a thorough testing can demonstrate whether they are worth while."

In a review of M. Olivier Leroy's *Levitation*, an English translation of which has recently been published in London, Fr. Herbert Thurston, S.J., writing in the Irish quarterly *Studies* (No. 70), points out that while the author is scrupulous in giving chapter and verse for the facts alleged, his most frequently cited authorities, Görres and Goubeyre, are quite uncritical. "Whatever they find recorded in a pious biography," says Fr. Thurston, "they set down as fact, never attempting to probe deeper into the biographer's sources of information." Even the Bollandists, he points out, when printing the life of a Saint, by no means guarantee its accuracy. "They try to give the best life available, but their materials are often unsatisfactory and have sometimes been superseded by later discoveries." For example he instances a passage in the Bollandist account of Blessed Agnes of Bohemia, which states the exact number of inches she was raised from the ground in prayer. M. Leroy quotes the Latin text. But this Life was based on an older one, which has come to light in recent years, and here it is only said that Agnes "*divinis desiderijs inardescens pennis contemplationis supra se levabatur*," a metaphorical statement which by no means requires us to believe that she was physically supported in the air.

According to reports in the daily press, a case that has been pending in the Supreme Court of the United States has been decided in favor of the Negro Order of the Mystie Shrine. The case began in Texas as far back as 1918. The regular (white) Shrine body at Houston sought an injunction against the Negro organization, to restrain them from using the badges, titles, ritual, and so on of the Order. The

Supreme Court finds that there is no evidence of fraudulent intent on the part of the Negro body, and that the latter has obtained a prescriptive right to the use of the name and emblems and other distinctive features of the Shrine. The *Masonie Builder* (July), to which we are indebted for this information, feels that "appeals to the courts in such matters are, to say the least, undignified; and whatever the decision, can only do more harm than good."

It is a curious coincidence that Dr. Eckener, when he started on his last epoch-making voyage from Friedrichshafen to New York, turned aside from the Atlantic route, and, steering north, passed over an almost unknown region of Siberia; for in so doing he seems to have followed the example of the famous airman of ancient Greek legend. Daedalus, so Virgil tells us, unaccompanied, like Lindbergh,

Praepetibus pennis ausus se credere coelo,  
Insuetum per iter gelidas enavit ad Arctos.

Recently Pope Pius XI addressed fifty Italian bishops and seminary heads. He recalled the virtues that are essential to the clergy of every country. To approach perfection, he added, it is necessary that priests be "angelically pure, apostolically laborious, and eucharistically pious." He spoke of the great increase in vocations in Italy, which, at first sight, would seem to be a matter for unqualified rejoicing. But Pius XI, in his usual matter-of-fact way of facing realities, said that it was not a subject for un-mixed congratulation, as there was reason to fear that the motives for these numerous applications were not always above suspicion. In many instances material considerations actuated parents, and even some of the youth. The Holy Father, therefore, advised the bishops and seminary rectors to examine very carefully all vocations, or alleged vocations, and to remember always that "one thoroughly fitted and well-trained priest was worth five mediocrities."

The Wm. Geo. Bruce Co., of Milwaukee, announces that it has purchased the *Catholic School Journal* and has appointed Dr. Edward A. Fitzpatrick, Dean of the Graduate School of Marquette University, as editor. The new editor says in a formal announcement: "The *Catholic School Journal*, will gladly serve as a clearing house of information for every one in the field. . . We now raise the banner of eminence here. Catholic education must not be content with mediocre results, and cannot be if it is loyal to its aim, which is great and comprehensive. It must look for results commensurate with its aim. It must be satisfied with nothing less than the best."

Professor D. S. Robertson, of Cambridge, in a published lecture on "The Future of Greek Studies" (Cambridge University Press), discusses *inter alia* that ancient and still live topic, the use and purpose of Greek. He insists on "the necessity of mastering the language as the indispensable foundation of all further advance." He admits that he sees in its difficulty "the chief danger to the future of Greek as an instrument of general training." But he regards it as a difficulty which has to be faced by those who share his sense "of the unique and unapproachable excellence of Greek poetry and prose," and his "conviction that no later European literature, however splendid, can replace the Greek as a foundation of culture, a standard of taste, and a source of imperishable wonder and delight." The duty of a professor of Greek, as he sees it, is twofold. He is to advance in every way he can the study of Greek by those undergraduates who are adequately grounded in the language and come to the university "ready and eager to get what good they can out of the classics;" and, secondly, he is to promote the advancement of learning. The Professor assures doubters that in this field there is still, in spite of the labors of centuries, a vast amount of work to be done.

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## Current Literature

—Under the title *Thus Shall You Pray* Isabel Garahan presents an English translation of the Cistercian Fr. Elred Laur's popular German book of reflections on the "Our Father." The volume contains good matter for meditation and shows what a rich source of unmined gold we have in the Lord's Prayer. (Herder.)

—Mr. Algar Thorold has rendered into English the late Fr. Léonce de Grandmaison's little book on *Personal Religion*. It shows that there has never been any religion without the personal element, what precisely are its nature, implications, and dangers, and, finally, that the Catholic religion in its unique life, at once personal and social, intellectual and emotional, furnishes both the justification and the fullest imaginable development of this mysterious force in the soul of man. The spiritual radiance that shines through the work is somewhat obscured, though not entirely hidden, by the rather too literal translation. The text should have been dealt with more freely to make it thoroughly readable in English. (Sheed & Ward and B. Herder Book Co.)

—*Judas and Jude*, by Fr. M. A. Chapman, editor of the *Acolyte*, is an attempt to contrast the two Judases of the Gospel story. Needless to say, the whole narrative is but a vivid piece of imaginative writing, containing only here and there bits of fact. But the work serves the purpose for which it was written: the intention of the author being to show how one Apostle lived up to his high calling, whereas the other threw it away. The moral cannot be lost on any one who reads Father Chapman's book. (B. Herder Book Co.)—C.J.Q.

—There are not many books so well suited for a present to give to a boy or a young man departing for an ecclesiastical college or seminary, as *Pax Christi*, by the Rev. J. Goebel. It is well written, attractively printed, and substantially bound. In twenty chapters the author, in the form of letters,

calls attention to the pitfalls to be avoided, the temptations to be conquered, the virtues to be practised, and the duties to be performed whilst progressing towards the altar. He does this so attractively that the book is sure to be appreciated by students. Sympathy with the subject and the intended readers flows through all its pages. A topical index would be an improvement. (Milwaukee, Wis., Bruce Publ. Co.)—Kilian J. Hennrich, O.M. Cap.

—*The Life and Letters of Walter Drum, S.J.*, by the late Joseph Gorayeb, S.J., is a welcome addition to the field of Catholic biography. Father Drum was widely known as a lecturer, writer, preacher, and retreat-master. For many years he held the chair of Sacred Scripture at Woodstock College, Woodstock, Maryland. He was an untiring worker for the salvation of souls and a religious of unblemished character. The volume tells interestingly the early life and later career of Father Drum, dispersing throughout extracts from his notes and letters. The author died before his book was published. It was left to Father LeBuffe, S.J., a close friend of Father Drum, to see the volume through the press, and to write an appreciatory preface. (The America Press.)—C.J.Q.

—Among recent C.T.S. reprints are *The Lay Folk's Mass Book* (13th thousand); Fr. Sydney Smith's pamphlet, *Does the Pope Claim to be Divine?*, and Lady Herbert of Lea's brief account of her conversion to the Catholic faith, *How I Came Home*. Important new pamphlets are: *The Martyrs of Northumberland and Durham*; *Two Lancashire Martyrs*, by the Rev. J. I. Lane; *At Mass*, by the Rev. C. C. Martindale, S.J.; *Meditations and Prayers Composed by B. Thomas More*; *The End of the Journey*, by M.St.T.; and *Soul of a Man*, by Christopher Kent. These and all other publications of the Catholic Truth Society (72 Victoria Str., London, S.W.1) can be had in the U. S. through the B.

Herder Book Co. of St. Louis. They are well written and excellently suited for the parish book rack and for circulation among Catholics and non-Catholics alike.

—*The Month of the Holy Souls* is a volume of pious reflections for every day in November, by Sister M. Emmanuel, O.S.B., who has written a similar booklet for the month of May, which has found a friendly reception especially in monasteries and convents. This new volume will prove a welcome pendant to the other. (B. Herder Book Co.)

—Father E. J. McCarthy, S.S.C., is to be congratulated and commended for his new edition of *Saint Columban*, originally published as part of Montalembert's classic, *The Monks of the West*. The life of the Saint and his times are vividly portrayed and show us what a giant this great Irish saint was. The volume reads like romance—and romance it certainly is—not of fiction, but of fact. The notes in the second part of the book are an attempt by the editor to bring Montalembert's work in line with modern research. The book is further enhanced both by critical notes and by a colored map of Europe as it was in Columban's day, indicating his itinerary from Bangor to Bobbio; it also shows the monasteries and churches founded by him and his followers. This work should find a place in all Catholic libraries. (The Society of St. Columban, St. Columban, Neb.)—C.J.Q.

—In *The Sisters of St. Francis of the Holy Family*, a congregation which came to America from Germany during the "Kulturkampf," and has its mother-house in Dubuque, Ia., Sister Mary Cortona Glodden interestingly recounts the salient facts connected with the rise and development of the Congregation, which celebrated the 50th anniversary of its coming to Dubuque in July, 1928. It is a creditable story, and the reader will agree with Archbishop Keane (preface) that "there is no more striking attestation to the utter un-

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wisdom and folly of religious persecution that that furnished by the *Kulturkampf*, which consolidated the Catholic forces of Germany, created an intense sense of solidarity, gave a whole people a new spirit of splendid devotion to the Church of Christ, broke the spirit of the great Iron Chancellor, and sent apostolic men and women and organized forces into fields afar. The success of the Sisters of St. Francis in every line of endeavor has been most gratifying even here, where other communities have labored and wrought with so much success." (The volume is handsomely gotten out by the B. Herder Book Co.)

—The Catholic Truth Society, 72 Victoria Street, London, S. W. I., continues to do effective work for the spread of good reading, as is seen by the many pamphlets it is publishing. These booklets should find their way to the book-racks of our churches, for they are a mine of useful information for the laity. Their cost is negligible. Pastors who are zealous for the flock committed to their care should have them on hand. We have lately received the following: *An Hour with Christ in His Passion*; *The Hidden Life*, by

Richard Clarke, S.J.; *Catholic Loyalty in Elizabethan Days*, by Cardinal Bourne; *The Scarlet Woman*, by James Britten; *A First Communion Book for Children*; *For the Faith*, by Felicia Curtis; *Devotions to Our Lady of Perpetual Succour*, compiled by Rev. W. Raemers, C.S.S.R.; *Come Holy Ghost*, by Richard F. Clarke, S.J.; *Some Welsh Martyrs*, by Rev. Joseph Murphy, S.J.; *The Farm by the Sea*, by Mrs. George Norman; *The Carthusian Martyrs*, by Dom Laurence Hendricks; *Kindness to Animals*, by E. M. Grange; *Morning Prayers from the Liturgy, with Notes*, by the Rev. C. C. Martindale, S.J.; *A Sister of Charity*, by Lady Herbert; and *An Introductory Talk on the Catholic Religion*, by Rev. G. J. MacGillivray.—C. J. Q.

—J. B. Mueller's well-known and deservedly popular *Handbook of Ceremonies for Priests and Seminarians* has been reedited for the eighth time by Fr. A. C. Ellis, S.J. It contains all the functions and ceremonies which ordinarily occur in parochial or conventual churches, together with all the recent decrees of the S.R.C. prior to April 1, 1929. (B. Herder Book Co.)

### A SPRINKLE OF SPICE

A. "Do you take many magazines at your house?"

B. "Three at a club rate. We get one that I don't want, one my wife doesn't want, and one neither of us wants—all for \$7.50."

A Londoner, who has been spending a few days in Paris, has found a printed card in a hotel of that city which gives a hard run to the best Japanese attempt at English. Here are the rules to which visitors are expected to conform:

(a) The hotel been without a dinning-room, customers can easily get gold dishes served to their demand (eggs, ham, fruits) or eventually a meal ordered in advance.

(b) The board is finished at noon.

(c) The direction advertises the guests that they are not responsible for the loss of values unless they are deposited at the office of the Hotel, where a receipt will be given for.

(d) Visitors when going out are earnestly requested to deposit their key at the hall porter.

(e) Telephone is in every room, and direct with the town.

(f) A laundress and a cleaner attached to the hotel. No others will be admitted.

A loud and objectionable bore had been talking for hours about himself and his achievements.

"I'm a self-made man, that's what I am—a self-made man," he said.

"You knocked off work too soon," came a quiet voice from the corner.

Professor: Conjugate the verb "to swim."

Student: Swim, swam, swum.

Professor: Now conjugate "dim."

Student: Say! Are you trying to kid me?

During an examination, Jimmy came upon a question that floored him. "If one horse," it ran, "can run a mile in a minute and a half, and another is able to do the same distance in two minutes, how far ahead would the first horse be if the two horses ran a race of two miles at their respective speeds?"

At last a bright idea struck him. He returned the paper with the query unanswered, but with the following comment: "I refuse to have anything to do with horse-racing. It is unethical."

"Thankful! What have I got to be thankful for? I can't even pay my bills."

"Why, man, be thankful that you are not one of your creditors."

A Londoner took an American to see "Hamlet." "You sure are behind the times here," remarked the American. "I saw this play in New York four years ago."

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# The Fortnightly Review

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## The Jolliet-Marquette Expedition of 1673

A Reply to Fr. G. J. Garraghan, S.J., by the Rev. Francis Borgia Steck, O.F.M., Ph.D.,  
Quincy College, Quincy, Ill.

It is delightful to observe what efforts are being made to invalidate the work recently published by me under the title *The Jolliet-Marquette Expedition, 1673*. The latest, appearing in *Thought*,<sup>1</sup> is by our foremost Jesuit historian, Rev. Gilbert J. Garraghan, S.J. That he and the Rev. editors devoted forty pages to the critique shows how earnestly they faced the task of refuting what even Fr. Garraghan concedes "is clearly written, copiously documented and bears on the face of it ample evidence of wide and scholarly research,"<sup>2</sup> and deserves commendation for "the wealth of documentation and the informing bibliographical surveys of the literature of the topics under discussion."<sup>3</sup> In saying that my work "is largely controversial in purpose and tone,"<sup>4</sup> Fr. Garraghan doubtlessly wishes to say that the author investigates the *dicta* of earlier historians and writers concerning the 1673 expedition and furnishes arguments to show that these *dicta* are erroneous; wherefore "argumentative" would have been a more precise term than "controversial." Fr. Garraghan's critique is divided into six parts. The first two deal almost exclusively with "New France in the Middle Seventeenth Century," while the remaining four discuss the questions concerning the nature of the 1673 expedition, the leadership in the enterprise, and the existing narrative of it.

### I

In his discussion of the "long-continued and often vehement misunder-

standings and disputes between the ecclesiastical powers . . . and the civil powers" in New France, Fr. Garraghan conceals these highly important facts: that these "misunderstandings and disputes" occurred also before the days of Talon and Frontenac, that they were occasioned by the control which the ecclesiastical powers had in course of time come to exercise in purely material and temporal affairs, and that of this control Louis XIV was determined to deprive them when, in 1663, he undertook to change the languishing colony on the St. Lawrence from a mission land into a royal colony. By failing to emphasize these facts and by speaking merely of "the civil powers . . . as represented by Talon, Frontenac and others,"<sup>6</sup> Fr. Garraghan from the start creates an erroneous impression.

It may be correct that Gallicanism connotes "the domination of the secular power over all departments of life, spiritual as well as temporal;" and that in the passage culled from Talon's instructions "is enunciated the central dogma of Gallicanism;"<sup>7</sup> but whether it was such complete domination that Louis XIV purposed when he approved Talon's instructions, is open to question. It would have been better if Fr. Garraghan had examined the entire body of the instructions and given his readers at least the paragraph containing the passage which he quotes. This paragraph reads:

"To this end, the Sienr Talon shall be informed that those who have given

the most trustworthy and the most disinterested accounts of that country, have always said that the Jesuits, whose piety and zeal have contributed much toward drawing to it the people who are there at present, have assumed an authority there which exceeds the limits of their real power, which ought to regard only the consciences. To maintain themselves in it, it pleased them well to name the Bishop of Petré<sup>s</sup> for exercising there the episcopal functions, because being in complete dependence on them; and even till now, they have either named the governors for the king in that country or they have employed every possible means to have those recalled who had been chosen for that office without their concurrence; wherefore, since it is absolutely necessary to keep in a just balance the temporal authority, which resides in the person of the king and in those who represent him, and the spiritual, which resides in the person of said bishop and the Jesuits, even though in a manner that the latter be inferior to the other, the first thing to which the Sieur Talon shall well attend and concerning which it is well that on departing from here he have almost full information, is to know perfectly in what position those two authorities are at present and in what position they ought naturally to be. To attain this, it will be necessary that he see here the Jesuit Fathers who have been in that country and who have all the correspondence with it, as also the procurator general and the Sieur Villeray, who are the two leading members of the sovereign council established at Quebec and who are said to be wholly devoted to the Jesuits, from whom he shall gather what they can know about it, without however disclosing his intentions."<sup>9</sup>

The remaining twenty paragraphs of Talon's instructions deal with the material development of New France, excepting the sixth,<sup>10</sup> which discusses the case of the unfortunate ex-Governor Mezzy and shows plainly that, instead of desiring to trespass on the rights of the spiritual authorities, Louis XIV meant to protect these rights and bring

to trial the ex-governor who had trespassed on them. Furthermore, later instructions of the king to his colonial officials in New France seem to indicate that he aimed merely at full and exclusive control of civil and temporal affairs, intending to leave purely spiritual and ecclesiastical matters in the hands of the bishop and his clergy. Thus, for instance, Sieur Gaudais, sent to New France as royal inspector in 1669, was told not to meddle with the affairs of the bishop; while that same year Governor Courcelles was advised "to act with much prudence and circumspection" in his dealings with the spiritual authority.<sup>11</sup>

As may be gathered from their *Relations*, the Jesuits at the time were satisfied with conditions after 1663. On November 8, 1665, their superior at Quebec wrote: "Monsieur Talon made it evident at the outset that the King loves this country, and has great plans for its upbuilding—convincing us by his verbal assurances to that effect, and also much more, by his personal merits, which cause us already to taste the sweets of a superintendence so guided by reason, and of a policy in all respects Christian."<sup>12</sup> Two years later the superior had this to report concerning the material prosperity of New France: "The accomplishment of all this, at his Majesty's expense, obliges us to acknowledge all the results of his royal kindness, by vows and prayers which we constantly address to Heaven, and with which our churches re-echo, for the welfare of his sacred person. To him alone is due the whole glory of having put this country in such a condition that, if the course of events in the future correspond to that of the past two years, we shall fail to recognize Canada, and shall see our forests, which have already greatly receded, changing into towns and provinces which may some day be not unlike those of France."<sup>13</sup> When, in 1668, Talon departed for France, the Jesuit superior at Quebec testified that Talon "has not ceased to exert every effort for the general good of this country, for the cultivation of the fields, the discovery of mines, the promotion

of commerce, and for every advantage that can conduce to the establishment and enlargement of this colony. Consequently, we would regret much more his return to France, if we did not have as his successor Monsieur Bouteroue who is all that we could wish for to make good the loss."<sup>14</sup> It is well known how vigorously Talon carried out his instructions and how he thereby came in conflict with the Vicar Apostolic of Quebec and the Jesuits. Still, when he returned to New France, Father Claude Dablon, recently appointed superior of the Jesuits there, wrote of "the joy afforded us all by his safe arrival."<sup>15</sup> And when, late in 1672, the Great Intendant and Governor Courcelles left for France, Dablon wrote: "We cannot without some grief watch the vessels set sail from our roadstead, since they bear away, in the persons of Monsieur de Courcelles and Monsieur Talon, what was most precious to us. We shall ever remember the former for having so effectively reduced the Iroquois to submission, and we shall ever wish for the latter's return to give the finishing stroke to the undertakings begun by him so greatly for the benefit of this country."<sup>16</sup>

From these statements one may legitimately conclude that the Jesuits were not dissatisfied with the policy pursued by the civil authorities and that "the main issue that put the Bishop of Quebec and with him the Jesuits in opposition to the representatives of Louis XIV in Canada," was not, as Fr. Garraghan states, "the supremacy of the Church in ecclesiastical affairs,"<sup>17</sup> but the supremacy of the Church in civil and material affairs, as had obtained in New France before 1663. The supremacy of the Church in ecclesiastical matters was not questioned at all; nor did the State "claim supremacy over the Church in ecclesiastical affairs"<sup>18</sup> beyond what prevailed in the mother country at the time by mutual agreement between the Holy See and the French government.

Consequently, Fr. Garraghan misrepresents matters when he reproduces an entire paragraph from *The Jolliet-*

*Marquette Expedition, 1673* in order to let his readers decide whether "the implications of Dr. Steck's words" suggest "that expediency rather than Catholic principle should have guided the Bishop and the Jesuits in the crisis."<sup>19</sup> If the readers of *Thought* will take up my book and carefully read what precedes and follows the paragraph adduced by Fr. Garraghan, they will assuredly not make out of it what he intimates. They will notice immediately that Fr. Garraghan errs when he applies pronouncements of the nineteenth century to politico-ecclesiastical conditions obtaining two centuries earlier. In the days of Talon and Frontenac there was no question of any abstract "Catholic principle," things being in a state of transition, and consequently no question at all of "expediency" in the sense that Fr. Garraghan's stricture implies. It was, therefore, quite proper and fully orthodox for the author to ask "whether it would not have been more practical to let things take their course" and coöperate with the civil authorities, as the Franciscans at the time did, instead of pulling "against the stream" and thereby needlessly nourishing those "long-continued and often vehement misunderstandings and disputes."<sup>20</sup> The further reference at this point to "a strange, if unintentional, perversion of the facts"<sup>21</sup> is, like the foregoing, merely another instance of picking something out of the text that the text does not contain. For this reason it may be dismissed without comment. So also the matter that Fr. Garraghan "takes up with reluctance."<sup>22</sup> One more intimately acquainted with the history of New France, including that of the Mississippi Valley, from the days of Frontenac to the suppression of the Society of Jesus, will readily understand why, "when Frontenac disappeared from the scene," nay, even earlier, "there was no longer question of rivalry and conflict."<sup>23</sup>

Before passing to the next part of the critique, a word is in order on what is termed "a curious translation,"<sup>24</sup> of Lalement's letter. It was well for Fr. Garraghan to quote only the final

sentence of the letter. But here is the entire paragraph: "Our Fathers are at peace with those not of the Society: with the ecclesiastical powers, *eminently*; with the secular powers, *seemingly*; as far as lies in us, *truly*; as far as lies in them, *doubtfully*: for they show that it is their desire to curb [*deprimant*] the Jesuits, who are too powerful in these parts and who, they say, have for forty years held sway in these parts. For this reason among others, it is believed, the Franciscan Fathers have been called hither. Be that as it may, we have received those Fathers and have shown them and will show them every sort of courtesy; nor will we on that account have ourselves curbed [*depressos*], but assisted."<sup>25</sup> Interpreting the final sentence in the light of what precedes, and noticing that "*depressos*" and "*deprimant*" are derived from the same verb "*deprimere*," i.e. "*to curb*," readers will not find the translation of the final sentence so curious as Fr. Garraghan would have them believe.

(To be continued)

1 The America Press, June, 1929, pp. 32-71.

2 *Thought, l.c.*, p. 33.

3 *Ibid.*, p. 71.

4 *Ibid.*, p. 33.

5 *Ibid.*, p. 34.

6 *Ibidem*.

7 *Ibidem*.

8 The title under which Msgr. de Laval, on December 8, 1658, was consecrated bishop in *partibus infidelium* and appointed vicar apostolic of New France. See Aug. Gosselin, *Vie de Mgr. De Laval*, Vol. I, Chapters 8 and 9.

9 Pierre Clement, *Lettres, Instructions et Memoirs de Colbert*, Vol. III<sup>2</sup>, pp. 389-390.

10 *Ibid.*, p. 391.

11 Steck, *The Jolliet-Marquette Expedition, 1673*, Quincy, Ill., 1928, pp. 78-79.

12 *Ibid.*, p. 59.

13 *Ibid.*, p. 65.

14 *Ibid.*, pp. 75-76.

15 *Ibid.*, p. 80.

16 *Ibid.*, p. 98.

17 *Thought, l.c.*, p. 36.

18 *Ibid.*, p. 34, note 4.

19 *Ibid.*, p. 37.

20 See in this connection Fr. Garraghan's interesting concession in note 35 on page 48.

Of course, he only quotes Rochemonteix; but he does so without censure, apparently because he accepts his opinion.

21 *Thought, l.c.*, p. 38.

22 *Ibid.*, p. 39.

23 *Ibid.*, p. 40.

24 *Ibid.*, p. 41, note 19.

25 Steck, *op. cit.*, p. 91.

### Superstitions, Ancient and Modern

It is said by those who do not share the popular enthusiasm for the mystical idea of science as something comprehensive and divine, that the spirit of our age is one of intense credulity. And it is certainly a fact that in the sacred name of science we are going back to all the old superstitions that we profess to have long outgrown. What are our modern worship of "success," our reverence for mere luck, the glamour that surrounds the multi-millionaire, especially if his wealth is the result of accident, but the cult of the magician and the alchemist, of the legendary Midas whose touch turned everything to gold? And what is the bewildering abracadabra of psycho-analysis, Freudism, and the rest, but the old incantations, astrological computations and interpretations of dreams transposed into modern jargon?

The fact is that mystery in some form is a persistent need of human nature. Men (normal men, that is), must believe in something that transcends their experience. If that craving is not satisfied by faith in a divine revelation it will sooner or later, inevitably, degenerate into superstition, that is, into unfounded and irrational beliefs. No doubt faith and superstition can and do co-exist; but when superstition is divorced from faith it is always more wildly extravagant. The Middle Ages had their superstitions like every other age, but whereas those superstitions were exaggerations or perversions that did not touch the essential structure of faith and reason, modern superstitions are the very substance of that windy structure of hypotheses, imaginative speculation, and emotional hunger that passes for thought, in a vaguer and less logical age.



## Some Remarks Apropos of a New Hymn Book

Hymn books published in this country in former times were generally defective in regard to music as well as text. Lately, however, an abundance of hymnals has appeared of which one or two are very good and the majority at least fairly good. In the main they all contain the same fundamental melodies. The latest arrival of this kind is the Rev. Jos. J. Pierron's *Ave Maria Hymnal* (Bruce Publ. Co., Milwaukee, Wis.), well printed with all the stanzas placed under the notes. We have examined most of the melodies and found the assertion of the foreword verified, that care has been taken to bar tunes woefully lacking churchly fitness; on the other hand, we found that the book contains a good number of the best melodies known in this field.

For a possible new edition, however, and in general for the authors of new hymn books, we should like to offer a few practical remarks, mostly excerpts from the excellent article "Hymns and Hymn-Books, by Hymnologus.

A very important requirement in hymn books is that the texts be really adapted to the melody and its rhythm, with the accents, pauses, and caesurae placed correspondingly. For instance, where the music has a break, the text must also permit one. But if such a break in the text created by the music makes nonsense, or renders the words meaningless or ridiculous, the poem—or at least the passage in question—cannot be used with the melody. Run-on lines are, as a rule, out of place in a hymn, the verses should all be endstopt. The congregational hymn, as everyone knows, introduces a pause after every musical phrase, and this phrase usually corresponds to the verse; hence, the text should also allow a pause in the same place. The accents, of course, must correspond in text and music. Here are a few examples by way of illustration: Hymnologus, examining the hymn "O come, O come Emmanuel," which the *Ave Maria Hymnal* also contains (no. 7) remarks that, after the first phrase and verse

(2nd stanza), "O come, thou Rod of Jesse, free || Thine own from Satan's tyranny," the word "free" becomes, through the music, practically separated from the following verse, to which it logically belongs, and thus forms the nonsensical word-combination, "Jesse free." For the same reason the refrain "Rejoice, rejoice, Emmanuel || Shall come to thee, O Israel," when sung, gives a wrong sense, for instead of Israel, Emmanuel is called upon to rejoice. "Rejoice, rejoice, Emmanuel."

In the hymn, "O Purest of Creatures" (no. 114) the music and the words almost continually conflict with each other. In the following lines the double bars indicate some of the unhappy cuts which the musical phrasing creates in the text: "The one spotless womb wherein Jesus was laid. Dark night hath come down on || us, mother and we || Look out for thy shining, etc. He gazed on thy soul, it || was spotless and fair; For the empire of sin, it || had never been there." The words are by F. W. Faber, who figures prominently in English hymn books, though Cardinal Wiseman wrote about his poems: "Father Faber's compositions (texts) are of so mixed a character that we could almost regret his choice of a title which sets them the more strikingly in contrast with the authorized hymns of the Church. Many of them are evidently not constructed for use in public worship: . . . all but a few are more subjective in their character than we should fancy suitable to public worship, even as outlets of informal and auxiliary devotion."

In no. 106 (3rd stanza) the second syllable of "groaning" is disagreeably stressed by the musical accent. The word is furthermore unsuited even for the poetical rhythm, which demands an accent at that place. The same happens in the hymn, "Queen of the Holy Rosary" (no. 116), where right in the first measure the musical accent strongly, and therefore disagreeably, accentuates the preposition "of" in three

stanzas, and in the fifth emphasizes also the last syllable of "radiancy." In the third stanza we read: "For *nestling* in thy bosom God's Son was fain to be || The child of thy obedience." At the word "be" the music ends its phrase and melodic middle part; the necessary pause renders the sense of the words unintelligible. And is "nestling" here reverential enough? The hymnal would not lose by omitting this text and melody in a second edition.

The above remarks refer only to one aspect of popular hymnology. In order to produce a really good hymn book many more requirements, musical as well as literary, must be made than hymn book makers generally think necessary. X.

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### Supplementing the Oxford Dictionary

The Oxford *New English Dictionary*, which took nearly forty years from first to last to print and was completed only last year, is about to be supplemented with a volume containing all the words that have come into use since the successive instalments, in which they would have found place, were issued. There must be a large number of such words, for this is the age of many inventions, and every invention develops its own vocabulary, whether scientifically chosen or not. There is also the growth of thirty or forty years of popular speech to reckon with—years, as it happens, which have coincided with an unparalleled amount of reading and writing. True to its principles, the Dictionary must set about collecting these words and new uses and developments of words, and assign to them the earliest date which can be discovered of their emergence in literature or in printed matter which may for this purpose rank as literature, the names of authors and their publications, together with suitable quotations setting each word or phrase in an explanatory environment. For this laborious task the editor asks the help of the reading public at large.

Through the *Periodical*, the organ of the Clarendon Press, lists of desiderata for the letters A and B have already been drawn up; and now Dr. Onions has decided to address himself to a company of readers who have been "conspicuous devotees of the Dictionary"—namely, those of *Notes and Queries*. His lists will appear there hereafter.

What Dr. Onions wants are dates or earlier dates than he has already, authors' names and works and quotations; and he gives a specimen slip, which those who find themselves able to help him, will do well to follow scrupulously, if editorial time is not to be wasted. His first list contains between fifty and sixty words beginning at the beginning of C with "C.B." (confined to barracks), and ending with "callable," which is not very far down the letter. For most of the words he already has a date; for a few none. Many of the words should appeal directly to those who have a knowledge of a particular subject and its literature. For instance, those who know their way about cookery books may be able to trace the age, at present unspecified, of "cabinet pudding." Golfers will perhaps be able to remember a passage where the verb "to caddy" was used before 1908, and racing men may be of help over the expression to "call upon" a horse. It seems strange that to "call out" (for military service) and to "call up" (to the colors) should at present be represented by such late dates as 1921 and 1918 respectively; here soldiers and journalists with good memories may be of service. "Cab-washer" apparently goes back to 1897; but the man and his occupation, though naturally not often favored with publicity must be older. "Ca'canny," it seems, can be traced to 1896; can the land of its origin provide an earlier instance? To "raise Cain," again—who first invented that phrase, and put it into print?

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The great stain on the popular journalism of the day is that it panders so much to the worst instincts of humanity.—*Casket*.

## In the World of Romance

By Robert R. Hull, Huntington, Ind.

In what direction will the romantic artist, who still aspires to the infinite and is profoundly dissatisfied with the "human, all too human," turn for inspiration? The "star of empire" no longer "westward takes its way." Long ago it reached the Pacific Ocean. When southern California was filled up with retired farmers from Iowa, and Los Angeles became the paradise of real-estate promoters, the limit was reached. The once rich vein of American pioneer days has run out, and writers seeking "atmosphere" for their stories to-day betake themselves to the steaming jungles of Haiti, where Voodooism yet lingers, or to far-off Nepal with its bizarre temples—pagan and frankly sensual, true enough, but almost the only spot on earth still untouched by the blight of Western industrialism.

The world has become too small for adventures.

Moreover, when the artist contemplates the contemporary American scene, his soul is filled with despair. Everything is organized. This, in itself, were evil enough, inasmuch as access to the soil and the means of production is the indispensable requirement of freedom. But, what is far worse, everybody is organized. Three people cannot come together in these days without electing a chairman to preside over their deliberations and a full quota of officials. There is scarcely anyone left who is courageous enough to think, speak, or act, except as a member of some group; and even wickedness is organized, as the gangs of Chicago prove. There appears to be no hope, even in crime, for one who is surfeited with righteousness! What passes for society is cast more and more into rigid industrial-class molds; individual variations, far from being encouraged, are not even permitted; and the unique human personality, so essential if Romance is to live, never comes to its flower. It expires beneath

the wheels of the juggernaut of regimentation.

Even in those cases where interesting and out-of-the-way places and primitive peoples have been explored by imaginative writers, big newspaper syndicates have underwritten the expeditions; the "literary" results have been cut to a recognized formal pattern; and the dead hand of commercialism is revealed in the lurid details of these exotic narratives.

Not every writer is so fortunate as Mr. W. B. Seabrook, whose trips to Haiti and other countries were financed by a huge corporation. Nor (what is much more to the point) as desperate as Ambrose Bierce, who, not able to endure the "blessings" of an uneventful life in the United States, sought relief among the Mexican revolutionists and actually (if the truth were known) wished to go "anywhere, anywhere out of the world."

With his environment like nothing so much as one of those rows of houses all of the same shape, with each garden in front of each house growing the same number of cabbages, in Poe's humorous tale, *The Devil in the Belfry*, where is the novelist to go for his material? The contemporaries of Poe were able to laugh at such idiocy; but we of to-day do not find it a laughing matter because we are only too painfully aware that it is the rule rather than the exception and that revolt rather than ridicule would seem to be in order.

What of the soul, then? Is there not an "island within" where one can find the God they have banished from the exterior world? Modern Psychology replies that He has been driven from this, His last refuge; the geography of this region has been plotted by such authorities as William James; and the sweetest spiritual communions have been reduced to terms of the commonplace. No place, which angels or demons might reasonably inhabit, having been discovered by the telescope or

microscope, the Behaviorists were naturally encouraged to turn these supernatural beings out of the human brain also. Hence, there is nothing left for the rebel except to caterwaul, to his heart's content, in the cerebral attic among the "complexes" and other ghosts of Freud!

Unless . . . one, like James Branch Cabell, takes the trouble to create, out of blue-sky and medieval diabolism, an artificial landscape of Poictesme, and, with a show of aristocratic hauteur, betake himself there with his thoughts—the fantastic people of his own brain. But it is not possible for more than a few to make such an escape.

Yet—I am certain of it—there is another path. It is the way of the historical romance; and I am optimistic enough to believe that, in this way, one could find ready to hand such a wealth of material that the subjectivism, which is the bane of to-day's "best sellers" could be quite discarded.

Why should one write a novel "without time or space," when he can write a novel about sixteenth-century Spain?

I do not find, in Mrs. Mary Brabson Littleton's recently published novel, *By the King's Command*, (New York: P. H. Kenedy & Sons), the slightest trace of the forced intellectualism which I have mentioned. In the fifteen years of preparation for her task, this talented woman gathered enough material for a round dozen novels on the Spain of her interest; and her problem was, without leaving too obvious lacunae in a panoramic narrative which is tremendous in its sweep and at times almost attains the proportions of an epic, to fuse this material into such form that the book could be read in one sitting.

That Mrs. Littleton has thoroughly entered into the spirit of the Conquistadores few would deny; that she understands the religious passion which made Spain a vast missionary enterprise as well as a far-flung empire, still fewer would question; and that she is eloquent in her descriptions, nobody can doubt. And I, for one, believe that she has succeeded in fulfilling all the

expectations which such a theme would naturally provoke.

Mrs. Littleton, an avowed Catholic novelist who has boldly unsheathed the sword for Spain, cannot (the more's the pity!) expect to see her book as widely read as Willa Cather's *Death Comes for the Archbishop*; but I unhesitatingly pronounce it to be equal to Miss Cather's much advertised novel.

This, to some, may seem literary sacrilege. Hence I shall be specific.

Against those who may complain that Mrs. Littleton's Ferdinand de Soto and Ysabel de Bobadilla are "incredible lovers," "paragons of knightly and womanly virtue," I maintain that everything is in its place. First of all, these two, unlike so many modern lovers, keep their tryst in a thoroughly Catholic land; they are supported by the Sacraments and, therefore, by a supernatural life of grace which transforms their human nature. True, one is dealing here with a "miracle"; but such a miracle is a commonplace in Catholic societies. As the lovers knelt before the Blessed Sacrament in the cathedral of Granada, "the tender bud of human passion flowered into the divine blossom of a mutual and permanent reverence." Secondly, the characters of Mrs. Littleton's book are the best exemplars of their respective types, and they are intentionally made so by the author. Since the author was not writing history, who on the score of "realism" will deny her this right?

An illustration comes to mind. The friar Las Casas appears in this novel as the model of every priestly virtue, the uncompromising idealist, the constant and loyal defender of the Indians. In sharp contrast is Bishop Fonseca, the suave and oily prelate of his day, ready to fall in at once with the plan of encomienda, the stickler for convention, the destroyer of Ysabel's romance.

The historical Las Casas seems not to have been modeled on such heroic lines. The only reduction he actually established, that of Cumana in Venezuela, failed miserably. "He occasionally visited certain districts," states the *Catholic Encyclopedia*, "but

the life of constant personal sacrifice among the aborigines was not to his taste." Las Casas is more famous for his writings than for his actual accomplishments.

But what of it? In the Las Casas of Mrs. Littleton's romance is summed up the padre of the reductions: if not in Guatemala, then in Paraguay, where 12,000 Indians at one time were saved from death or worse at the hands of pursuing Portuguese slavers. There were prelates such as Bishop Fonseca, clergy who lived on the fruits of the encomienda system and violently opposed the Jesuits' efforts at redemption.

Very properly, in such a novel, the splendid work of the Spanish missionaries comes in for full credit: if some of the Conquistadores lusted for gold, the avaricious passion was more than atoned for by the missionaries' passion for souls. The actual results of their work testify to their purpose, which was the true Spanish ideal. The Indians were not exterminated, as was the case practically in the United States, but Indian faces to-day look out of the Congresses of Latin-America. Mrs. Littleton has summed up a whole missionary epoch.

Then, there is the rather shady Count de Mendoza, the "Croesus of the colonies," who falls in love with Ysabel's picture and draws up a contract with Davilla, her father, obtaining in return for certain "loans" made to the heedful governor of Darien the promise of the damsel's hand. The man is not lacking in physical courage, but he is perverse. He is a Mohammedan at heart and in the final chapter renounces Christianity and coolly proclaims his faith in the Prophet. One is puzzled, at first, about his abandonment of the Christian women during the attack of the Indians, and is at a loss how to reconcile this action with his willingness to fight De Soto in the forest of Guatemala. But it turns out that the man is a Morisco, as such one of a type—insincere professors of Christianity—with which Catholic Spain, in the sixteenth century, had to deal. At length, banished from Christian Darien, the Count, son of

the famous Emir Zaide, finds opportunity to practice the polygamy to which he is inclined in the Philippine Islands.

There are several "high moments" in this book. The tryst of the lovers in the Court of Oranges, when De Soto intones a Moorish romance as the litany of his love across the fountain-pool, can never be forgotten, once read. Even if one pronounces that such a love as Ferdinand's and Ysabel's is "a love of immortals and not mortals," he will readily agree that in this scene is indicated the full assimilation by the Spanish conquerors of what was best in the Moorish dream. Fra Antonio Agapida's interpretation of the legend of the fountain of youth is profoundly moving: Christianity alone points the way to the fulfillment of man's innate longing for immortality. Dr. Saul's conversion, by St. Teresa, to the Catholic faith is only one among many visitations of Almighty God to "the lost sheep of the house of Israel." Ysabel, who was actually governor of Cuba after the departure of De Soto on the Florida expedition, as "woman to woman" pardons the Count de Mendoza and restores him to the yearning arms of Iola, princess of the Caribs. Full of poignancy is the moment when the wounded and dying Fra Antonio confronts Mendoza and vindicates the institution of Christian matrimony.

Opening in the New World with a council of the grandes, the story soon carries us away to Spain. There we follow the lovers through all their vicissitudes of fortune, and return with them to the New World, where Davilla is at length reconciled to the project of their marriage.

There is laughter here as well as tears. De Soto and Almonte, on a visit to their lady-loves, disguise themselves as monks; and there is no end to the amusing situations thus created. By the turn of a hair the gallants, having deceived the holy abbess who has charge of the girls, escape with their heads on their shoulders. The Princess Caselda, always attended by six *duennas* to shield her from the attention of gallants, although she is "past sixty-five", has not exaggerated her danger;

for she herself is emotionally unstable and is ready to marry Hico, an Indian chief, on the briefest acquaintance; but it turns out that Hico has only been admiring her white plumes! Filomena, Ysabel's maid, with her peasant father's proverbs, is superb; and, when she describes the bull fight, in which De Soto has featured, to her anxious mistress eagerly awaiting news of her Ferdinand, she is quite the funniest character in Mrs. Littleton's novel.

At the end there is a song; Ysabel sings a lullaby as she rocks her young son to sleep. And I, who had the pleasure of editing Mrs. Littleton's novel before its publication, was so profoundly stirred by "The Virgin's Lullaby" of Lopez de Vega, which Ysabel sings, that, when I reached the place, I seized pen and paper and straightway set music to the words:

"Holy angels and blest,  
 "Through these palms as you sweep,  
 "Hold your branches at rest,  
 "For my babe is asleep."

### The Epistle to the Ephesians

One of the latest installments of Herder's "Biblische Studien" (Vol. XXII, Heft 3 and 4), is a massive tome of nearly 500 pages dealing with St. Paul's Epistle to the Ephesians (*Der Epheserbrief des Apostels Paulus; seine Adresse, Sprache und literarischen Beziehungen von Dr. Joseph Schmid*). It is a thorough investigation of the problems arising from that Epistle in the light of modern biblical research—the first attempt of the kind, we believe, to be made in any language. The author arrives at the following conclusions:

1) The testimony of the oldest post-Apostolic writings proves that the Epistle to the Ephesians must have been written at the very latest during the first generation after the death of St. Paul.

2) The superscription of the Epistle is a problem which we cannot solve satisfactorily, but which is not simplified by the assumption that the Epistle

is the work of a later writer. Dr. Schmid thinks it highly probable that the Epistle to the Ephesians was a circular letter addressed to the congregations of Asia Minor and that it is identical with the epistle from Laodicea mentioned in Col. IV, 16. The original form of the inscription cannot be ascertained with certainty. Perhaps the letter was entitled "To the Ephesians" because it was circulated from that city. At a later period the word Ephesus was transferred to the body of the Epistle itself. Still later, the contradiction between the title and the contents of the letter led to the deletion of the references to Ephesus and the Ephesians in a number of manuscripts.

3) The style furnishes an argument for the genuinity of the Epistle and the attitude of the author towards the Old Testament is distinctly Pauline.

4) The Epistle shows no literary relations with any other part of the New Testament, except the first Epistle of St. Peter; but its resemblances to the other Pauline writings, especially the Epistle to the Colossians, are decisive in establishing its authenticity.

There is nothing essentially new in these conclusions; nor need it surprise us that Dr. Schmid has not succeeded in definitively and completely solving all the problems connected with the Epistle to the Ephesians. Those problems are principally historical, and the available literary and exegetical means are inadequate for their solution.

The chief merit of Dr. Schmid's monograph consists in this that he has digested the vast literature of the subject and convincingly demonstrated that the relatively best and most satisfactory solution of the entire group of problems involved is to acknowledge the Epistle to be the work of the Apostle Paul.

It is astonishing how many men of high scientific repute have spent time of priceless value in dropping buckets into empty wells of investigation and drawing nothing up.

## Wherewith Shall We be Clothed?

By (the Rev.) Will W. Whalen, Orrtanna, Adams Co., Penna.

We have made fearsome progress since the days of Adam's fig leaves. At present very little boys are wearing long trousers, and the grown-up "boys," some of them sixty odd, appear girt in balloon-tired knee breeches. One advantage of the new style is that we don't need to worry any longer about having bags in the middle of our shanks. In fact, baggy seats are the rage. All of which makes for sweet modesty, and likewise for art, if we're fat. There are certain things fat men should eschew, such as tight clothes; also certain places and feats that stylish stouts among gentlemen should avoid. A good-natured soggarth, grown old in a swivel chair, was amusing some little children at my place, and proving himself a three-hundred-pound gamin. The young uns got a great kick from that holy simple soul, and he was saying to himself, "Backward, turn backward, O time, in your flight!" The boys were shooting down my sliding board, and they coaxed his reverence to make the trip. He yielded to their importunities, and a-down the chute came he. The unholy howl of mirth from those young rascals brought me to the porch. Blessed St. Martin who gave half his cloak away!—the stout priest had left the entire seat of his pants at the top of the chute and stood there unaware of the accident. I had to put him to bed, while I Forded eighteen miles to a tailor.

Some priests are too prone to copy the current mode in dress, just as many of us believe all we see in the newspapers. We must be "in style," in which respect we're not unlike the females. How much wiser the nuns are! One old Sister just left here, a veil fifteen years old on her head, and like herself, it wears well. I find no fault with priests who give their second-best clothes away to poor beggars and buy new ones. But I hate to look into a priest's wardrobe, and behold the variety of duds that a stock actor

cultivates, who plays a dozen different gentlemen in three months.

Silk socks are the rage. How many priests wear cotton ones? It's the fad to have a delicate bit of vine spiraling up the ankle. Look at the artistic flourishes on the socks of the modern curate; also on some of the "important" pastors. We laugh at the farmer with the little bunch of spinach on his chin; we feel like lambasting the priest with the wreath of smilax on his leg. Oh, ye blessed old-timers, gone through purgatory and safe forevermore, ye who made the way easy for us, how many of you I recall with your white socks that would hang down on your shoes because you didn't believe in garters! Oh, how well I remember my first confession made at the knee of one such, and the giggle that surged up from your generous middle when I told abjectly how I stole the raisins! As I bowed in shame at your sanctified feet, my eyes saw two large safety pins fastening those white socks to your drawers.

The holiest priest I ever knew wore his hat a size too large, and it was ever on his ears. I don't recall that he ever changed that hat. His collar, too, was very low and wide, and he had a long thin neck with an Adam's-apple you could have hung a bucket on. His congregation opined he was another Francis of Assisi. I don't believe he knew how he looked, but to this distant day his face, now dust, lingers like a benediction in the memory of his people. Handsome curates came and went and were promptly forgotten. He stayed on, and he was the one the sinners flocked to. The Sodality fluttered when the curate showed flawless teeth in a smile, but the girls in trouble crept to the old man, who must have had pyorrhea, for his molars weren't pretty.

Really it isn't necessary for a priest to be in the latest style, and my idea is that the laity prefer us not to be. If the day dawns when men wear feathers in their hats, like the Italian

soldiers, you'll be sure to find clergymen with roosters' tails on the side of their bonnets. I was dragging around New York City's Roaring Forties, trying to sell a play script for a young friend, when I met a coxcomb priest who took me to dinner—and let me foot the bill! As I studied the crushing check, his spatted and bedolled reverence chirped: "Do you know, a lot of people say I look just like an actor." I glared from the bill to the wrinkled visage, the lean cheeks, the goggled eyes. "Did they say what kind?" I retorted, for if ever there was a barnstorming Hamlet in cartoon, there sat he, my vis-a-vis. He had actually swallowed such a remark as a compliment!

Long coats are perishing, yet really they belong to the clerical state. Mine are short sometimes when I pick up suits for \$23 at a sale, but I feel half nude in them. Our old rector at Overbrook Seminary, Dr. Garvey, never put a tooth in what he had to say. He laid down the law to us students about coats: "Don't come in here with short smoking jackets, mere excuses. Who wants to see the end of your spinal column!" Our late Bishop J. W. Shanahan once wrote me in a letter: "Men aren't supposed to have any more modesty than a side of beef." That doesn't hold true of priests. The masculine figure can be grossly immodest and provoke mental comment. Missionaries dare not let Indians see them in bathing suits. The simple savages would be highly scandalized, though the Indian himself might be pretty much "all face," wearing next to nothing. The redskin loves the black robe. Priests are men, of course, but our laity rather like to think of us as clean-shaven angels. Angels are conspicuous for their wings; their buttocks are conspicuously absent. I realized anew how laymen regard us when a wealthy man took me to a famous specialist. Something was wrong in my groin; I had had a bad fall on a stump. The doctor insouciantly tossed me on his table, yanked up my shirt, unbuttoned me. The layman incontinently retired to the next room,

The physician opened wide his eyes. "How your men do reverence you priests!" he breathed solemnly. "What delicate consideration!"

### The Achievement of the Middle Ages

It is fitting that in the present renaissance of medievalism the Catholic point of view should receive adequate interpretation. The non-Catholic prejudices of the last century found a reaction in an equally one-sided Catholic eulogy of the Middle Ages, which chose to present only the favorable and repressed the unfavorable aspects of that time. The present generation of Catholic historians are approaching their task more judiciously, which is as it should be.

One such interpretation lies before us in *The Achievement of the Middle Ages*, a popular rather than scientific exposition of medievalism. The author, W. E. Brown, sometime lecturer in history in the University of Glasgow, gives no footnotes or references and explains in a prefatory note that he is not attempting to tell the history of the Middle Ages in detail, but merely "to point out the manner of their development." This limits the present volume to a popular re-interpretation of known facts.

Section C, devoted to "The Development of the Cities," is particularly worthy of commendation. It is not at all infrequent to find the economic history of these centuries written around the manor as the economic type for all medieval communities. In fact, all present-day text-books on industrial history present the Middle Ages in this quick and easy fashion. The author makes clear how erroneous this conception is; the economic history of this period can only be told as the economic history of each separate community or district, so vastly did they differ, and so complicated was their structure, "in some ways much more complicated than those of today."

*The Achievement of the Middle Ages* will make excellent reading for classes of history in our Catholic colleges and academies. (B. Herder Book Co.)

H. A. Frommelt



### Notice to Our Readers

During the past few months the editor and publisher of the F.R. has received many urgent requests to resume semi-monthly publication of the magazine or, at least, to keep it up as a monthly, if at all possible. A few kind friends have even made offers of pecuniary assistance on a small scale for this purpose. Nearly all those who have written us agree that there is a distinct need for an independent organ of Catholic public opinion such as the F.R. has been for the past thirty-five years. Thus one of our bishops says: 'Those members of the hierarchy who, like myself, are in the habit of venting their non-official opinions through the F.R.—and there must be quite a few of them—would keenly regret the disappearance of this old-established, reliable, and discreet organ of orthodox Catholic opinion, for which, so far as I am able to see, there would be absolutely no substitute. Keep it up by all means, if at all possible; you are doing a magnificent good work, for which you will surely be rewarded. I enclose a contribution towards a sustentation fund for next year.' A distinguished Catholic scholar and professor writes: "What in the world are we going to do if the F.R. goes to the wall? I hold, as I have always held, that the F.R. is the only worth-while publication we Catholics in this big country have, the only channel through which disagreeable truths can be brought before the Catholic reading public—bishops, priests, and cultured laymen—the only force for Catholic truth and justice that is not controlled by 'politics and politicians.' God grant that its editor may get back on his feet again, fully and completely, for the loss of the F.R. would be irretrievable. I pray for your recovery every day."

Such praise, of course, is exaggerated; but the fact that it comes from many quarters—some of them altogether unexpected—shows that the F.R., in the opinion of not a few wise and prudent doctors, still has an important mission to fulfil and that it is our duty to keep it going as long as we possibly can. We are determined

to perform this duty, and hope our subscribers will give us the necessary encouragement when asked to renew their subscriptions. Also that our advertisers will remain faithful to us. We are adding four extra pages to this issue, and will add four or eight more to future issues if we receive the expected encouragement.

The address of the editor and publisher for the present is L. B. 4477, Jacksonville, Fla. It is likely that he will make his permanent home in Florida, where the climate and environment during the past eight months has proved favorable to his recovery.

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### Dimnet's Book "The Art of Thinking"

In the London *Times Literary Supplement* for August 15, 1929, a critic of Abbé Dimnet's *The Art of Thinking* refers to that book as "necessarily superficial," and a writer in a recent issue of the *Ave Maria*, though praising its readableness, characterizes it as defective in more than one respect. The present writer, who read the book before coming upon these or any other reviews and criticisms, immediately put the work down as providing slight entertainment, but as lacking in the fundamentals of Scholastic philosophy. An editorial writer in the *Catholic American Tribune* recalled a smile on a clerical friend's countenance while reminding him that *this* book must be returned; and after he read this writer's criticism, he recalled also that the French author is an abbé and that to him meant proficiency in Scholastic philosophy! He also recalled that this critic has followed the profession of engineering, which could not possibly give him leave to criticize a book on the art of thinking!

Such is the intellectual equipment of one of our most progressive Catholic editorial sanctums! H. A. F.

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Youth in these times is told too much about its rights. What it badly needs is more instruction about its duties.

### Fasting and the Clergy

To the Editor:

This morning my breakfast consisted of a stale roll without any butter and a cup of coffee. Three days this week I have had the same fare—not from choice, but because the Catholic Church obliges me to fast and abstain on ember days, and if I wish to be an obedient son, I am at a loss to know what else less than this I could do. I do not then claim any great credit for the fast and abstinence which I observe, only in so far as I strive to obey the precepts of the Church.

I am fifty and over and have been on the firing line over twenty-five years. During these years I have had a great deal of experience with priests. I have been associated with fellow curates and as a pastor have had curates under my care. We had a *mensa communis* and were very likely to know of goings-on in our household. I have priests living with me to-day. I take it that the priests who have been my associates are just like the others, of whom there are over twenty-five thousand in the United States.

My main object in writing this communication is to contradict a statement in the September issue of your REVIEW on the "Neglect of an Important Church Law," in which H.A.F. quotes from an article by Rev. Father Donovan to the effect that priests ordinarily do not fast: "The easiest way to get at the heart of the distemper is to inquire why it is that ordinary priests do not fast, etc." My experience tells me that priests *do* fast, and the charge made by Rev. Father Donovan has no foundation in fact. I was both surprised and shocked to read it. If it be true, we may as well give up preaching obedience to our holy Mother. I for one do not accept it as true. I have referred the question to others, whose opinion is the same as my own.

In the confessional I am far from being a rigorist, but I do not accept Father Donovan's proposition that priests ordinarily "are legitimately excused or validly dispensed," and yet I would excuse nuns teaching in a

class-room. If the Rev. writer does hold them excused, why does he proceed "to lambast" them for using a privilege which he readily grants to them?

H.A.F., in the article referred to in your REVIEW, quotes incorrectly from Father Donovan in the February number of the *Acolyte*. Father Donovan states "that priests *rarely* avail themselves of the workingmens' dispensation from meat on ember days and vigils." H.A.F. omits the word "*rarely*" and has all priests eating meat on ember days and vigils. I never in my life met such a priest. I would as little expect to meet with an experience of this kind as I would to meet an Irishman eating a ham-sandwich on Friday.

H.A.F. claims that "the obligation to fast is imposed by the Church under pain of mortal sin, binds both the clergy and the laity," etc. That is the kind of doctrine I studied in the Catechism and theology. The reason why fasting has become a dead letter with the laity is because there are very few left who, strictly speaking, are obliged to fast. When we read over the Lenten regulations and see the exceptions, there remain only a few idle rich and the clergy who are supposed to mortify the flesh that the rest of the faithful may live.

Circumspiciens

Sept. 21, 1929

Although the very name of North Borneo suggests all that is barbarous and uncivilized, it is not generally known that devil worship continues there as the greatest obstacle to Christianity. The native's whole life is influenced by the "evil one," and his entire religious observance consists in pacifying the evil spirits, with consequent waste of time and property in costly sacrifices. Though of late a goodly number are beginning to understand the uselessness and baseness of such worship, and the influx of converts has been steadily increasing, there are still some 200,000 pagan natives, for the greater part untouched by the influence of Christianity.

## A Jesuit Historian on the Inquisition

In the September issue of the Jesuit monthly, *Stimmen der Zeit* (Herder), the historian of the Society of Jesus in Germany, Fr. Bernard Duhr, has a notable article on the medieval Inquisition. He does not attempt to defend this cruel institution, but admits its serious defects and studies the motives which inspired it.

"In the last analysis," he says, "the introduction and aggravation of the Inquisition was mainly influenced by two ideas, or, more correctly, the exaggeration of these two ideas. The Middle Ages by the power of the faith accomplished great things in all spheres of social life and art, produced saints, and erected architectural monuments before which we bow our heads in awe and admiration. But this glowing faith concealed a danger which not all the men of that time were able to escape: I mean the danger of overdoing a good thing (*die Gefahr der Ueberspannung*). This tendency to exaggerate led to fanaticism, which deadens the brain and petrifies the heart that loves the faith above everything, but does not glow with charity, having lost sight of the Apostle's dictum: If I had a faith strong enough to transfer mountains, without love I should be nothing. Those who were thus affected loudly demanded the stake: many laymen even outdid the clergy, and so the Inquisition found open doors. Closely connected with the exaggerated enthusiasm for the faith was the overemphasis given to another idea, namely, that to the clergy belonged superiority and leadership in all domains of social, nay, even political life. Though the underlying idea was perfectly correct, when exaggerated it was bound to divert the ecclesiastical authorities from their own proper sphere and to urge them to adopt material measures which were not essential to their spiritual mission. The popes who claimed the most far-reaching prerogatives in deposing secular rulers and authorizing their subjects to refuse these rulers obedience, were also the most insistent in urging the adoption of violent

measures against heretics. One of the best authorities on the claims of the Church in the Middle Ages (Cardinal Ehrle) says: 'In the exercise of rights which were not essential to her divine mission, but merely expedient under existing circumstances, the Church had to adapt her legislation to the changing conditions of the times.' In not a few cases the prerogatives exercised by her were not necessary to the Church, but assumed voluntarily by her representatives in the interest of the people. 'Here even more, in view of changed conditions, especially the development of civil courts, it became a real duty for the representatives of the Church to relinquish the authority they had assumed, while, on the other hand, too great insistence on that authority and on the revenues deriving from its exercise, was sure to injure the highest interests of the Church. There can be no doubt whatever that mistakes were committed in this regard'."

## Danger to Our Schools

Despite the fact that the Supreme Court of the United States in its Oregon school law decision declared the idea unconstitutional, the Southern Jurisdiction of the Masonic Scottish Rite continues its agitation to compel every American child to attend only public State schools. The August, 1929, issue of the *New Age*, "official organ of the Supreme Council," printed the following in the most prominent place:

"We approve and reassert our belief in the free and compulsory education of the children of our Nation in public, primary schools, supported by public taxation, which all children shall attend and be instructed in the English language only, without regard to race or creed, and we pledge the efforts of the membership of the Rite to promote by all means the organization, extension and development to the highest degree of such schools, and to continually oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."—Supreme Council, 1921.

Immediately underneath this notice appears a statement about the official standing of the magazine, which leaves no doubt that the resolution on education has the approval of Freemasonry as an organization. Catholics need to keep constantly before their eyes, therefore, that a large and powerful organization is determined to bring about the complete secularization of education in this country.

### Cicero On the Commonwealth

A single palimpsest preserves Cicero's *De Re Publica* in a mutilated condition, and though passages can be recovered from other writers in quotation, the sum total of what survives is far from being the whole work. But the work was Cicero's counterpart to the "Republic," and taken with the *De Legibus* represents the only piece of political theorizing to come from the practical Roman genius. It preserves also the fruit of much Greek political thought after Aristotle, the works of Aristotle's successors having mostly perished. The *De Re Publica* has just been published in a translation by G. H. Sabine and S. B. Smith, under the title, *On the Commonwealth* (Ohio State University Press). The editors say in the introduction: "Cicero furnishes some notion, incomplete to be sure, but nevertheless valuable, of the ideas about government which passed from Greece to Rome in the three centuries before the Christian era, and produced such profound effects on Roman law. We find, moreover, in Cicero's works the germ of certain theories which were developed during the imperial age by the great jurists, and which appear even later in the teachings of the Roman lawyers of Bologna, and in the political theories of the Middle Ages." That is the justification of the present careful translation, in which the text (in English) is scrupulously arranged and annotated where necessary; while an indispensable introduction traces the changes, through several schools of thought, which political philosophy underwent from the last days of the city state to the broader organization of Rome.

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## Shall Women Religious Change Their Habit?

The *Catholic Columbian* is advocating a change in the garb of some women religious, on the score that their habits are uncomfortable, unhygienic, and even grotesque. Which reminds the *Dubuque Witness* (Vol. IX, No. 31) that the late Archbishop James J. Keane entertained pretty much the same ideas and advocated them several times before large gatherings of Sisters, though with no success. In fact, the good Sisters were not a bit grateful to the Archbishop for his suggestions as to their dress; being doubtless convinced that they knew a deal more about it than he." "The particular form of religious garb, nevertheless," adds the *Witness*, "is no part of the deposit of faith. So our excellent Sisters are free to choose a habit perfectly satisfactory to the most exacting sense of the decent and devout, yet conforming to the conditions of the time and meeting the demands of comfort and convenience and hygiene."

The question here in debate is not as easily solved as would appear on the surface. The prescribed habit of a religious Order or congregation is, as a rule, deeply rooted in the history, tradition, and original purpose of that Order or congregation, and students of moral theology and Canon Law are aware that the Church authorities are very slow to grant a modification even of habits that appear antiquated and no longer suitable for the purpose which they were originally intended to serve. It would not be safe to start a general movement in this direction, as the *Catholic Columbian* is trying to do, but if there is any particular Order or congregation that feels its garb ought to be changed, the matter should be submitted to the S. Congregation of Religious, which will decide each application in accordance with time-honored rules, traditions, and considerations, of which the average Catholic has no adequate conception. Years ago we heard of such a request being denied for the reason that the Sisters who made it could not prove that the

habit prescribed by their saintly founder subjected them to contempt or ridicule, and when they argued that it hindered them in the performance of their duties, they were firmly but politely told that their congregation had deviated from its original main purpose, and the sooner it returned to that purpose, the better it would be for the community as a whole, for its individual members, and for the Church at large. Eppus.

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## Breaking Records

What is to be said about the passion for making and breaking records—doing something that nobody has ever done before, or doing something already done for a longer period or at a faster pace?

In some cases there seems to be a reason for a record. Thus, the record-smashing voyage of the "Bremen" was a noble and thrilling achievement. There may even be some sense in seeing how fast an automobile can be driven, and how long and high an airplane can fly. But what is the sense in a woman swimming 61 successive hours, to beat a previous record of 60 hours, and being lifted from the pool unconscious? What good is served in building freak speed-boats to tear themselves to pieces in the waves? What glory is there in lasting out a dancing marathon longer than any other couple? The idiocy of these performances is demonstrated when it sinks to such spectacles as rocking-chair contests, flag-pole-sitting championships, and even such a vulgar exhibition as an appointed struggle between a set of yokels to see which one can spit the farthest.

To our mind, the whole thing is a mania, illustrative of the unhealthy fever which consumes modern life. No repose, no quiet, no inner peace! Only noise, haste, confusion, struggle—anything to beat time, forget life, and defy death! And along with this, the passion for publicity, so degradingly fed by the "movies," the "talkies," and our rotogravure and comic-strip press!

## Notes and Gleanings

We see with pleasure from the *Franciscan Herald* (Vol. XVII, No. 10) that the famous Annals of the Franciscan Order, begun by Luke Wadding, O.F.M., and continued by several others down to the year 1622 are to be continued. At present this monumental work comprises twenty-five large volumes. It is hoped that the twenty-sixth volume, containing the annals for the decade from 1623 to 1633, will be completed within three years. For the continuation of the annals the Minister General of the Friars Minor has appointed a committee with Fr. Livarius Oligier as chairman and Fr. Anicetus Chiapini as secretary and editor.

Father Benedict Zimmerman writes to the *Tablet* (No. 4,661): "The Sacred Congregation of Rites, following the teaching of Benedict XIV, or rather Cardinal Lambertini as he then was, has laid down more than once the principle that statements, especially with regard to miracles, visions, and revelations, have no other authority than have the sources whence they are taken. If these are devoid of value, then the corresponding portions of the [Breviary] Lessons are equally devoid of value. The classical instance is to be found in the lessons of SS. Cletus and Marcellinus (April 26), where, from the publication of the Breviary of St. Pius V (1568) until 1883, we were told that Pope Marcellinus in a moment of weakness had sacrificed to the idols, and afterwards did public penance in the Council of Sinuessa. Did this statement fall under the *Lex credendi, lex supplicandi*? If not, why not? Compared with this, many other uncritical statements are of small account."

In *Mrs. Eddy: The Biography of a Virginal Mind* (Scribner's) Mr. Edwin F. Dakin provides a careful study of the career of the foundress of the Christian Science sect. In 550 large pages of close print, based on all available sources, Mr. Dakin depicts Mrs. Eddy

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as the victim of her own ignorance and credulity, her vanity and emotionalism, and a hysteria which was the product of both. Mr. Dakin writes as a sceptic, but he is in general admirably fair, and his book is the first full and unbiased account of Mrs. Eddy to appear in print. It will probably remain for a long while the standard life.

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Father Matthew Smith, of the *Denver Register*, says that his sixteen years as a Catholic editor have convinced him "that he who writes must be an inveterate bookworm. One cannot write out of an empty head. One's own thoughts are valuable to the public only when they are commentaries on the accumulated knowledge of the centuries or arise from unusual experiences. There is only one way to get knowledge—through never-ending reading."

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Of the 135 rural teachers in Lyon County, Kas., eight are men, while most of the others are young women a year or so out of college. This may occasion no great surprise; nevertheless it is disheartening, for it is symptomatic of an unhappy movement that is not confined to any one State, but is spreading over the entire country. It means the passing of the country schoolmaster, who has been of incalculable service to the country.

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Messrs. Eyre & Spottiswoode, London, have arranged to reissue Thomas More's English works in seven volumes, edited by Mr. W. E. Campbell, with introductions and philological notes by R. W. Chambers and A. W. Reed. More's English works were first published in collected form in 1557 under William Rastell's editorship, and, in marked contrast with the popularity of his "Utopia," have since remained, for the most part, neglected. There will be a limited *edition de luxe*, as well as an ordinary edition. Volume I will be ready in January next. Meanwhile Mr. Campbell, the editor, is issuing a study of *More's 'Utopia' and His Social Teaching*. Professor Chambers,

who is contributing to the reissue of the English works, has also written an introductory essay to a symposium, entitled "The Fame of B. Thomas More," which Messrs. Sheed and Ward will shortly publish. Other contributors to the symposium include Mr. Hilaire Belloc, Mr. G. K. Chesterton, and Fr. Ronald Knox.

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A hitherto unpublished letter of J. H. Newman has appeared in the *London Observer*. Written in 1861 to Dr. (afterwards Sir) Andrew Clarke, it sums up the Catholic attitude towards the question of the inspiration of the Bible. The letter was prompted by the appearance of a book directed at Revelation as a whole, and especially at the Old Testament. After remarking that "the religion of England depends, humanly speaking, on belief in the Bible, and the whole Bible," Newman proceeds to show how serious it would be if the people at large lost faith in the inspiration and infallibility of Sacred Scripture—a state of affairs which had already begun seventy years ago and has continued to gain ground ever since. "Now the plenary inspiration of the Bible," Newman continues, is peculiarly a Protestant question, not a Catholic. We indeed devoutly receive the whole Bible as the Word of God, but we receive it on the authority of the Church."

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At the ninth conference of the International Institute of Bibliography, held in London recently, Mr. Donker Duyvis, as secretary of the Commission for the decimal classification of books, gave his report on the state of the new edition, now in printing, of the manual of the universal decimal classification. About 1,500 pages have been printed. It was emphasized that the new manual has a provisional character and will serve as a base for future corrected and enlarged editions. For practically every topic of human knowledge a class number is available. The theory of classification has been worked out in various respects, and attention is given to the development of structural and functional classification.

Bishop F. C. Kelley, of Oklahoma, is at the head of a board which proposes to publish a ten-volume collection of sermon materials on the plan of those for which the Abbé Martin was responsible in French, giving copious sketches, quotations from Sacred Scripture and the Fathers, excerpts from great discourses, parables and stories, comparisons, and some timely instructions on method and delivery. Associated with the Bishop in this undertaking are the Rt. Rev. Msgr. H. T. Henry and Fathers John A. McHugh, O.P., and Charles J. Callan, O.P., editors of the *Homiletic and Pastoral Review*. The work will be published by Joseph F. Wagner, Inc., 54 Park Place, New York City.

According to *Barron's*, the financial weekly, William Fox, president of Fox Film Corporation, recently declared that one hundred million persons attend 20,000 theatres each week, and that the annual admission fees exceed \$750,000,000! "The movies," he is quoted as saying, "are now stable and safe for investment." That is, of course, the essential thing; what becomes of the morals of our nation does not concern capital and producers. But individuals, parents, educators, and the spiritual leaders of the people have a duty to perform, whenever religion or morality is in danger. If Catholics remain silent and inactive in the present crisis of Christian civilization, they must share in the responsibility for the corruption and degeneration that are sure to follow.

Death must come to all men whether they play golf or polo or not, but when a man has climbed the hill of life and can begin to look down on the other side, it is time to keep an eye on himself. He may still feel youthful and have young ideas, but only a physician can tell how much of a strain his heart can stand. If men would pay as much attention to their own physical well-being as they do to the condition of their motor cars, more of them would live to a ripe old age.

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## Current Literature

—The papers read at the Cambridge Summer School of Catholic Studies, July 28 to Aug. 6, 1928, have been published in book form under the title, *The English Martyrs*, edited by Dom Bede Camm, O.S.B. The volume gives an interesting and apparently well-documented account of the persecution of the Church under Queen Elizabeth and brief sketches of the chief martyrs, especially Bl. John Fisher and Bl. Thomas More. A valuable feature is Dom Dunstan Pontifex's critical examination of Foxe's *Book of Martyrs*, which he admits to be "a valuable authority for the history of the period," despite its decided anti-Catholic animus. (B. Herder Book Co.)

—Volume III, Part II of Fr. J. B. Coyle's (C.S.S.R.) *Meditations and Readings for Every Day of the Year, Selected from the Spiritual Writings of St. Alphonsus* offers matter for the period of the ecclesiastical year extending from the fifth to the tenth Sunday after Pentecost. The Archbishop of Tuam, in a foreword, says: "I do not know any religious books at once so sane and so adapted to the intelligence of the ordinary reader" as the spiritual writings of the founder of the Redemptorist Order, from which these extracts were judiciously selected. This is high but well deserved praise. (The Talbot Press, Ltd., and B. Herder Book Co.)

—*So That's That!* is the title of a collection of short stories by Inez Specking, in which this gifted novelist, with her well known insight and sympathy, reveals the human heart at its worst and at its best. It is a book that lovers of high-class Catholic fiction will read with genuine satisfaction. (B. Herder Book Co.)

—In a study entitled *What is Sacrificial Immolation?* (Sands & Co. and B. Herder Book Co.) the Rev. J. Brodie Brosnan essays to prove that, in dying on the Cross, "Christ's purpose was not only to show that He Himself as Man is a greater glory of God, but also to make all men a greater glory of God," and that "the display of

this purpose in and through the offering is the function of immolation." The book has an obvious bearing on the question concerning the essence of sacrifice, which has been so hotly controverted of late among theologians.

—In the *Particular Examen*, Fr. J. F. McElhone, C.S.C., gives a practical explanation of the spiritual exercise called by that name, considering the particular examen as it is ordinarily made, studying the various predominant faults of the soul and the effects of each on work, recreation, study, and prayer, and recommending various remedies. The work may be cordially recommended, especially to religious, for whose use it is primarily intended. (B. Herder Book Co.)

—Herder & Co. of Freiburg, Germany, have inaugurated a new series of travelogues under the significant title, *Fremdland—Fremdvolk: Eigenartige Landschaften, Länder und Völker der Erde*. It is edited by Dr. Josef Schmid. The first volume, by Dr. Heinz Klamroth, deals with Egypt (*Aegypten, das uralte Kultur- und moderne Reiseland*). In a popular style the author, who has lived in Egypt for a number of years, describes that ancient country as it was and as it is to-day, in the light of the opposition between desert and fertile plain that furnishes the key to its life and history. The moderate price per volume will place this series within reach of those who cannot afford three or four dollars a volume, yet desire instructive and scholarly reading matter. (B. Herder Book Co.)

—The English translation of Dr. Ludwig von Pastor's *Geschichte der Päpste*, edited by Fr. Ralph Francis Kerr of the London Oratory, has reached the seventeenth volume, equivalent to the first half of Vol. IX of the original German, and comprising the first part of the pontificate of Pius V (1566-1572). The election of Michele Ghisleri to the supreme pontificate was a great surprise, but his reform measures proved that the choice was providential. These reform

measures, based on the Tridentine decrees, are here for the first time adequately sketched. The Pope's activities on behalf of the Inquisition may appear strange to the modern reader, but they must be understood in the light of his times. An interesting section of this volume is that dealing with Baius and Baianism. The translation has been adequately done, and we hope the other volumes will follow in rapid succession. (B. Herder Book Co.)

—The Rev. Herbert Thurston, S.J., republishes in the form of a booklet some papers which have previously appeared in the *Month* and the Irish quarterly *Studies* on the past history and present tendencies of the Spiritistic movement. These papers are based entirely on Spiritistic and neutral sources and confirm the author's opinion that "proof of survival and identity is still lacking until it can be demonstrated that the *simulacrum* can only be built up by the spirit it represents." One wonders why the learned author insists on using "Spiritualism" instead of the more correct and more common form "Spiritism." (Sheed & Ward and B. Herder Book Co.)

—Our venerable but indefatigable friend, Canon V. A. Huard, has undertaken, at his advanced age, a new and up-to-date edition of the late Abbé Provancher's uncompleted work on the Lepidoptera (butterflies and moths) of the Province of Quebec. The first part, dealing with the diurnal Lepidoptera (i.e., those active in the daytime) has just appeared as fascicle 1 of Vol. IV of Canon Huard's monumental work, *Faune Entomologique de la Province de Québec* (Quebec: Imprimerie Franciscaine Missionnaire). Copies can be ordered directly from the V. Rev. Author at 2 Rue de Richelieu, Quebec.

—Strange as it may seem, Dom Stephen Hilpisch's *Geschichte des benediktinischen Mönchtums* (Herder) is the first attempt to write the history of the Benedictine Order as a whole. For centuries it has been merely a

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chronicle of individual abbeys. Dom Hilpisch gives a survey of the history and work of the Order as a whole (in its male branches; for the female branches, he says, sufficient data have not yet been accumulated). He briefly but interestingly traces the growth of the Order from ancient monasticism, the spread of the Rule, the establishment of the leading monasteries and groups of monasteries, the reform congregations and the restoration of the Order in the 19th century, and its present status all over the world.

—Vol. XVIII of the English translation of Dr. Ludwig von Pastor's *History of the Popes* covers the pontificate of Pius V (1566-1572). This holy Pope (canonized in 1712) was a great reformer and champion of the independence of the Church, and the story of his pontificate, as told from the sources, is one of absorbing interest, containing as it does, accurate accounts of the Pope's struggle against Cesaropapalism in Spain, his attitude towards the rebellion in the Low Countries and the civil and religious wars in France, his relations to Mary Stuart and Elizabeth, the reform work of St. Peter Canisius in Germany, the war against the Turks culminating in the

battle of Lepanto, etc. We renew our recommendation of this classical work and are glad that the English edition is making more rapid progress of late. (B. Herder Book Co.)

—Frs. John A. McHugh, O.P., and Charles J. Callan, O.P., have undertaken to provide an English handbook of *Moral Theology*, of which Joseph F. Wagner, Inc., has just published the first volume. The work is "based on St. Thomas Aquinas and the best modern authorities" and was written for the purpose of giving a complete and comprehensive treatise of moral theology in the vernacular, with due regard to the New Code of Canon Law, but avoiding all irrelevant subjects and concentrating on the essentials of the science which treats of the regulation of human conduct in the light of reason illumined by faith. Volume I contains what is known as General Moral Theology and that part of Special Moral Theology which deals with the duties of all classes of men. The exposition is clear and concise, the teaching sound, and the treatment masterly throughout. Controversies are almost entirely avoided, which is wise in a text-book. The work, when completed, will undoubtedly fill a long-felt want.

### A SPRINKLE OF SPICE

Among curious surnames the London *Universer* mentions that of a Mr. Jew, who is a Catholic. Appropriately enough, his initials are "N.O." The same paper mentions a Mr. Flower, who is a florist, and an undertaker named Shroud.

A clever lady, asked to a brilliant public function, was assigned a place between a noted bishop and an equally famous rabbi. It was her chance to break into high company and she meant to make use of it.

"I feel as if I were a leaf between the Old and the New Testament," she said during a lull in the conversation.

"That page, Madam," replied the rabbi, "is usually a blank".

Teacher: "What is a skeleton?"

Johnny. "Please, ma'am, it's a man with his outsides off."

An Ocala (Fla.) boy was crying when he got to Sunday school, and his teacher asked him what the trouble was. "Dad wouldn't let me go fishing this morning," he sobbed. "That was the right thing for your father to do; didn't he tell you why you couldn't go fishing to-day," responded the teacher. "Yes," said the kid between sobs, "he said there was only enough bait for him."

A charming little story is taken from a letter written many years ago by Prof. Jacob Grimm, the eminent German scholar and fairy-tale writer. One day a tidily dressed little girl rang the bell of the Professor's house and said she wished to see "Herr Grimm." She was shown into the study where the great man sat at his desk. "Art thou Herr Grimm who wrote the many pretty fairy tales?" asked the visitor. The Professor admitted he had done so with the assistance of his brother Wilhelm, and was then asked if he had written the one about the clever tailor, where it says at the end: "Whoever does not believe this must pay a thaler." This, too, was answered in the affirmative. "Then," said the girl, firmly, "I must pay a thaler, for I can never believe that a princess would marry a tailor." So saying, she produced three groschen, all she had saved as yet, and asked Herr Grimm to be patient with her until she had saved some more. The Professor took his conscientious visitor in his arms and kissed her, after which he gave her an orange, and feeling it would spoil it all to decline the three groschen, he took them gravely and later gave instructions to his servant to see the little maid home and to return the money to her parents without her knowing it.

One of the Brooklyn dailies, on the death of the late Msgr. McNamee, sought to be especially gracious. It closed its lengthy obituary by saying: "He was a practical Catholic."

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# The Fortnightly Review

Vol. XXXVI, No. 15

ST. LOUIS, MISSOURI

December 1929

## Three Christmas Poems

*By Charles J. Quirk, S.J.*

### THE ONLY HOPE

Man lives upon an island of the years,  
Around flow jocund waters, rushing tears.  
Beyond it rises in the blue afar,  
The silver glory of the Christmas star.

### "I WELCOME TO MY SOUL"

I welcome to my soul  
Each earthy pain and woe,  
For they wear aureole  
Since God has come below.

He is the King of all,  
He took them to his breast,  
In that bleak stable hall,  
Bent on his love's bright quest.

No wind can blow too shrill,  
No snow fall all to fast:  
They do the Holy Will  
Of Jesus, Love's Outcast.

Though that vast shadow falls—  
The Cross—upon his days,  
It blesses and it calls  
To walk fore'er God's ways.

### "ET VERBUM CARO FACTUM EST"

Silent He rests in Mary's arms,  
From Him no speech is heard.  
Why should there be? For He, Himself,  
Is God's Incarnate Word.

## The Significance of Christmas Customs

The reformers and revolutionists of these latter days attempt to uproot everything that does not accord with the principles they profess and the habits they wish to see adopted. Oliver Cromwell at one time seriously contemplated doing away with the celebration of Christmas; merely the fear that the ordinance intended to introduce and enforce this innovation would create intense excitement among the masses, prevented him from carrying out his intention. At the beginning of the nineteenth century, certain rationally inclined rulers of Germany prohibited the erection of Christmas cribs in churches, so that this beautiful custom disappeared for a time. And while for centuries clubs consisting of poor school boys had wandered through the streets of Munich, singing Christmas carols, this usage, which we are trying so hard to revive in some of our American cities, was interdicted by the police.

Thus by and by many beautiful old Christmas customs were forced into desuetude, while the rationalistic spirit of the time was not able to create new ones of so appealing a nature as those which were uprooted by force or destroyed by the satire of a generation of men who considered themselves too educated and enlightened to look upon the simple customs of former times with anything but contempt. It is true that some of these customs had engendered abuses. But the Church and a reverentially appreciative age would have eliminated what was obnoxious, and saved all the really good features of those ancient practices, fostered by so many pious generations. But such is not the intention of those who wish to recreate religion and society, according to their own fancy. As foolish and proud as Molière's quack, who probed for a patient's heart on the right side of the body, they say, when reminded of their mistakes: "We have changed all that!" The attitude of those who speak with authority for the Church in regard to popular usages, has ever been otherwise.

Undoubtedly not a few of the Christmas customs which have survived were originally pagan. Pope Gregory the Great declared: "The holydays of the pagans must gradually be converted into Christian ones, and the Christian holydays must imitate those of pre-Christian origin." If the reformers had been imbued with the same spirit of tolerance for everything that is proper and of reverence and appreciation for all the gifts of God, how much more satisfying would our popular customs and civic celebrations of Christmas be!

In that case, perhaps, at least in some of our churches, adults as well as children would still congregate about an old-fashioned crib, containing the life-size figure of the Divine Babe, which in former times was rocked while those assembled around it would sing songs which fitted the occasion. Some of these songs are to be found in a book of church hymns published by the Jesuit Fathers at Cologne as late as the middle of the eighteenth century. But, like so many other ancient customs of the same nature, this one was swept away when Rationalism triumphed. In Rome and some other Italian cities shepherds still come to town at Christmas and meander through the streets, stopping before the shrines of the Virgin and her Child, so common in the Catholic cities of Europe, to play their ancient lays. Formerly similar customs prevailed also in certain parts of northern Europe. In many towns of Bohemia, for example, the night watchman announced the twelfth hour by blowing his horn and the herdsmen followed him, playing Christmas songs on long flutes made of birch bark, to the accompaniment of bag-pipes and bird-voices. In Germany the municipal buglers and trumpeters, together with the church choir, ascended the church-tower, from where the melodies of the well-known ancient carols were carried by the night-wind over the town. The poet Goethe, who was certainly not a practising Christian, was constrained to comment on the beauty of this custom

on a certain Christmas morn in the ancient city of Wetzlar, where he had gone to be introduced into the intricacies of the Supreme Court of the decaying Holy Roman Empire.

Such usages undoubtedly assisted our forefathers to realize the deeper meaning of the Holy Night and helped to mitigate those evil influences which are so apt to harden men's hearts. During the terrible cataclysm of hatred and revenge, the memory of which still haunts us like a frightful nightmare, no attention was paid to Christ's message of peace even on that day which has for centuries been set aside by all Christian nations as the memorial of His birth. History, on the other hand, records numerous instances in which princes and generals insisted that no fighting should be done on Christmas day. King Alphonse of Naples, who died in 1496, declared he would not take advantage of the opportunity of surprising his enemy, because of the natal day of Our Lord. "I esteem and consider," he said, "that day much higher than victory." And Skanderbeg, the immortal hero of the Albanians (died in 1468), would not even attack the Turks during the holy season. He gave it as his opinion that nothing should be undertaken against the enemy, nor should any one be slain, during that time in which God granted life and light to the human race by sending His only begotten Son.

Nature itself was supposed to be abounding in the Christmas spirit. Certain trees and bushes blossomed miraculously at Christmas-tide; and that strangely beautiful flower, the Christmas Rose (*helibor niger*), does in reality spread its pure white petals, slightly tinged with delicate green, above the winter's snow at this time of the year.

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President Hoover says familiarity with the law is essential to a nation's welfare. But how can the average citizen become familiar with 10,000,000 laws, most of which even the professional lawyer knows nothing about?

### Acta Urbis

A discovery of primary archaeological importance has been made at Ostia, the ancient seaport of Rome. Under the ruins of an old building Professor Gino Calza has found ten fragments of engraved marble tablets, which constitute a sort of official gazette recalling events in ancient Rome. It is known that the ancient Romans published a sort of gazette, in the shape of mural tablets, under the title of *Acta Urbis*, which used to be posted up in public places. The fragments just discovered disclose no very important new historical fact, but the significance of the find seems to lie in the method used by the Romans for the presentation of news. The news was recorded in the briefest possible manner and its publication was—so at least Professor Calza presumes—usually delayed until public feeling had subsided, and, moreover, with the exclusion of all those details which were not favorable to the government.

The fragments refer to the years 43 and 44 B.C. and to the years 2, 16, 17, 18, 21, 30, 31, 32, 36, 38, 83, 84, 91 and 92 A.D. The items recorded are the departure of Pompey from Rome and his death; the reform of the calendar; the law exempting poor citizens from the payment of one year's taxes; the dedication of the Temple of Venus Genetrix; the popular festivities following the will of Julius Cæsar, who had bequeathed his goods to the populace; the election of Augustus as Pontifex Maximus; the wounding in Armenia of Caius Cæsar, the adopted son of Augustus, his demise and the removal of his ashes to the mausoleum of Augustus; the decease of Germanicus; the triumph of Drusus, son of Germanicus, in Illyria; the assumption of the toga virilis by Nero; the passing on of Tiberius and Antonia; the big fire on the Aventine; and the slaying of Sejanus and his family after the discovery of the conspiracy against Tiberius.

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When the welfare of our fellowmen fails to concern us, we have lost interest in our own salvation.—A.F.K.

## A Defense of Catholic Dogma and Practice

By Elizabeth S. Kite

Among those American intellectuals who, during recent years and from various angles, have attacked the Catholic Church, none perhaps has voiced so clearly the real source of irritation as the author of "What it Means to Marry a Catholic," an article which appeared in the *Forum* for June, 1929.

By a curious coincidence, many of the points there brought forward may be found discussed from quite different angles in two other articles published in the same issue of the *Forum*—one by Mr. James Trusloe Adams, who finds fault with American education in that it emphasizes "doing" rather than "being," and the other by a Harvard professor, L. A. J. Mercier, who, in discussing the philosophy of C. W. Brownell, points to the loss of standards and to the drift towards "irresponsible individualism" which threatens American culture to-day.

Whatever the complaints made against the Catholic Church, no one has accused her of fostering the errors deplored in these two articles, for she is classed by her enemies as un-American, largely because she emphasizes the paramount importance of being, the absolute necessity of maintaining unchanging standards, and because she holds the individual responsible to society for even his most secret acts.

As for the author of "What it Means to Marry a Catholic," she writes as an individualist, responsible to no one but herself. Moreover, she seems to be quite as unfamiliar with the history as she was in the beginning with the dogmatic teaching of the Church which she attacks. Though a woman of mature intelligence, having been "teacher, lecturer and writer" (presumably before her marriage), she informs us that, under the influence of "emotional agitation," which she mistook for "love," she became "converted" in order to marry the man who had so stirred her. Later she awakened to find that her conversion was an illusion and that an abyss yawned between her own ideas and those of her husband.

Similar experiences, alas, are not uncommon, especially in America, where the public school system of education makes no attempt to develop emotional control by right reason, to impress upon the mind standards of correct action, or to train the intellect and the will to meet the dangers to which youth is inevitably exposed.

Not that Catholic education perfectly succeeds in these respects. By no means; but it does face the issue as far as possible, and ceaselessly strives to implant such awe and reverence before the impenetrable mysteries of life as may serve to check precipitate action when right reason finds itself temporarily dethroned.

Moreover Catholic education does not leave the individual at this point. The organization of the Church takes into account the possibility of wrong judgments followed by acts that spell tragedy in a greater or less degree to the human lives involved. The remedies which she proposes, however, can only be effectual when her view of human society is accepted—the view that true happiness comes through mutual sacrifices, willingly offered for the good of the whole. Where assent is not given to this view of social good, as in the case of our author, there remains for solace the idea of good sportsmanship. To play the game and lose without losing one's spirit—in other words, to be a "good sport," is indeed in itself great gain, but it requires a certain humility, that is, a mind open to see where the real trouble lies. In the case of our author it surely does not lie in the "rigid, concrete, and vital tenets" of the Catholic Church, but unmistakably in the false position which has resulted from her lack of knowledge—first, of her own emotional nature, and second, of the Church into which she allowed herself to be drawn. The seriousness of the situation comes from the fact that, having received the stamp of Baptism on her soul, the door that otherwise might have offered an egress has been irrevocably closed. She does well



indeed to warn other non-Catholics against taking a similar step without more mature reflection. She is also fair in admitting that the Church consistently warns against "mixed marriages," which may be tolerated, but never approved.

Let us now examine a few of the specific charges which our author brings against the Church, beginning with those against the parochial school system. As to the accusation that it makes "closed minds," it may quite frankly be admitted that it does attempt to close the mind against error and evil. Moreover, a similar charge may be advanced with equal truth against any school system. Thus James Rusloe Adams, in the article already alluded to, demonstrates that "the over-organization and intellectual timeliness" of the American educational machine produces a type of mind permanently "closed" to anything which he (Dr. Adams) considers "culture." It is all in the point of view.

But even for non-Catholics there is something to be said for the parochial schools, since whatever their defects (and all things human are subject to imperfections), they do tend to develop personal power. This has been clearly demonstrated in a test given not many years ago in one of our large industrial cities for the very purpose of comparing the efficiency of children trained in the parochial schools with those belonging to the public school system. The test was made following a wide-spread complaint that Catholics were being preferred for posts of responsibility, in a community composed about equally of Catholics and non-Catholics. The result showed that parochial-school children do excel in certain definite points over all competitors, and these points happened to be of vital significance in producing the particularly high-grade instruments for which the locality was famed. The superiority was manifest: (1) in the power of attention; (2) in the ability to grasp quickly and carry out accurately a command. In other words, the instinct for, and discipline in, obedience found in parochial-school children accounted for the quite un-

conscious preference which had actually been shown them. It accounts as well for the fact that positions of responsibility and power, in many other situations, are passing over into Catholic hands, and for the steady rise of Catholics to the ranks where prosperity and wealth go hand in hand.

But even were these points of excellence conceded, our author would still see, among certain "social, economic, and educational disadvantages," one tendency in the parochial schools which she considers an unmitigated evil, namely that of "fostering vocations" which she characterizes as a crime "more abominable than physical murder." Without attempting to controvert this extreme view let it be said that history proves that the vows of "chastity, poverty, and obedience," taken by those who follow the "vocation" of a religious life, are admirably fitted to meet the complex needs of humanity and that their practice has produced some of the greatest heroes and most beloved and lovable saints. For two thousand years the ranks of the Church have been filled by a never-failing stream of pure and noble souls, offering themselves for the service of God and humanity. What higher aim could animate an educational system than that of "fostering" such vocations?

With even more bitterness, if possible, our author takes up the subject of marriage and the mutual relation of the sexes. Approaching the problem from various angles, she succeeds in making one point clear—namely, her resentment at not being permitted to carry out her "biological destiny" untrammelled by the responsibility of bearing more children. Moreover, she falls into numerous errors. When she makes, for instance, such statements as: "A genuine Catholic marriage is to beget children," she confounds two wholly separate and distinct entities, Nature and the Church. It is *Nature* that is solely interested in procreation when she draws the sexes together. She cares not a straw after the mating what becomes of the individuals. Whether they mate again or with others of the same

species is to her alike indifferent, nor does she bother with the result beyond the parental instinct she implants in order that her ends may not be defeated. But the Church, which is built upon Nature, does step in and at the vital point lays her hand upon the situation. By blessing the union and by making the bond permanent, she sanctifies the sexual act and creates the Christian home. Her object is not procreation *per se*, since Nature attends to that; she has in view primarily the sanctity and happiness of the home—the happiness of parents and children alike—and, secondly, the good of society at large; for unless there is order and sanctity in the home, the whole of humanity suffers.

From the above it follows that the Church takes her stand also with Nature on the subject of birth control, that panacea so wildly advocated for the present ills of society.

In spite of the neo-paganism of the times, there remains an instinctive loathing at the thought of murder, hence the violent resentment felt against the Church who dares to stamp with that name the act of those who, thinking to steal a march on Nature, prevent the possibility of conception in order that they may indulge their natural passions unhampered.

The inborn horror which every truly convinced Catholic must feel for such an act (and many non-Catholics feel it equally) does not come, as our author intimates, from listening to oft-repeated admonitions on the subject, but is as instinctive and unchangeable as the instinct for life itself.

As for the evil consequences which our author assumes must follow conjugal restraint, it has been amply proved that neither do they exist, nor is such a life too hard to follow, provided at least that it is "the expression of a certain state of mind"; for "chastity implies not only continence, but also purity of sentiments, the energy which is the result of deep convictions."

The fact that some otherwise good Catholics solace themselves with sophisms, while they indulge their passions, has nothing to do with the atti-

tude of the Church. For two thousand years she has had experience with sinners, understands their psychology, and is perfectly fitted to deal with them. It is only with the willfully self-deceived, with the propounders of false philosophies, that she is severe, and that because of the power they wield to lead innocents into similar self-deception.

The second complaint most often urged against the attitude of the Church regarding birth control is that over-population would follow the abandonment of contraceptive practices. It need hardly be pointed out, however, that the Church finds herself perfectly organized to meet such a contingency through the vows of chastity taken by her secular clergy and by members of her religious Orders. Throughout the ages it has been from her large families that the bulk of her recruits has been drawn. In England, one of the families of ancient nobility that kept its faith through the stress of the Reformation presented during the last generation the spectacle of twelve children, of whom nine sons and two daughters chose the religious life. Every one is free to dislike such a spectacle, but such Catholic families cannot be held up as dangerous through a menace of overpopulation.

Finally, there remains the fact of the "unresolved dissonances" between husband and wife, so deplored by the author of "What it Means to Marry a Catholic," wherein the real tragedy of her situation lies. She should understand, however, that the tragedy is not for herself alone, but for her husband and family as well. Moreover, let her realize that the commingling of all lives, to whatever degree and under whatever circumstances this takes place, savors of tragedy in that it is a constant struggle for adjustment. There is no need, therefore, of special commiseration, for it is out of such struggle that strength is born. We must not ask too much of life. "Le bonheur c'est une épisode, ce n'est pas un état."

God never imposes on us a duty without giving us the time to do it.

## The Serajevo Murder and Responsibility for the World War

*Il Dramma di Serajevo*, by Luciano Magrini (Milan: Edizioni "Athena"), contains much interesting and new information on the assassination of the hereditary Archduke of Austria-Hungary,—the crime which precipitated the World War. The author was one of the few European war correspondents to take part in the disastrous retreat of the Serbian army across the Albanian mountains. He was on that occasion able to make the personal acquaintance of Major Voia Tankossie, the direct organizer of the Serajevo attempt; and he quotes the interesting statements which Tankossie made to him and to the late Mr. Stevens of the London *Daily Telegraph* on the organization of the plot. Tankossie, a *komitaji* leader, felt flattered that the responsibility for the European war should be attributed to him. He acknowledged having organized the plot and armed the conspirators, and said that the night before the attempt he was unable to sleep because for three days the Archduke had been in Bosnia and yet the news of the event, awaited by Tankossie from hour to hour, had not arrived. He denied that the "Narodna Obrana" had participated in the plot, but let it be clearly understood that it had been decided upon by the "Black Hand."

Magrini affirms that the Serbian government knew of the plot that was being prepared in Bosnia against the Archduke and reports in this connection the declarations of the Serbian Minister of Instruction, Liuba Jovanovich (who at the time of the attempt was a member of the Serbian ministry) and the more explicit statements that Major Milan Georgevich—son of the ex-President of the Council, Vladan Georgevich—made to him and to the late George Stevens during the retreat. Georgevich, who enjoyed the confidence of Pasitch, declared that the news of the plot organized by the "Black Hand" had begun to circulate in high quarters a few weeks before the attempt. Pasitch had learned of it during the first fortnight of June; and in face of the great power of the

"Black Hand," even though he feared the consequences of an attempt against the Archduke, he had felt deeply embarrassed. His decision to hamper the plan of the plotters as far as possible had met with the full approval of the other ministers. But the conspirators had already crossed the frontier. The "Black Hand," which nourished a feeling of deep aversion to Pasitch, opposed a passive resistance, declaring that it could do nothing. After some uncertainty Pasitch, convinced that any pressure brought to bear on the "Black Hand" would have no result, attempted to prevent the departure of the Archduke for Serajevo, and telegraphed to the Serbian minister at Vienna that he should advise Berchtold in some way of the dangers which might menace the life of the Archduke, and that he should point out to him the opportuneness of suspending the journey. But the half-measures and the fatalism of Pasitch did not avail. Signor Magrini learnt from the Serbian military attaché at Vienna, with whom he travelled during the retreat, in what terms the Serbian minister made the communication to the Austrian government. The Serbian minister's relations with Count Berchtold were rather strained and he did not know how to perform the delicate mission entrusted to him, the more so as he was not in a position to furnish any definite information on the plot and on the plotters. The Serbian minister made the communication in general terms to the Minister of Finance, Bilinski, who at the same time presided over the administration of Bosnia; but Bilinski, who had not been consulted as to the journey of the Archduke, did not wish to risk any trouble by dissuading him, and took leave of the Serbian minister expressing to him the hope that nothing would happen.

An examination is made in the second part of the volume of all the diplomatic documents and memoirs so far published which deal with the immediate origins of the World War. The voluminous German documentation, the British documents, the Russian secret

documents, and the documents of the Austrian archives are compared and illustrated in their essential parts. As to the Russian attitude, the author relates the story told him by the minister of the Tsar's, court, Count Friederiks, who had taken refuge in Finland after the Bolshevik revolution. This account shows how great was the pressure brought to bear on the Tsar, who was opposed to mobilization and to the war, by Sazonof and by Russian military circles in order to wrest from him the signature to that general mobilization order which already on July 29 the uneasy Emperor had signed and then withdrawn his signature from, and which he signed again as a result of new pressure brought to bear in the afternoon of July 30.

On the question of responsibility for the World War, the author holds that one cannot, on the basis of the documents so far known, speak of exclusive German responsibility. The responsibility is collective; and, although it is difficult to establish a graduation, the greatest responsibility is attributed to Russia, which, being the first to decree general mobilization, exactly at the moment when the German government was exercising energetic pressure at Vienna to induce the Austrian authorities to accept British mediation, closed the phase of diplomatic discussions and possibilities and made war inevitable.

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Secretary McGinley of the Knights of Columbus presents in his annual report a graph showing the membership of the Order from 1914 to 1929 inclusive. It appears that the Order reached its climax in 1922, with a membership of 783,000. A decline set in with 1923, and the membership now is only 637,000, a decrease of 146,000. This decrease has been in associate membership, which, in 1922, was 550,000, and in 1929 is 390,000. The insurance membership has increased by about 30,000.

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Until bad folks are good, and good folks are better, the world will never be at its best.—A.F.K.

### The Cult of Nudity

"Nudacity" is the title under which a contributor to the London *Catholic Times*, one of our best exchanges, treats of the cult of nudity which has been making such rapid progress all over the world of late. He traces the movement to Rousseau's theory of nature, from which flowed the dogma of man's "natural goodness" and the fiction of "the noble savage," who was made the hero of so many romances by Fenimore Cooper and others.

Clothes, says Dr. Maurice Parmelee, the author of a recently-published book, entitled *Nudity in Modern Life*, have "largely cut off" man "from nature," and on this hypothesis he deprecates clothes and, by consequence, recommends nudity, to the end that the missing links may be restored. Obviously this is neo-Rousseauism. According to Rousseau, the state of nature is the state of grace; and the type and agent of the grace spoken of is the savage, whose characteristic mark is that he wears no clothes. The soul of Rousseauism would appear, therefore, to be marching on.

"It is difficult to see why suitable clothing should more interfere with the 'direct enjoyment of nature' [Dr. Parmelee's words], than the feathers of birds or the wool of sheep," says a recent reviewer of the book spoken of. It is difficult; but what is equally hard to understand is the apparent absence of all sense of humor in our latter-day savages. But if it be maintained that in this respect they are not more deficient than was their original doctor, who admittedly had no sense of humor at all, we may thereby explain the fact, but we shall not excuse it.

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Thank God every morning when you get up that you have something to do on that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and contentment and a hundred virtues which the idle man will never know.

### A New History of Philosophy

A history of philosophy by one of our college or seminary professors is still a rarity, so that the appearance of a new one (*The History of Philosophy*. B. Herder Book Co., St. Louis, Mo., 382 pp.), by the Rev. Dr. Paul J. Glenn, is worthy of note. Any discussion of it must needs be colored somewhat by the personal *idola* of the reviewer. That being understood, I shall briefly give my impression of the book.

Against the book I would mention the following points: (1) Modern philosophy receives but scant treatment—the whole of it ("17 century to the present day") is covered in 85 pages out of a total of 360. And our own contemporary philosophy, from evolution (ca. 1860) to our own day, is omitted entirely, although one of the fruits of the study of history of philosophy should be an understanding of the elements of our current world-views, of our modern mentality and its peculiar slants. (2) The author states that his purpose is to develop a critical spirit in students. As scarcely consonant with this purpose, some few details might be pointed out. On p. 40 we read: "But, after all, evolution is an almost childish explanation of the universe and it could scarcely fail to suggest itself to an untaught mind. . . ." Such a statement, uncommented, is surely not critical in temper. Nor is it critical to say that, in the thirteenth century, "Scholastic Philosophy passed through its ultimate stages of intrinsic development and achieved perfection" (p. 219); or again, that "Philosophy—true philosophy—is a body of true principles; and is therefore stable, unchanging; and once perfected, it must remain so forever" (p. 252). The explanation given of this in terms of *extrinsic* and *intrinsic* development seems inadequate. The greater part of philosophy by far is the application of principles—it is here that philosophy or philosophizing does all its good or all its harm. The permanent "principles" are relatively few, and even here we grow in knowledge

and understanding of them. The Scholastics of the thirteenth century did not say the last word on these; and modern neo-scholastic discussion, say in Belgium and Germany, of principles like that of causality are both enlightening and progressive, not to speak of non-scholastic discussions. (3) Should Abélard be called a Nominalist, when the peculiar use of that term must then be explained away, and when the exposition of his thought shows it to be quite contrary to the previous description of Nominalism? (4) In reading the section on Descartes my impression was: The exposition of his method (pp. 293-4) seems to be taken from Descartes' own writings and fortunately *not* from our modern scholastic manuals; but then the criticism of this part (p. 298) is that of the average modern manual. The chief points of Descartes here criticized are not contained as such in the exposition of his views.

All these are but individual defects, and they are few. Over against them, it is a pleasure to note the good points of the book, which are not occasional and individual, but general: (1) The author states in the Preface that the book "omits litanies of references, lists of readings, sectional bibliographies, distracting documentations," and the reader will be the happier for it, since the book is an introductory one. But it does also contain an admirable index, and a sufficient bibliography for further reading; while the teacher is left free to teach in his own way. (2) The sectional and smaller divisions are excellent, not too formal, and therefore helpful to student and reader. (3) The style is simple and very readable.

A readable introductory book on the *History of Philosophy* is a real demand to-day, and if I am asked to recommend one, either for beginning students or for the average reader, I shall refer the inquirer to the present volume.

Virgil Michel, O.S.B.

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God does not want us to be easily satisfied; therefore the best we can do will never be too good.—A.F.K.

## Clerical Gullibility

By (the Rev.) Will W. Whalen, Orrtanna, Adams Co., Pa.

Some years ago, *Life*, the more or less comic weekly, had a prize contest. A reformed crook told that the "easiest marks" he found in his hard-luck-story career were the Catholic clergy. He educated his daughter in college, built a house or two, and did a lot of other worth-while things with the money that came from the Roman-collared gulls. His annual income mounted up into the thousands.

His squib won the first prize in *Life*. Fifty dollars more—on the clergy! That really looked like rubbing it in, don't you think?

Let an agent have empty oil wells to sell stock for, or a new moving picture concern that will release only highly moral (and stupid) films; syndicated trashy books printed from worn-out plates; "artistic" paintings of one's self, with the eyes colored naturally; graphophone records with sixteen tunes for \$2.98—and whither does he make a track?

To the first Catholic rectory in sight, and he goeth thence on his way rejoicing.

I myself confess to not a few sins in the name of sweet charity. I have fallen just as badly, maybe worse than most of my confrères, and speak from the fullness of a bitter experience.

Early in my clerical career a pop-eyed young man, whom I knew as a schoolboy called on me. I took him in for old time's sake. He promptly "took me in." He borrowed. Now I feel I got off rather cheaply. One must pay for every lesson in this grim old world.

Again, early in the morning, he dropped in from his home, a distance of some fifty odd miles. I expressed surprise that he could arrive so shortly after breakfast. I learned later that he had passed the night with my nearest clerical neighbor. He lit in on that unlucky Roman collar at eleven p.m., which, of course, meant he had to be put to bed, as that priest, like me, dwells in the wilds. With him, he brought his young nephew.

My clerical friend, being a younger man is more canny than I. It's the truth, as we priests advance in years, we to often decrease in wisdom. I envy young clerics now for their perspicacity. The self-invited guest and his nephew said the rosary in unison, *out loud*, so that their sing-song voices echoed through the lonely old cottage. The cautious young priest wondered—and suspected. Next morning he was held up for a loan, which he refused.

My neighbor, when a curate in Pop-eye's parish, lent two months' rent to Pop-Eye's papa, seventy dollars, which the priest never got back.

Young Mr. Pop-Eye wanted only seventy-five dollars, five more than his papa, though he was at that moment wearing a fifty-dollar suit, while my best serge cost twenty-nine dollars—a sale bargain. Young Pop-Eye was full of unction,—also of business. But his second bid for a loan from me was one too many.

"Father, I'll give you my personal note."

He posed like John Barrymore in "Hamlet." I took my cue from him, and strutted like red-headed Robert Mantell in "Richelieu," about to launch the cur-rse of Ro-ome.

"Son, before you give me that valuable personal note of yours, let me give you my personal opinion of the man who tries to make a mark of priests in poor parishes."

I did in no few words, being generous to a fault in vocabulary. But I always talk at the wrong time. When I rebuked Pop-Eye, I ruined all my chances of ever recovering my first loan.

Last week a mountaineer, who lives up to the fearful and wonderful drawings of such characters in magazines, came wearily in to borrow twenty-five dollars. He paid seventy-five cents to my church all last year. I've begged him for two years to have his baby baptized, but his non-Catholic wife for some reason of her own will not allow

the child to come and the "cruel" husband for once lets her have her way.

Yet when he's a feller who needs a friend (to borrow from), he taps at his pastor's door. (I haven't enough money to install a doorbell.) He was sick, so since I was fool enough to lend money to Monsieur Pop-Eye, I was sport enough to lend to old Ichabod Crane.

During the flu tide, I found lying on the mountain road in the drizzling rain a sailor and a soldier, both hardly more than twenty years of age. They needed medical attention. I brought them to my rectory, and nursed them ten days. They were readers of the *Menace* and firm believers in its every preachment and shuddering example. I tried to argue that since neither of them was in any way an attractive subject, being dirty and uncouth, and owning no powers of conversation, they might see that priests at heart were not such a bad lot after all. I had no housekeeper, a girl coming in daily to cook our meals. I was called out one night to that same old Ichabod Crane, who'd been "tuk somethin' orful with the golie," and when I returned, my soldier and sailor had departed with everything of value they could lay their hands on. They left seven cents in my money drawer, the nickel being plugged and the pennies warped. They were both deserters from Uncle Sam.

Not heeding that lesson, a year after I took to my sympathy an aviator with a tubercular spine, who had fallen from his ship. I kept him over-night, and next morning at breakfast my mother shed tears over his pitiful condition. I gave him enough money "to carry him home to Maryland," where he never went at all. To my horror, I discovered he was a dope fiend. Small wonder, poor devil, with all that hideous suffering. He died within the year, and then I learned he was an impostor, having never been in the air service or any military service at all.

A "paroled prisoner" came to me in a city where I was curate and begged me to get him a job. He told a story that would have moved a mudstalled Ford. I secured work for him; also

paid his board two weeks in advance. I helped him to get clothes, etc. Then a detective lit on his trail, and the man on parole turned out to be a crook whose photo was featured in various rogues' galleries. He had deceived a decade of the non-Catholic clergy in our town, but none cared to appear in the courts against him. I had often made a fool of myself before, so why worry about being laughed at? For the detective's sake, I went as the lone witness, and the charge of false pretenses was pressed.

The pastor dubbed me a gander, and guffawed. When he saw the prisoner, after he had been sentenced to one year, the pastor's face fell. That very same person had won our pastor's confidence ten years before, and stolen a chalice from that same church. The chalice was recovered, the thief jailed; yet he was daring enough to return to his old poaching ground.

I received a letter from one of the gentleman's many wives. She told me a volume of his escapades. It was his forte to find out about a woman and her banking account, marry her, beat her almost to death, take what was hers and abscond.

The curate who succeeded me got a clever letter from the hero languishing in durance vile, begging for Easter Communion. I warned the priest to step cautiously, as I remembered the court trial. Then the warden came forward with the information that a woman of the streets had told the crook to receive the Blessed Sacrament, as thus he might win the confidence of the unwary new priest, and get a parole.

It's all right to be generous, but it surely would pay most of us priests to guard our sympathies. Why be so ready with a loan, unless to a clerical confrère? And in some cases, even there caution is advisable, lest we lose our money and a friend. Too great kindness in money matters is often a mistake.

I live alone, and always have loose change about the place. I need it for various purposes, our banks being quite distant. I run a tiny store, fresh

candies for my mountaineer kiddies, cigarettes for the boys. The rectory is seldom locked, and yet I can't always be there. My change was disappearing. Also I discovered that my gasoline tank, which holds one hundred gallons, was too rapidly depleted. Its entire contents, one hundred gallons, disappeared in six weeks, yet I took in only about fifteen dollars, when gas was twenty-two cents a gallon. I did not measure the liquid out myself, had not the time in fact, but trusted my country boys to do that. They'd pay for two gallons, and help themselves to ten. Let me add in justice, only a few so abused my trust. I often feel quite guilty, that I may ruin the parish for my luckless successor.

I sold my Ford for sixty dollars to a young man whom I'd favored extremely. You see I'd secured a new one—second-hand. The old Ford had four new tires, so I hardly felt I had robbed the recipient. And I wished him to bring his good mother, a convert, to Mass, as they live far away, and their solitary horse had blind staggers. They were once quite prosperous, and their present privations go hard on them.

The young man—a wild devil in his own home town—has the car almost a year, and to date has paid about fifteen dollars on it. He was "robbed" one night by a highwayman, according to his story, when his mother sent him with thirty-five dollars to pay me for the auto. Then I discovered he was my worst thief; he was taking my change; he was spurring away on hundred-mile trips hither and yon with my gas and money. I actually caught him stealing my nickles and quarters between Masses on Sunday!

While smarting with the memory of his deeds, a dull ache in my heart—the serpent's tooth of ungrateful parishioners makes us understand how our Lord felt on the cross when His followers deserted—a long-armed telepathy brought me up against one of the state highway patrolmen. He told me that he was on the track of the same young man for robbing summer cottages in the mountains.

"And there's another fellow I'd love to locate. That thief of a boy lately got a disreputable Ford from some pal or other, and now he can travel faster. I have a fixed idea that the one who gave him the Ford is in on his game, and gets some of the pickings!"

My Ford! Me! That was the last straw! I lit a Camel and put the hot end into my mouth. I wanted to whack my tender skull up against a telephone pole.

Charity covers a multitude of sins; also charity makes life a primrose path for a lot of sinners. Misdirected charity is like firing good buckshot at the moon. The desire of money is the root of all evil. God save us all from digging down to that root! But many people these days want to get through life on balloon tires, with cushions sewn under their elbows. They won't work unless they must, yet they have to eat, dress, drink, dance, and take long vacations. One doesn't mind so much paying the butcher and baker for them, but why pay the piper too, since he toots on a horrible saxophone? Why should we help the lazy?

When you and I at the end of the month, count up our salary—if we get it!—and all debts paid, complacently lay our little pot of pennies away for the rainy day, is it honestly fair to the man God made us—are we doing justice to ourselves when we permit loafers to smash our private bank?

The day may dawn that will find us, like David, watering not our couch with tears, but our purse. And I've never known the gentle rain of the optics to make green grow on the inside of a pocketbook. The widow of Sarepta found that her pot of meal diminished not. But no such luck for our pot of pennies. It's grand to feel we have treasures laid up where neither rust nor moth consumes; but why let glib-tongued thieves break through our caution and steal our small earthly possessions? It's a pleasant sensation, and far from sinful, to realize we own something substantial here below.



I've made a mighty resolution to be hard as nails in future. You perhaps, gentle Fathers, have resolved on the

same thing. But those firm resolutions of ours, how few of us keep them!

## The Jolliet-Marquette Expedition of 1673

A Reply to Fr. G. J. Garraghan, S.J., by the Rev. Francis Borgia Steck, O.F.M., Ph.D., Quincy College, Quincy, Ill.

### II

In the second part of his critique Fr. Garraghan writes: "Two reckless accusations in particular Frontenac felt himself moved to make against the Jesuits: that they engaged in the fur trade, and that they sought to usurp the civil functions of the state. Dr. Steck, one regrets to say, has allowed himself to echo both."<sup>26</sup> The reader will notice that nothing is said of any "reckless accusations" made by Talon and Coureelles, whose terms of office alone, to the exclusion of Frontenac's, were specifically treated by the author of *The Jolliet-Marquette Expedition, 1673*.

With regard to the fur trade, Fr. Garraghan culls from the work just cited three sentences to show how its author "has allowed himself to echo" Frontenac's (*sic*!) accusations. But by detaching these sentences from their context and confusing Frontenac's accusations with Talon's suspicions, the matter is completely misrepresented. Moreover, I nowhere claim that the Jesuits *engaged* in the fur trade, but that Talon suspected them of seeking to *control* the fur trade. That his suspicions "were not entirely unfounded" is based on far more evidence than the mere words of Dablon which Fr. Garraghan advances to the exclusion of all the other evidence.<sup>27</sup> Sometimes an action speaks more loudly and clearly than words; and it is for the historian to interpret not only words, but also actions in the light of other historical facts. Parkman's eulogy, as quoted by Fr. Garraghan,<sup>28</sup> is not only "a fine tribute" but also a just one, although the eulogy appears rather modified by that portion of Parkman's observation which Fr. Garraghan omits and by another statement of Parkman on the

same page<sup>29</sup> which Fr. Garraghan overlooks.

As to seeking "to usurp the civil functions of the state," which Fr. Garraghan identifies with a "pursuit of land-grabbing" or an aim "at some sort of civil or political control of the western regions"<sup>30</sup>—here again he not only misrepresents matters by detaching sentences to support his contention, but, what is worse, draws from the text what the text does not contain. From a fair and impartial reading of the text one can gather no more than what Fr. Garraghan himself admits: "What really may have happened was that the Jesuits sought to occupy the western country for missionary purposes, but under the civil authority of Quebec, which of course would have been a perfectly legitimate procedure."<sup>31</sup> How desperately they fought to retain "the western country for missionary purposes" to the exclusion of other equally zealous missionaries is not discussed in the work which Fr. Garraghan criticizes, although this undeniable fact<sup>32</sup> was employed (and justly so) by its author as a clue to interpreting facts directly connected with the 1673 expedition. Whether or not the western country would eventually be "under the civil authority of Quebec," Talon was not so very far from the truth when, with others in New France, he suspected the Jesuits of designing to occupy and develop the new West into so-called reductions, such as they had in Paraguay.<sup>33</sup> If they succeeded, he feared the new West would not be "under the civil authority of Quebec." To secure it, however, from the start for the civil authority, *i.e.*, to secure in the new West what he was gradually securing in the East, he or-

ganized and supervised the westward expeditions.

Anyone who carefully regards the circumstances that attended the expeditions of Saint-Lusson and La Salle will find these circumstances amply sufficient to warrant the conclusion that, by organizing the two expeditions, Talon intended to safeguard the interests of the king in the impending work of territorial expansion by impressing on the missionaries in the West "that exploring and exploiting new territories belonged exclusively to the temporal authorities and that their [the Jesuits'] coöperation would be welcomed only so long as they were willing to recognize this principle."<sup>34</sup> Certainly, before the intendency of Talon the Jesuits had been, to quote Fr. Garraghan, "the government's accredited agents in negotiating treaties with the Indians," and thereby had gained considerable "prestige and authority."<sup>35</sup> Having subsequently lost this agency, and with it the "prestige and authority" in eastern New France, the civil government assuming control of such matters, they designed to secure it in the West, where as yet no other Order had founded missions for the Indians. To thwart this design, which was directly opposed to his instructions, Talon undertook to have the West explored and exploited under the auspices of the civil government; while later on Governor Frontenac and the Bishop of Quebec agreed to have other missionaries share the new mission field with the Jesuits. In short, Fr. Garraghan seems not to have studied the history of New France very closely and not to have read *The Jolliet-Marquette Expedition, 1673* with a sufficiently open mind; otherwise he would scarcely find it "regrettable that with all his wide and scholarly grasp of individual facts Dr. Steck has not given us a really accurate and informing picture of Canada in the mid-seventeenth century."<sup>36</sup>

### III

Perhaps the most amusing part of Fr. Garraghan's critique is the third, on the nature of the 1673 expedition. As to whether it was a "discovery" of

the Mississippi, he writes: "If one is bent on being literal and meticulous in the matter, one may perhaps see in the terminology 'a violation of English idiom and the rules of sound logic' and even historical inconsistency; but the American historical scholarship continuing in the main to support it one need have no scruples in using it freely,"<sup>37</sup> i.e., in designating the 1673 expedition a "discovery" of the river. Surely, his readers must have smiled when they came to this statement: "If one wishes to start a movement in favor of restricting the title of discoverer of the Mississippi to some or other of the Spanish conquistadores, one is of course at perfect liberty to do so; but until the movement assumes the proportions of an authoritative dictum of historical scholarship on the point at issue, one may be pardoned for clinging to the established terminology." To be sure, "one may be pardoned," if one is under the impression that the "established terminology"<sup>38</sup> is by that fact also the correct terminology, just as Fr. Garraghan "has no hesitation in using the term Recollect,"<sup>39</sup> even though this name, formerly employed to designate one of the four families of the Franciscan Order, was officially abolished in 1897, thirty-two years ago. Moreover, it may be a long time before "the movement assumes the proportions of an authoritative dictum of historical scholarship," especially if prominent representatives of historical scholarship, because their own interests are involved, refuse to join and endeavor to thwart the movement, preferring not to be "literal and meticulous in the matter" of correct and accurate terminology and continuing to "have no scruples in using" a term for the 1673 expedition that is idiomatically, logically, and even historically erroneous.

Amusing is also the criticism of the "curious contention of Dr. Steck's, namely, that the term 'discovery' precludes all previous knowledge of the existence of the thing discovered."<sup>40</sup> To see that it is neither "a curious contention" nor "a purely arbitrary restriction of the term in question," one need but consult the International

Dictionary, for instance, according to which "to discover" means "to obtain for the first time sight or knowledge of, as of a thing existing already, but not known or perceived." Again, whoever reads the interpretation of this definition in *The Jolliet-Marquette Expedition, 1673*<sup>41</sup> will surely disagree with Fr. Garraghan's statement that the author's restriction of the term "has no warrant, as far as can be gathered, in dictionary or scientific usage."<sup>42</sup> Of course, "scientific usage" of this as of any other term is presumably in accord with the dictionary's definition. Hence, "if one is bent on being literal and meticulous"—the pity is, some writers are not so bent—then the Jolliet party of 1673 must certainly "be denied the title of discoverers of the Mississippi," because, for one reason, "they were previously aware of the existence of the great waterway and perhaps even of its approximate location."<sup>43</sup>

#### IV

The chain of reasoning in the fifth chapter of the book he seeks to discredit must have convinced even Fr. Garraghan; for he concedes that the author's "contention, namely, that Jolliet and not Marquette was the leader of the expedition, is entirely in accordance with the facts."<sup>44</sup> Then, it must have demanded considerable courage to admit that Father Charlevoix, who wrote nearly two centuries ago and presumably had free access to the Jesuit sources, notably those in Paris and Quebec, "was mistaken" in this as "in other particulars regarding Marquette."<sup>45</sup> Still, Fr. Garraghan holds that Marquette was "the virtual or moral head of the expedition and as such made the greater contribution to its success."<sup>46</sup> The irrelevancy, not to say futility, of such reasoning to save Marquette's fame is apparent.<sup>47</sup> Nor was the 1673 expedition on the part of the civil government in any way whatever "a joint achievement of the two explorers."<sup>48</sup> The civil government did not even know that Marquette had accompanied Jolliet, until it leaked out a few years later.<sup>49</sup> Before commenting on what Fr. Garraghan writes con-

cerning Marquette's place in history, another quite unexpected concession of his should be noticed; namely, that "the purpose of [the Manitoumie maps] seems to have been to feature and capitalize in the interest of the missions the Jesuit share in the expedition" of 1673; and that these Manitoumie maps together with Dablon's letter of October 24, 1674 seem to show that the Jesuits "exaggerated their share and even claimed for the Order the exclusive credit" of the undertaking.<sup>50</sup> Indeed, "the whole thing is an enigma," to quote Fr. Garraghan, and it will remain an enigma until one faces the known facts boldly, weighs them carefully, interprets them impartially, and presents them accurately and precisely—a task which the present writer undertook to perform, but by which, it would seem, he gave offense.

To whatever agency of propaganda one ascribes "Marquette's place in history," the fact remains that it far exceeds the bounds of actual achievements, by which, of course, his place has to be determined. Consequently, the place he holds in American history to-day is by no means "a matter of legitimate pride to Catholic historians,"<sup>51</sup> who in presenting Catholic history scientifically are governed by the same laws of historical research and criticism that govern non-Catholic historians. The facts are these: Marquette served as missionary for the comparatively brief space of six and one-half

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years;<sup>52</sup> he was not, like Father Allouez, S.J., and so many others, a pioneer and founder of missions, barring perhaps Mission St. Ignace, the site for which Dablon had previously selected;<sup>53</sup> Marquette's "previous study of the problems involved"<sup>54</sup> in the rumored Great Water were anticipated and shared by Allouez; "his widespread experience picked up in years of missionary travel" was gathered, to be exact, between October, 1668 and May, 1673—four and one-half years;<sup>55</sup> "his knowledge of the native languages" was not so exceptional, for instance, as to prevent Allouez from composing for him a prayerbook in the language of the Illinois;<sup>56</sup> "his unusually forceful personality" did not suffice to control the Indians at Chequamegon Bay and unite them for protection against the Sioux uprising, he being forced to accompany them on their flight to Sault Sainte Marie.<sup>57</sup> Of course, "his priestly character with its peculiar appeal to the Indian" was a qualification: but this all the Jesuit missionaries shared with him: nor was it proof, in the case of Marquette, against the ferocity of Indian tribes with whom the French had not previously come in contact. What saved the Frenchmen in 1673, when they reached the Arkansas region, was not the priestly character of Marquette, but the timely presentation of the calumet.<sup>58</sup> As historian in search for the truth, Fr. Garraghan surely took all these and numerous other circumstances into account when determining "Marquette's place in history." If he did, then the place he assigns to Marquette is as much an enigma as the Manitoumie maps and the letter of Dablon.

(To be concluded)

<sup>26</sup> *Thought, l.c.*, p. 42.

<sup>27</sup> See Steck, *op. cit.*, pp. 125, 144-145.

<sup>28</sup> *Thought, l.c.*, p. 46.

<sup>29</sup> Francis Parkman, *The Jesuits in North America* (Ed. 1896), p. 365, note 1. See also Parkman, *The Old Regime* (Ed. 196), pp. 378-380.

<sup>30</sup> *Thought, l.c.*, p. 46.

<sup>31</sup> *Ibid.*

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<sup>32</sup> See, for instance, the "Memoire" of Bishop Saint Vallier, MS. in the Library of Congress; also, especially for the eighteenth century, Claude J. Vogel, O.M.Cap., *The Capuchins in French Louisiana (1722-1766)*, chapters V to IX. This excellent study, written, like *The Jolliet-Marquette Expedition, 1673*, under the guidance of Rev. Dr. Peter Guilday of the Catholic University of America, is hereby recommended for perusal also in connection with what is treated above, over footnote 23.

<sup>33</sup> At an earlier date the Jesuits had contemplated such reductions for New France. See Rochemonteix, S.J., *Les Jésuites et la Nouvelle-France au XVII<sup>e</sup> Siècle*, Vol. I, pp. 384-388.

<sup>34</sup> Steck, *op. cit.*, p. 125.

<sup>35</sup> *Thought*, *l.c.*, p. 48.

<sup>36</sup> *Thought*, *l.c.*, p. 50.

<sup>37</sup> *Ibidem*.

<sup>38</sup> *Ibid.*, p. 51.

<sup>39</sup> *Ibid.*, p. 39, note 13.

<sup>40</sup> *Ibid.*, pp. 51-52.

<sup>41</sup> Steck, *op. cit.*, pp. 193-194. The reader may consult also the state of question, as defined by the author; *ibid.*, pp. 200-202.

<sup>42</sup> *Thought*, *l.c.*, p. 52.—Did space permit, it would be highly interesting and illuminating to comment on the cases here (p. 52) enumerated by Fr. Garraghan.

<sup>43</sup> *Thought*, *l.c.*, p. 52.

<sup>44</sup> *Ibid.*, p. 42.

<sup>45</sup> *Ibid.*—The first edition of *Histoire et Description Général de la Nouvelle France* by P. Fr. X. Charlevoix, S.J., appeared at Paris in 1744.

<sup>46</sup> *Thought*, *l.c.*, p. 53.

<sup>47</sup> Steck, *op. cit.*, pp. 254-255.

<sup>48</sup> *Thought*, *l.c.*, p. 53.—"Explorers" (sic!). Perhaps inadvertently Fr. Garraghan is "literal and meticulous in the matter" of terminology.

<sup>49</sup> Steck, *op. cit.*, p. 232.

<sup>50</sup> *Thought*, *l.c.*, p. 54, note 45.—Fortunately, these statements were not by the present writer.

<sup>51</sup> *Ibid.*, p. 56.—Fr. Garraghan thinks that "Marquette's fame is not at all conditioned by any theory we may hold as to his share in the expedition of 1673." (*Ibid.*, pp. 54-55.)

<sup>52</sup> Steck, *op. cit.*, p. 260.

<sup>53</sup> *Ibid.*, p. 145.

<sup>54</sup> *Thought*, *l.c.*, p. 56.

<sup>55</sup> Steck, *op. cit.*, pp. 109-110, 114.

<sup>56</sup> *Ibid.*, p. 250.

<sup>57</sup> *Ibid.*, pp. 113-114.

<sup>58</sup> *Ibid.*, p. 161.

## CHRISTMAS WISHES

Oh, listen in at Christmas, and you'll hear  
from all the earth

The carols and the Christmas bells, the melody  
and mirth!

Oh, listen in at Christmas—let your heart be  
list'ning too,

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## Notes and Gleanings

The first two subscribers who responded to our annual bills this fall, the Rev. A. Bomholt, of Dubuque, Ia., and the Rev. A. Kotoue, of St. Paul, Minn., each sent in five dollars for 1930 with a letter of sympathy to the Editor and Publisher, who, they are kind enough to say, by his long and zealous labors in the cause of Catholic journalism and literature, deserves the generous support of the clergy in his days of trial. If all our friends treat us thus, we shall take new courage and continue the good work of publishing the F. R. as long as we have an ounce of strength left.

In renewing his subscription to the F. R., which he says he would miss very much if it disappeared, the Rev. A. Kotoue, of St. Paul, Minn., says apropos of the note in the October number on Msgr. P. M. Baumgarten's critique of Pastor's *History of the Popes*: "I am inclined to think that it is a case of offended vanity. Pastor explicitly gives the information in question under the heading Anhang: *Ungedruckte Aktenstücke und Archiv-alische Mitteilungen*" (Vol. X, p. 589), and hence Dr. Baumgarten's complaint has no foundation. On the other hand, Pastor mentions on page XX, Vol. X, three works by P. M. Baumgarten. Pastor's Volume X bears date 1926. Why did Dr. B. wait till Pastor is dead? Why did he not come out in 1926? In the controversy between the Jesuits and the Dominicans, Pastor was quite free to side with one party or the other, if he had reasons for it."

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Many object to abbreviating Christmas by writing it Xmas. But investigation will show that this is a sacred and time-honored abbreviation. In most ancient Greek manuscripts there are numerous abbreviations of the common words, and among these are found God, Jesus, and Christ. They are generally abbreviated by writing only the first and last letters with a line over them. In some words one or two of the middle letters were also included. Christ in Greek is "Xristos." This word was abbreviated Xs. It is in imitation of this ancient custom that Christmas is written Xmas. The Greek X has no equivalent in English. It is found in German in the hard ch. With plenty

of paper on which to write and print there may be no excuse in our day for abbreviating the name of Christ; but in writing "Xmas" we express the idea that we are not unmindful that it is the birthday of Christ which we mean by the word.

Federal Judge Wade, of Iowa City, Ia., has declined the honor of a Knight Commander of the Order of St. Gregory, to which he was named recently by Pope Pius XI. Judge Wade cites an article of the Federal Constitution prohibiting any person holding an office of profit or trust under the U.S. government from accepting any present, emolument, office or title from any king or foreign State. Since the recognition of the temporal sovereignty of the Pope by the kingdom of Italy, the Vatican is a "foreign State" to this country. "Judge Wade," comments the *True Voice* (Vol. 28, No. 43), "has raised a nice technical point. If his contention is sound—and we believe it is—

would it not be proper for federal office-holders who have received papal honors before the recognition of Vatican sovereignty, now to resign these honors? The new international status of the Pope has raised a very interesting question for certain persons in this country."

The subjoined passage from a recent pastoral letter by Cardinal Mundelein, Archbishop of Chicago, is of interest to all Catholics: "It would be advisable not to take too literally the stories we have heard of the financial settlement recently made by the treaty to the Holy See. From information in my possession it would appear that only a small fractional amount of this settlement is in available funds. In return the Holy See has assumed heavy financial obligations, so that in this respect it cannot be said that the Holy Father is much better off just now than he was before."

The *Catholic School Journal*, of Milwaukee, has been taken over by the Bruce Publishing Co., of that city, who have appointed Dr. Edward A. Fitzpatrick, of Marquette University, editor. The October and November issues, published under the new management, are elegantly printed and illustrated, and full of promise also from the intellectual point of view. The *Catholic School Journal* is needed by all who are interested in Catholic education, lower as well as higher, and we trust it will receive the support it deserves.

The *New Musical Review* designates a recently published cantata as the first musical setting of Francis Thompson's well-known poem, "The Hound of Heaven." Which gives the *Fischer Edition News* (the ably conducted house organ of J. Fischer & Bro., of New York) occasion to recall that Dr. Humphrey J. Stewart's *The Hound of Heaven: A Musical Drama for Soli and Chorus of Mixed Voices* (J. Fischer & Bro. No. 5400) antedates the ones mentioned by at least four years. Dr. Stewart has reverted to the original meaning of the word "oratorio" (a

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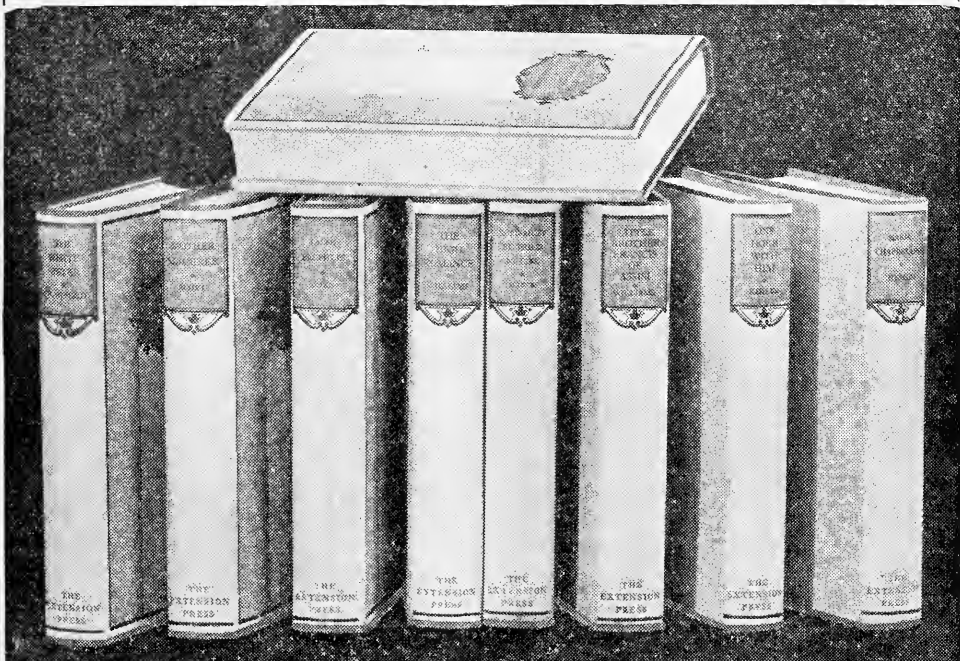
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musical composition for solo voices, chorus, and orchestral accompaniment, with interpolated dramatic action) and arranged Thompson's immortal poem, which is a world-old story of humanity's flight from its Maker and final capitulation to the restlessly pursuing Love as a series of dramatic episodes, interpreted by means of music and action. The musical setting consists of solo recitatives, quartets, and ensemble numbers, with solos for contralto, soprano, and tenor, and an opportunity for a large adult as well as children's choir. Organists and choir directors as yet unacquainted with this novelty will no doubt thank us for calling their attention to it.

Father Joseph Rickaby, S.J., in the October issue of *The Month*, pleads for conferring the Sacrament of Confirmation at an age considerably later than that now in vogue. It is important, he thinks, that an action of such vast potentiality be well done, that is, intelligently and with adequate preparation, which can hardly be the case before the age of fourteen, when the tide of youth begins to run strong and grow dangerous, and the Sacrament of Confirmation, as an aid to grace, is more urgently needed.

The *Belleville Messenger* suggests that official phonograph records of the liturgical chant be made available to country pastors, teachers, choir directors, and singers, to familiarize them with the approved melodies.

The well-known dictum of St. Irenaeus, illustrious second-century bishop of Lyons, regarding the Roman Church: "*Ad hanc enim Ecclesiam, propter potentiorum principatitatem necesse est omnem convenire ecclesiam,*" etc. is analyzed in the *Ephemerides Theologicae Lovanienses* (1928, II). The Rev. J. Forget gives an adequate defence of the Catholic interpretation of these words and shows the weakness and inconsistency of the arguments that have been adduced to rob them of their value as a testimony to the primacy of the Roman See. He de-

clares that the strength of the passage is increased by the clause which immediately follows and which is often disregarded by apologists: "*in qua semper ab his qui sunt undique conservata est ea quae est ab apostolis traditio,*" which clause, he points out, logically refers to "*Ecclesia Romana,*" and not, as some non-Catholics have contended, to "*omnis ecclesia.*"

Al Smith, in the era of prognostication, was more interesting than in the era of reminiscence. His "Up to Now" is soon out of date. It has too many reticences. Let us await his "Now It May Be Told."—*Milwaukee Catholic Citizen.*

As a sign of the trend of public opinion on the question of Church music, the following paragraph from no less a source than the *London Times* is worth quoting: "Gregorian music is one of those perfect arts which never age. Its restoration to its rightful place in the ceremonies of the Church brings a new element of beauty into the lives of many people. Like almost everything which has been done within the Roman communion to restore the traditions of liturgical music, this little movement, which may become a great one, owes its origin to the research into the principles of plain song undertaken by the monks of Solesmes. Their practical work has been to convince the world that what was once thought to be a primitive form of music, interesting only to the archeologist, was in reality a heritage of pure melody, fresh as the folksong, supple as the modern art-song, and, above all, a thing which simple people may quickly learn and richly enjoy."

According to Marietti's universal *Ordo Divini Officii* for 1930, Easter next year falls on April 20, SS. Peter and Paul falls on the Sunday within the octave of the Sacred Heart, and All Souls' Day will be on Nov. 3, Nov. 2 being a Sunday.

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### Current Literature

—Among recent Catholic Truth Society publications (London) are the following worthy of note: *Continuity, A Dream*, by W. H. W. Bliss, an engaging reverie on the vexed question of Holy Orders in the Church of England. *East and West in the Unity of Christ*, by Bishop D'Herbigny and *The Early Russian Church and the Papacy*, by the late Msgr. H. K. Mann, are two splendid little tracts dealing with a subject of particular importance just now in view of the possibility of the submission of the Russian Church to Rome. *The Problem of Evil*, by the Rev. M. C. D'Arcy, S.J., is a theological discussion which does not appeal to the ordinary layman. *Sister Mary Celeste*, by a Redemptoristine, will prove helpful in promoting the cause of beatification of this saintly nun, who died June 3, 1922. *St. Columba*, by Denis Gwynn, is a popular presentation of the life of one of the early saints who have retained their hold on the imagination. *Vén. Nicholas Postgate* is an interesting account of one of the most glorious martyrs of England, who labored for over fifty years in God's vineyard at a time when to be a priest

was high treason. He was hanged and quartered at the age of 82. (The publications of the Catholic Truth Society of London can be ordered through the B. Herder Book Co., St. Louis, Mo.)

—The Rev. Johannes Honnef has published a volume of homilies in the manner of the late Bishop von Keppler. It is entitled, *Die Botschaft des Wortes Gottes* and contains short and pithy Scriptural sermons for all the Sundays of the year. The author is a true disciple of von Keppler, and his homilies show the same "Anschaulichkeit" and "ergreifende Lebendigkeit" which characterize those of his venerable master. (Herder & Co.)

—Lives of the saints and servants of God in simple, popular style, suited for children, are not too plentiful in English, and hence we gladly recommend *Little Nellie of Holy God: A Model for First Communicants* by Margaret Gibbons, to parents and teachers, and especially to children. It is free from the emotionalism which too often mars booklets of this kind. If here and there we come across a touch of sentimentality, we must remember that the book is intended for juveniles. It will be a suitable present for girls in parochial

schools, as it is illustrated and incidentally has some good remarks on early communion. (B. Herder Book Co.)—A. M.

—Fr. Peter Geiermann's *Outline Sermons on the Holy Eucharist and the Blessed Virgin Mary* are drawn in substance from the writings of St. Alphonsus and his spiritual sons, and from St. Bonaventure's treatise on the "Hail Mary." Each outline develops an interesting phase of the Blessed Sacrament or the cult of Our Lady. United, they form two complete courses that will be found useful by preachers for the special feasts of the year, for Forty Hours' Devotion, for triduum, novenas and retreats. (B. Herder Book Co.)

—*The Testing of Al Bascomb*, by Father H. J. Heagney, is a sequel to *Ted Bascomb in the Cow Country*. The scene is the great West, and there are plenty of thrills and adventures for all young readers. The chief characters are Al Bascomb, a young lad, his sister Ethel, and her younger brother. Nor must we forget the long, lank cowman with his slow drawling speech and golden heart. We commend this book to all young folk. (Benziger Brothers.)—C. J. Q.

—The second volume of A. M. Mocheletti's *Epitome Theologiae Pastoralis*, subtitled "De Magisterio Pastoralis," deals with preaching and catechizing. The author writes concisely and practically, and we are not surprised this volume went into a second edition before the first could reach us for review. (Turin: Marietti).

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., OF THE  
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Sworn to and subscribed before me this 24th day of September, 1929.

Agnes Ebel, Notary Public.

(My commission expires Feb. 14, 1930.)

—Fr. A. M. Schembri, O.S.A., is writing a text-book of dogmatic theology, of which we have received the volume dealing with the Sacraments in general, Baptism, and Confirmation (*De Sacramentis*, Vol. I). The work is evidently intended as a text-book for seminarists and should serve its purpose well in the hands of a competent professor. (Turin: Marietti).

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"He got an answer in due course.

" 'You may burn the documents,' it said, 'but make copies of them first'."

Arriving in a small western town, an easterner attempted to start up a friendly conversation with a native.

"Tell me," he said, "what is the status of the liquor supply around here?"

"Status," mumbled the native. "I dunno what you mean."

"I mean is it easy to obtain liquor, and is there much of it around here?"

"Wall, Mister," said the rustic, "all I can tell you is that a little while back they turned off the water supply for a week and nobody knew it until the town-hall caught afire."

Colton tells of the head of a certain college at Oxford who, on being asked by a stranger what was the motto of the arms of that school, told him, "*Dominus illuminatio mea*" (the Lord is my light).

But he also candidly informed the inquirer that in his private opinion an appropriate addition might be found in these words, "*Aristoteles meæ tenebræ*" (Aristotle is my darkness).

A Jacksonville (Fla.) darkey applied to a judge for a divorce. The judge asked why the matter couldn't be settled out of court. The darkey replied: "Jedge, every time me an' Mandy try to settle things, de cops come in and stop us."

The professor had just finished an evening's talk on Sir Walter Scott and his works, when a lady said, "Oh, Professor, I have so enjoyed your talk. Scott is a great friend of mine." "Indeed," said the professor, "what one of his books did you like the best?" "Oh", answered the lady, "I haven't read any of his books, but I am so fond of his Emulsion and have used a lot of it."

Here is an extract from a decision of the Supreme Court of Appeals of Virginia in the case of John T. Griffin Truck Corporation v. Smith, decided March 22, 1928: "We decline, as an appellate court, to take judicial notice of what a mule would do under any given circumstances. We would prefer to commit ourselves to the proposition that there is nothing more uncertain than the action of a mule under any circumstances."

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# The Fortnightly Review

Vol. XXXVII, No. 1

ST. LOUIS, MISSOURI

January 1930

## Unemployment and Low Wages in the Midst of "Prosperity"

Unemployment in the midst of seeming prosperity is an anomaly; yet it is becoming a common phenomenon in the United States. Late in 1928, Dr. William Leiserson, economic expert, made the following prediction, which events have partly substantiated, about the incoming year 1929: "Those who are employed shall earn more than ever before, but fewer shall be called to work and more shall be unemployed." We say events have *partly* substantiated this prophecy because it is not generally true that those who are employed "earn more than ever before." Mr. F. P. Kenkel, director of the Central Bureau of the Catholic Central Society in St. Louis, one of our leading sociologists, wrote Nov. 14 in a letter to the editor of the F.R.: "There is much unemployment, and wages are in all too many instances miserably low. Laborers are found to accept anything from between \$2 and \$3 a day, and cannot obtain work even at that low figure."

Time-saving machines are displacing men at a rapid rate. "We seem to be moving ahead so fast," says the *Tidings*, of Los Angeles (Vol. XXXVI, No. 43) "that we are unable to keep up with ourselves. When machines were first introduced and many workmen were laid off, their predicament so puzzled them that they became enraged against the new contraptions, resorting to sabotage. Blind rage and angry destruction is, of course, no solution for our modern problem any more than it was for the earliest one. There must be a reasonable way out."

What *is* this way out? Our California contemporary observes on this head:

"No limit can be set to the extent of material progress. Amazing inventions have followed one another so rapidly as to cure our scepticism long ago. But it still remains true that men do not live for machines any more than they are machines. Machines should make life easier for men, all men, not just a few. Some of the brains now being used to speed up production must be turned to speeding up employment. We do not want our own machines to destroy us. Ingenuity spurred on by greed has perfected manufacturing processes. Greed must be tempered by regard for the workingman's right to live. He must not be forced to slavery or starvation."

Nothing can be more self-evident than this truth and those others which Leo XIII laid down in his Encyclical Letter "On the Condition of Labor" half a century ago and which have been adopted and further explained by leading Catholic sociologists and social reformers. But these truths, unfortunately, are so out of tune with the principles upon which our modern industrial system is based, that they have been almost completely lost sight of, and we are now beginning to taste the bitter fruits of the mistake that has been made. All the Catholic press can do is to preach a return to sound principles of political economy, the practical application of the laws of social justice and charity to modern life, and hope and pray that the suffer-

ing of millions of victims of economic Liberalism—which suffering is becoming more acute from day to day—will lead to effective reform measures before this country falls a victim to Bolshevism. The danger of a social upheaval is greater than most of us realize.

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### **The Central Catholic Library, Dublin, Ireland**

To the Editor:—

I venture to bring to your notice an enterprise, now in its eighth year, which may be of interest to American Catholics. It has been carried on with a minimum of resources or rather in spite of the lack of resources and seems, though it is I who say it, to be fulfilling the purpose for which it was intended. The nature of the Library is explained on the second page of the cover of the enclosed report and on the enclosed leaflet. Might I crave a little space in your REVIEW? My object in asking this is twofold—first to ask the help of American Catholics for this pioneer enterprise, the first library, I believe, of its kind, for it is, as its title in Irish says, a Library of the Faith. Some of your readers could send us a book or two, an American Catholic book, others might help in a more directly financial way.

My other idea in asking is this—that the undertaking may be imitated, as it has already been imitated in Melbourne and Sydney, Australia. This must appear very presumptuous, but in the past big things have grown from beginnings quite as insignificant.

I have a further request to make. For many years until last December we had been getting your REVIEW. Could you continue to send us or find some kind friend who would subscribe for us? We should be deeply grateful as we value your REVIEW—so different from other American periodicals.

I must not take up more of your valuable time. Thanking you in anticipation,

Your sincerely,  
Stephen J. Brown, S.J.

The enterprise referred to by Father Brown is the Central Catholic Library, 18 Hawkins Str., Dublin, Ireland. It is a free library and was founded in 1922 by an association of priests and laymen under the patronage of the Archbishop. The aim was to create a representative collection of Catholic literature on all subjects bearing on Catholicism—Catholic doctrine, lives of the saints and of great Catholics of all countries and all periods, history, social questions, the missions, the liturgy, sacred music and art; the spiritual life, etc., etc. In the course of seven years some 15,000 volumes have been accumulated, and one hundred periodicals come to the library from all parts of the world. The library is intended primarily as an aid to students, journalists, teachers, social workers, professional men, writers and inquirers; but it is open and free to all who wish to use it. It is hoped that the library will prove in some degree a power house of Catholic action and an arsenal of munitions and weapons of defense rather than of offense.

We sent the F.R. free to the Central Library, as to a number of similar institutions in different parts of the world, but the illness of our editor and publisher last spring made it necessary to restrict the number of free copies, and in the course of revision the Central Library was stricken from our free list. Mr. Preuss in his declining years is no longer able to send out as many free copies of the F.R. as he has done hitherto, but he gladly complies with Fr. Brown's request to put the matter before our readers, in the hope that some lover of Catholic Ireland will take upon himself this small part of a large burden he is no longer able to carry. Who will pay a year's subscription for the Central Catholic Library of Dublin?

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Reconstruction, which was a word in everyone's mouth just after the World War, has turned out to mean for many people merely an acceleration in the mad pursuit of pleasure.

## The Carnegie Report and College Athletics

By Prof. Horace A. Frommelt, Marquette University, Milwaukee, Wis.

The Carnegie report on college athletics has come and gone, as it were, and in its wake there has sprung up a lot of futile comment and pointless discussion. Meanwhile, of course, the modern giant continues on his course, and who can doubt that he will do so unimpeded for at least some years to come?

Let us start this short article with the statement, which every sensible person recognizes to be true, that the only justification, if such it can be called, for collegiate football for example, is the diverting spectacle which it provides for so many blasé and effete Americans. The colleges, as it happens, have been forced into the business of providing this autumnal diversion; it might as well have been some other agency, and then its effect on college life as such would probably be altogether negligible.

Even as it is, we cannot agree with the general chorus of the antis, that so-called *college* football is seriously affecting the students and their scholastic activities. The famous Carnegie report failed to give statistical data concerning attendance at the weekly games each fall. In one mid-western institution with some 5,000 matriculated students, the attendance at the more important football games averages about 15,000 spectators, of whom less than 1,000 are students. The remainder of the students either cannot afford the rather high admission fee, or they are busily engaged in some week-end job which demands their Saturday afternoons. And we understand that this figure (approximately 5% of the total attendance) is high when compared with the larger institutions where football, in the opinion of the public, plays the major rôle.

Of the remainder, less than one per cent is actively engaged in practice and competitive play. No doubt at a considerable number of institutions—among them Catholic colleges and uni-

versities—those participating in football do little else, particularly in a scholastic way. At the majority, however, football players are given little consideration if they happen to come between the lower millstone of the demands of football and the upper of scholastic requirements. In the writer's observation, the majority of defections come from the ranks of those who have been sucked into the maelstrom of athletics.

Competitive inter-collegiate sports should not be tolerated at institutions of learning; but the problem of limiting, or even controlling them, at any *one individual* institution in the face of this wide-spread craze is far more complicated than would seem from the foregoing statements. We repeat, inter-collegiate athletics should be given short shift in institutions of learning; we hold no brief for it as such. And yet the point both in the Carnegie report and much of the subsequent discussion has been missed. In the first place, football is not a *college*, but a national game; in the second place, its effect upon the student body and the scholastic life has been vastly overestimated; thirdly, the American colleges are to be censured not for violating some relatively unimportant rules with which it was hoped to constrain this giant, or even for the evil effects upon the student body as a whole, but far more because in this, as in so many other things, they have followed the dictates and demands of a pleasure-loving people and age. Instead of setting up as the leader of the people, the American educational system subserviently follows, until it can be truly said that it is nothing more or less than the mouth-piece of the blatant and blaring "Zeitgeist."

Intercollegiate competitive athletics is but one reminder that the American college is following and not leading the march of civilization. Unfortunately, some of our Catholic institutions of

learning are preëminent in this deplorable subserviency to the "Zeitgeist."

### A Great Social Apostle

The *Christian Democrat*, organ of the English Catholic Social Guild, devotes a sympathetic notice in its October issue to Dr. Karl Sonnenschein, who recently died in Berlin. Despite his Jewish-sounding name, he was a Catholic and a priest, and achieved a great social work in the German capital.

"He carried out his life's work at the sacrifice of his life. He was essentially modern, much too much so for many of the 'stay-where-we-are' school. His preaching threw a new light on the Gospel teaching, as applied to the needs of our great cities. To him Catholic life was inseparable from social work. His name was a household word in the slums of Berlin, where he gathered the student world around him and organized them for social tasks. His preaching brought light even to that gulf of misery and embittered atheism because it went hand in hand with deeds to correspond. His Catholic faith and Franciscan charity penetrated that great hot-bed of Protestant paganism, Berlin. Every week his forcible articles and inspiring addresses appeared in the *Katholisches Kirchenblatt*, which he edited. It would be difficult to enumerate the details of the works which are the fruit of his organizing capacity, and yet, at the same time, his methods were individual to the highest degree. Anyone who came to him in trouble always found advice and help. The new methods of social endeavor which Dr. Sonnenschein introduced into German Catholicism will endure after his death to give strength to others who follow him and to bear fruit in coming years."

Dr. Sonnenschein was a great social apostle after the heart of Leo XIII, and his life and methods deserve to be studied everywhere, especially in this country, where men of this type are even rarer than in Germany.

### The Precept of Lay Communion

In Vol. IV, Heft 4 of *Scholastik*, the excellent quarterly review of Scholastic theology and philosophy edited by the Jesuit professors of St. Ignatius College, Valkenburg, Holland, and published by Herder of Freiburg, Fr. H. Weisweiler, S.J., reviews an interesting paper on the precept of lay communion in the Middle Ages which appeared not long ago in *Theologie und Glaube* (1928, pp. 625-641).

The author of the article, Fr. P. Browe, S.J., shows that the assertion of certain Scholastic writers that the laity were originally bound to receive the Holy Eucharist daily, then weekly, and then three times a year, until finally the present precept of annual communion was generally introduced, is unhistorical. In matter of fact, weekly communion was obligatory in but few dioceses, e.g., Macon (Council of 837). The canon of the Apostolic Constitutions prescribing weekly communion, though received into Burchard's famous collection, was never enforced. Some early councils, notably those of Elvira and Sardica, required monthly communion as a minimum.

The first law on the subject that was widely received was the canon of the Council of Agde (506), prescribing the reception of the Holy Eucharist three times a year, on Christmas, Easter, and Pentecost. This canon was adopted by many councils, not only in France, but also in Germany and England. In Ireland and Scotland, it seems, the church authorities were satisfied with enforcing the precept of annual communion. This latter practice grew, until it was made a general church law by the Fourth Lateran Council, which thus put an end to the unrest that had arisen in some sections in consequence of the canon of the synod of Agde pronouncing excommunication against all those who did not approach the Holy Table at least three times a year.

Do what you can, being what you are;  
Shine like a glow-worm, if you cannot  
like a star.

## The Jolliet-Marquette Expedition of 1673

A Reply to Fr. G. J. Garraghan, S.J., by the Rev. Francis Borgia Steck, O.F.M., Ph.D.,  
Quincy College, Quincy, Ill.

(Third and Last Paper)

### V

Real credit is due Fr. Garraghan for not having confused, as is usually done, the *Récit* or narrative of the 1673 expedition with Marquette's *Journal* of the second visit to the Illinois. This highly important point seems at last definitely settled.<sup>59</sup> On the other hand, Fr. Garraghan is entirely mistaken when he says that the fact "that no MS. of the document exists in Marquette's own handwriting" is offered as an argument against the authenticity of the *Récit*.<sup>60</sup> He must surely have noticed that this fact is used by the author merely to justify in part his inquiry into the authenticity, and this in view of the further fact that for so many years the Montreal MS. of the *Récit* was erroneously claimed to be in Marquette's own handwriting.<sup>61</sup> This latter fact and circumstance he leaves out of account when he refers to the four Gospels and the Spiritual Exercises of St. Ignatius.<sup>62</sup> No claim as to handwriting is ever made regarding these, as was for so long a time made regarding the Montreal MS.

Erroneous is also his following statement: "When, however, we turn to the map we find that all the lettering, with two or three [three, to be exact] items excepted, evidently later additions, is in Roman capitals and none of it in cursive hand."<sup>63</sup> Most probably Fr. Garraghan did not consult the revised edition of *The Jolliet-Marquette Expedition, 1673*, enriched with maps and documents.<sup>64</sup> In this edition he would have found two photographic reproductions of what is more accurately termed the map of "Jolliet-Marquette, 1672-1673."<sup>65</sup> On the first of these, No. 29,<sup>66</sup> the "two or three items excepted" (i.e., those not in Roman capitals) happen to be in Marquette's handwriting and are, therefore, not "evidently later additions." These appear only on the map in its mutilated

form (photographic reproduction, No. 30) as published by Thwaites in the 59th volume of *The Jesuit Relations*. This mutilation of the original map, made after 1852, whereby the handwriting of Marquette was completely destroyed, is really another of the many enigmas connected with the 1673 expedition.

Fr. Garraghan is again in error when he writes, perhaps unintentionally, that "Frontenac and Jolliet 'were well pleased that Father Marquette should be of the party' "<sup>67</sup> in 1673. The *Récit*, which he quotes, says nothing at all about Jolliet at this point, but cites Talon with Frontenac as being thus pleased.

It may be well to point out that Fr. Garraghan leaves entirely unexplained the significant fact that Marquette, in his *Journal*, does not call the Mississippi *Rivière de la Conception*, as in the *Récit* he is supposed to have promised. Then, what Dablon meant by "as one can judge from that" ("*comme on peut juger par là*") is by no means so evident as Fr. Garraghan would have his readers believe.<sup>68</sup> The French idiom seems to militate against his interpretation. Having the force of a demonstrative pronoun and adverb, "*par là*" may quite well point to what follows and not only to what precedes, as was the opinion of Thwaites, whom Fr. Garraghan incidentally mentions in the footnote. The reader may judge, then, how fair it is to designate this interpretation of the passage as "typical of the author's frequent capricious and arbitrary method of dealing with his material."<sup>69</sup>

In Dablon's letter of October 25, 1678, Fr. Garraghan finds a statement from which, he thinks, "the conclusion would seem inevitable that Dablon had in his possession a memoir or narrative by Marquette of the journey of 1673."<sup>70</sup> In the first place, he overlooks the cir-

cumstance that this letter was written in 1678, five years after the expedition, and sent with the *Rélation* which Dablon had prepared for that year.<sup>71</sup> Then, if Dablon had a narrative, sent to him by Marquette, in addition to Marquette's *Journal*, he would not have said that he got it all together "as well as I could," thereby plainly suggesting difficulties he had in getting the memoirs of Marquette. Again, it must be remembered that part of the *Rélation* of 1678<sup>72</sup> is Allouez's account of his own voyage to the Illinois and of what he therein terms "the perfect establishment of a mission"<sup>73</sup> among the Illinois. So, when Dablon spoke of "the establishment of the mission of the Illinois," he may have referred to the portion of the 1678 *Rélation* by Allouez, all the more so since Dablon says "of the" and not of *his* (i.e., Marquette's establishment. Fr. Garraghan next quotes "Dablon's letters of October 25, 1674, to the Father General, one in Latin and the other in French."<sup>74</sup> He admits that, when Dablon here refers to a copy of the narrative "as being in Marquette's possession," the original of it having been "lost in an accident to Jolliet," he does not say "in so many words, that it was Marquette's own"<sup>75</sup> narrative. So this second reference of Dablon, made in 1674, is just as ambiguous as the one he made in 1678.<sup>76</sup> On the other hand, what Dablon promised to obtain "next year from Father Marquette" is very clearly and precisely stated in the "Relation" of August 1, 1674. He promised to get what, he says, Marquette had; namely, "a copy of that one which has been lost" by Jolliet in the accident at Lachine Rapids<sup>77</sup> and which Jolliet declared with equal clearness and precision was his (Jolliet's) own narrative.<sup>78</sup> Having left this clear and precise statement of Dablon and of Jolliet entirely unnoticed, and taken into account only the two ambiguous statements of Dablon, Fr. Garraghan nevertheless rejects it as "a perfectly gratuitous assumption to suppose that the narrative to which Dablon refers

as lost in an accident to Jolliet, and of which a copy remains in Marquette's hands, was the journal of Jolliet."<sup>79</sup> The author of *The Jolliet-Marquette Expedition, 1673* proceeded otherwise in his investigation. He considered every possible circumstance connected with the authenticity of the *Récit*. Hence it is hardly fair to say that his "eagerness to press every point in favor of his thesis carried him time and again beyond the limits set by sound historical criticism."<sup>80</sup> He may have eagerly pressed "every point in favor of his thesis;" but certain it is that he did not purposely garble, distort, or suppress anything.

What Fr. Garraghan mainly objects to is the author's statement "that the impossibility of Marquette having written the *Récit* as it exists to-day 'has been demonstrated'" and "proved to a certainty."<sup>81</sup> It would have been better, though quite destructive of his own contention, if Fr. Garraghan had laid greater stress on the parallelisms between . . . the *Récit* and the *Relation*,"<sup>82</sup> instead of disposing of this most damaging evidence in a mere footnote.<sup>83</sup> Apparently, he disposed of it thus because he himself concedes in the beginning of his critique that "in the matter of textual criticism particularly Dr. Steck achieves some happy results."<sup>84</sup> As a matter of fact, the results achieved are so happy that they "demonstrate" to a finality what the "instances" of internal evidence, "too numerous to mention,"<sup>85</sup> very strongly indicate; namely, that "the author of the narrative as it exists in Thevenot's *Récueil* and in the Montreal and Paris manuscripts can not be Marquette."<sup>86</sup>

But who is the author, if not Marquette? On this point there is *no certainty*. All that can be offered is an *hypothesis*, resting for support on other known facts and always remaining more or less probable. As "it must be allowed that a certain air of mystery attended the circumstances under which the *Récit* first saw publication,"<sup>87</sup> there is "great probability . . . that in its present form" the *Récit* "is in substance" what Mar-

quette had in his possession and in October, 1674, sent to Quebec; namely, "Jolliet's journal," sent to Dablon by Marquette (who hoped it would satisfy the wishes of his Superior) and eventually "recast and amplified by Dablon with the aid of other sources which he had at his disposal."<sup>88</sup> Indeed, the numerous circumstances pointing to Dablon as the author of the *Récit* seem to have impressed Fr. Garraghan as they impressed the author whom he censures; for they elicited from him, finally, this remarkable concession: "As a matter of fact, as students of the 'Relation' well know,<sup>89</sup> these reports were frequently edited by Superiors for publication, a process that involved not merely omissions or additions but also, so it would appear,<sup>90</sup> actual alterations of the text. It is not at all unlikely<sup>91</sup> that Marquette's narrative of the 1673 expedition was thus dealt with by Father Dablon, and in this sense one may maintain with some show of probability<sup>92</sup> that the *Récit* in its present form is not the missionary's [i.e., Marquette's] composition."<sup>93</sup>

As the reader will notice, after stating his major proposition with laudable clearness and accuracy, Fr. Garraghan refuses to weigh the most telling facts when stating his minor proposition; wherefore his conclusion cannot be correct. Moreover, he confuses what the author of *The Jolliet-Marquette Expedition, 1673* has "demonstrated" as certain with what he has proposed as probable—the conclusion that Marquette could not have written the narrative as it exists to-day with the theory that it may have been written or "edited" by Dablon. Concerning the authorship of the *Récit*, Fr. Garraghan concedes much and refutes nothing of the evidence produced in support of the author's conclusion and theory.

## VI

In the last part of his critique, Fr. Garraghan defends "Dablon's honor and good name as they appear in the records." He will certainly agree, however, that the share which Dablon

had, as Superior, in "editing" the *Récit* and embodying it in the *Rélation* of 1677-1678; that the letters he wrote in October, 1674; that the mystifying circumstances attending the "edition" of it, especially the strange disappearance of the original in Marquette's handwriting, whereas the *Journal* of Marquette was preserved in the original, and the equally strange disappearance of the copies of Jolliet's account; that Dablon's clear statement concerning the whereabouts of these copies of Jolliet's account and his promise to get these copies from Marquette; that his failure ever to speak distinctly and explicitly of a narrative written by Marquette; that Jolliet's peculiar attitude toward the Jesuits after the appearance of Thevenot's *Récueil* in 1681;—that these outstanding facts ought to be disposed of before the theory they bolster is brushed aside as carrying "on the face of it its own refutation."<sup>94</sup> Had he offered an interpretation of these facts, instead of terming them "the merest assumptions," his defense of "Dablon's honor and good name" would doubtlessly carry greater weight. Fr. Garraghan thinks he finds the author of the theory regarding Dablon "off his guard" when he (the author) "instinctively rejects . . . a certain supposition, . . . seeing that it 'would reflect unfavorably on both Dablon and Marquette.'"<sup>95</sup> In the paragraph where the author advances this "certain supposition" it has an entirely different meaning and import<sup>96</sup> from what Fr. Garraghan intimates and it in no way at all contravenes the author's theory regarding Dablon's authorship of the *Récit*. Here, as repeatedly elsewhere in his critique, Fr. Garraghan conveniently misreads the text.

The concluding paragraph of the critique is quite superfluous. For one thing, it will not serve to erase the impression that Fr. Garraghan was "singularly lacking in a sense of humor" by undertaking "to debate these rather academic issues on other than scientific grounds."<sup>97</sup> What still remains a matter of honest and sincere

expectation on the part of the author is a refutation written, in the light of solid facts and along the lines of sound historical criticism, as impartially and dispassionately as he wrote *The Jolliet-Marquette Expedition, 1673*. The non-appearance of such a refutation may encourage him sufficiently to cite a matter concerning the *genuineness* of the *Récit* that will cause even greater astonishment than was caused by what he has already "demonstrated" concerning its *authenticity*. So far, two noteworthy attempts have been made to refute his work on the 1673 expedition—one by Miss Agnes Repplier in her *Père Marquette*,<sup>58</sup> the other by Fr. Garraghan in the current issue of *Thought*. To the latter attempt the *Catholic Daily Tribune* for May 23, 1929, refers as follows: "In *Thought*, the Jesuit quarterly, the veteran historian of St. Louis University, Gilbert J. Garraghan, S.J., tries to refute the propositions advanced by Father Steck." Whether he succeeded in his attempt the readers of *Thought* may now decide for themselves. The writer of these lines is certain, however, that what he wrote "will not be interpreted," to quote Fr. Garraghan, "as implying anything else than a desire to ascertain and present what he conceives to be the actual truth as to the points at issue."<sup>59</sup> In fact, had there been reason for him to fear a different interpretation, he would have most assuredly left the critique entirely unnoticed, hoping that someone else would take upon himself the unwelcome burden of a reply.

<sup>58</sup> *Ibid.*, pp. 261-262.

<sup>59</sup> *Thought*, l. c., p. 57.

<sup>61</sup> Steck, *op. cit.*, p. 281.

<sup>62</sup> *Thought*, l. c., p. 57, note 47.

<sup>63</sup> *Ibid.*, p. 60.

<sup>64</sup> It seemed strange to the writer from the start that Fr. Garraghan noticed only the unadorned paper edition of the book, published in June, 1927, ignoring completely the more elaborate edition published in 1928. He surely knew of this later edition.

<sup>65</sup> See Wisconsin Historical Society, *Proceedings*, 1906, p. 183.

<sup>66</sup> It serves as frontispiece to Shea's *Discovery and Exploration of the Mississippi Valley* (Redfield, 1852).

<sup>67</sup> *Thought*, l. c., p. 62.

<sup>68</sup> *Ibid.*, p. 60.

<sup>69</sup> *Ibid.*, p. 61.—In footnote 52, on page 65, Fr. Garraghan adduces "a supplementary instance of Dr. Steck's misreading of documents." This time Fr. Garraghan is substantially correct and the author readily admits his mistake. At the time when, as is his custom, he checked up Winsor's statement and found it to be a misreading of the document in Margry, he forgot to make the correction in his filed notes. Thus, quite naturally, Winsor's erroneous reading of Margry crept into the book. But it is not very serious, because, no matter what Froutenac understood Jolliet to say, we have Dablon's and Jolliet's precise declaration that Marquette had copies of Jolliet's account of the 1673 expedition. As to the above mistake, the author is grateful to Fr. Garraghan for the correction and assures him that the respective note has been corrected accordingly.

<sup>70</sup> *Thought*, l. c., pp. 65-66.

<sup>71</sup> See *Rélations Inédites de la Nouvelle-France in Missions du Canada* (Paris, 1861, Douiol Ed.), Vol. II, p. 194.

<sup>72</sup> *Ibid.*, Vol. II, pp. 242-329 (306-317).

<sup>73</sup> See Montreal MS., p. 59. Allouez's account takes up pages 52-60 of this MS., the first part of which embodies the *Récit*.

<sup>74</sup> To be exact, the Latin letter, dated October 25, 1674, was addressed to the Father General; the French letter, however, dated October 24 (not 25), 1674, was addressed to the Provincial in Paris. For the first, see Rochemonteix, *op. cit.*, Vol. III, p. 11, footnote. For the second, see *Rélations Inédites* (*ut supra*), Vol. II, pp. 3-15.

<sup>75</sup> *Thought*, l. c., p. 66.

<sup>76</sup> The same is true of Marquette's statement in his *Journal* as to what he sent to Dablon in the way of an account of the 1673 expedition. Fr. Garraghan does not see any ambiguity in Marquette's statement because he does not regard it in the light of other facts. If Marquette, for instance, sent his own narrative, what about Dablon's promise made so shortly before and presumably kept by him when he wrote to Marquette? To ignore Dablon's promise and then reject the writer's explanation of Marquette's statement as "purely fictitious," does not impress one very favorably. (See *Thought*, l. c., pp. 63-64.)

<sup>77</sup> Steck, *op. cit.*, p. 288. See also reproduction of document, No. 2.

<sup>78</sup> *Ibid.*, p. 290.

<sup>79</sup> *Thought*, l. c., p. 66.

<sup>80</sup> *Ibid.*, p. 68.

<sup>81</sup> *Ibid.*, p. 58; also pp. 57, 68, 69.

<sup>82</sup> Steck, *op. cit.*, pp. 297-306.

<sup>83</sup> *Thought*, l. c., p. 58, note.

<sup>84</sup> *Ibid.*, p. 33.

<sup>85</sup> *Ibid.*, p. 61.

<sup>86</sup> Steck, *op. cit.*, p. 306.

<sup>87</sup> *Thought*, l. c., p. 68.

<sup>88</sup> Steck, *op. cit.*, p. 310.



## An Educated Hindu on the Catholic Church

By the Rev. Albert Muntsch, S.J., Santa Clara, Calif.

More and more as education reaches all classes of society, as the spirit of criticism seizes upon traditions and the customs of the past, and as secularization invades the school, the home, and practices connected with the religious life, will our teachers and spiritual leaders be required to defend the ancient faith against new enemies.

It is the purpose of this brief paper to present some objections brought against the Catholic faith, and especially against the attempt to Christianize the people of India, by an educated Hindu now studying at an American university. Be it said at once that this man is himself a believer in Christ, being a convert from Jainism. But in his contacts with members of many Christian denominations he has lost some of the reverence he formerly felt for Christianity and has been disillusioned by the lives of many so-called Christians.

One of his objections to the Catholic Church was that it is an "organized church." He meant that too much is done by priests and spiritual rulers and too little by the people. But when he was shown that precisely in organization lay the secret of the marvelous spiritual vitality of the Church and a help to her wonderful unity of doctrine and discipline, that it helped even to promote "fellowship"—something he had very much at heart—he became reconciled to the organization of the Catholic Church as opposed to the individualism of the Protestant sects.

He held, moreover, that the Catholic religion does not exert that moral influence and high spiritual force in the lives of individuals which its adherents credit it with, and maintained that some Indian women are less virtuous after accepting the Catholic faith. He was willing to admit, of course (granting that this charge be true), that many Hindus accept "Western culture" together with the new religion, and that it is the unfortunate influence

of the former which may produce deplorable lapses.

Again, there is so much "nationalism" in the Church that it will hardly be able to adapt itself to the Hindu mind. Nobile, the zealous Jesuit missionary to India in the seventeenth century, was, he maintained, a glorious exception. There is likewise too much seeking for power and political and economic influence on the part of the Church. But when it was explained to him that there was a purely human side to the Church, that some measure of economic and even of political strength is needed to do the work entrusted to her by her Divine Founder—notably education, foreign missions, and social service—his opinion on these questions, too, became more favorable.

"But why disturb the faith of millions of Hindus," he asked, "When they are content with their national religion and do well with it?" "Because," the answer came, "the Church must obey the mandate of Christ to 'go and teach all nations', and she must do this even at the risk of disturbing deep-seated social conventions and national prejudices."

He claimed that his father, who was a devout worshipper of Vishnu, received as much genuine help and interior peace in praying before an image of that god as a Catholic receives by worshipping the Blessed Sacrament. But it is hard to weigh and measure spiritual graces and influences; and what holds for one soul under favorable conditions, cannot be extended to all worshippers of idols.

This particular Hindu admitted that, when he is intellectually convinced of the truth of the Catholic Church, he will enter it. No doubt there are many such in our country. Those who want to do their part in this fine missionary apostolate would do well to read the convincing article on "Christianity in China" in the *Atlantic Monthly* for August, 1928, written by Moore Ben-

nett. It is one of the best modern apologies for the wonderful missionary zeal of the Catholic Church and a unique proof that the spirit of fervor, humility, charity, and abnegation flourishes now, as of old, in the pale of Catholic Christianity.

### The Age for Confirmation

To the Editor:—

Among the "Notes and Gleanings" of the December issue of the F.R. you say that Father Joseph Rickaby, S.J., in the October issue of the *Month*, pleads for conferring the Sacrament of Confirmation at an age considerably later than that now in vogue.

Perhaps the Rev. Father neglected to consider that this Sacrament, as well as the others, work *ex opere operato*. As long as there is no obex in the way, a Sacrament produces its effects, no matter how little understanding there is for it in the mind of the recipient, and no matter what his age. In Spanish countries Confirmation is given right after Baptism. Bishop Tihen of Denver administered Confirmation according to press news to babies a few months ago. Some years ago a bishop in Southern France did the same. When he was criticized by others, he wrote to Pope Leo XIII for advice. That Pontiff wrote him a long letter, praising his practice and remarking that the Sacrament of Confirmation is the best preparation for first Communion. From this it would seem to follow that Confirmation should be given at, or rather before, the use of reason.

Father Rickaby says that at the age of 14, when the tide of youth begins to run strong and grows dangerous, this Sacrament is more urgently needed. For precisely this reason it should be administered long before the tide sets in. An aviator puts on his parachute when he prepares to go up into the air, not when he actually needs it.

SACERDOS

Those who begin by telling "white lies" may soon become color-blind.

### Baumgarten's Critique of Pastor

To the Editor:—

Referring once more to the criticism of Dr. Ludwig Pastor's History of the Popes by Dr. Paul M. Baumgarten (cf. F.R., Vol. XXXVI, pp. 253; 306), fairness towards the critic suggests a few remarks: His criticism was not published after the death of Pastor, but appeared originally in the *Zeitschrift für Kirchengeschichte*, II Heft, 1927, pp. 232-244. That Pastor neglected to indicate the Roman State Archives among those he utilized (p. XVII) is a regrettable fact. Pastor lists two of Baumgarten's works in his bibliography (p. XX), in one of which the importance of the said archives is made manifest. In pointing out other and more serious defects in Pastor's history, Baumgarten adduces arguments which merit serious consideration. It cannot be denied that the critic's piquant style and his use of innuendo easily impress the reader as being the fruit of offended vanity. But this impression is largely modified by numerous statements replete with whole-hearted praise for Pastor. The critic had previously written a work on Pope Sixtus V, and contemplates publishing another containing the data he has accumulated since then. In this work he intends to enter more fully into those points wherein he differs with Pastor, "though these", as he himself remarks, "can refer only to matters of secondary moment." He states expressly that in the main issues he agrees perfectly with Pastor.

Though Pastor may be termed "the Prince of Catholic Historians", it would be a fatal mistake to consider his writings as the last word on every topic of which he wrote, or to regard his opponents *a priori* as overweening and necessarily in error. S. B.

Fashions in humor change almost as quickly as fashions in dress. Even Shakespeare cannot escape this misfortune. Who, with his hand upon his heart, can say that he finds Touchstone funny?

## The Central Verein's Diamond Jubilee (1855-1930)

By Charles Korz, Butler, N. J.

The Catholic Central Verein of America had its birth in 1855 at Baltimore, and will celebrate its diamond jubilee in the same city this summer. This important event should interest not only the members of the Verein, but the Catholics of German ancestry throughout the country, nay all the Catholics of America.

The work of the Central Verein during its long period of life illustrates the accomplishments of the Germanic race in the advancement of religion and the maintenance of the Christian view of life in America. Our present Holy Father has issued a call to the laity to engage earnestly in Catholic Action. In view of this fact this celebration receives a wider and deeper meaning, for the work of the Central Verein has always been in conformity with the idea of Pius XI.

There are many German Catholics in America, and many descendants of such, who have only a slight knowledge, many perhaps none at all, of the activities of this national organization, although its work during the past 75 years has time and again met with the approbation of the Holy See.

The Central Verein was organized in 1855 at the earnest request of Bishop Timon of Buffalo. He intended it to be an organization for promoting the interests of the Church, a lay organization guided by the Church authorities. And so well has it kept to this programme that there has not been a single occasion when its action or any resolution adopted by it required intervention by, or received any criticism from, the Church authorities.

This record is one of which the Verein feels justly proud, and gives proof that its development has been in line with the wishes of Pius XI.

The Central Verein was designed to be a helper in the care of souls and an aid in the preservation and spread of our holy faith amongst the German Catholic immigrants and their chil-

dren. The mid-19th century was a most difficult and trying time for those who had the care of these souls. Know-nothingism had not yet died out when the baneful influence of those who had come to America as a result of the Revolution of 1848, began to be exerted against our faith. This liberal and oftentimes atheistic element sought to attract the German Catholics by holding out to them pecuniary gains and worldly advantages. The Central Verein erected a barrier against such propaganda in its sick and death benefit societies, by which it enabled the immigrants to join a body under Catholic auspices and to make friends amongst those of their own faith.

At the same time the Central Verein helped in founding parishes for the German Catholic immigrants. Its members were the right arm of the priest, helping him in word and deed to build the church and school. Having early grasped the importance to the Church of Catholic schools for children, the Verein has at all times opposed assaults upon the parish school and has been eminently successful in its opposition.

German Catholics were the first to build parochial schools in our country and thus laid the foundation of our present well-developed school system. By this means they saved the souls of thousands who would otherwise have lost the faith.

In the sixties the Central Verein concerned itself with the question of immigration, and its work in this cause was crystalized in the St. Raphael's Society and the Leo House in New York.

When Socialism began to spread its dangerous teachings in America, it was the Central Verein which uncovered its fallacies and opposed its progress. At the same time it pointed out the evils of the economic system then in vogue in America and proposed the true remedy for the evils that Liberalism had given rise to. It taught that

Solidarism based on a Christian view of life ("one for all and all for one"), offered the only true solution of these problems.

In the field of charity, the Central Verein was no less active. Catastrophes, the needs of the war period and its aftermath found this organization ever ready and active. Its activity in this regard extended to hospitals, prisons, foreign and domestic missions, etc. In a word, wherever a pleading hand is extended for help, the Central Verein is ready to respond and urges its members to help their needy fellow-men.

Thus, after 75 years of strenuous activity, the Central Verein stands before us as youthful and as strong as in its infancy, ready and able to spread its activity into the new field of Catholic Action designated by the reigning Pontiff. But to do this, greater means are demanded than its proportionately small membership has been able to supply in the past. Would it not be an act of gratitude and recognition if the whole of Catholic America of German descent would join in a combined jubilee gift to the venerable jubilarian?

The Jubilee Committee has issued a call to all Catholic Americans of German ancestry, asking them to consider the coming festival as a manifestation of German Catholic America. Whether born here or in the old fatherland, we ought all to feel in this matter as one. As descendants of the same race and brothers of the same faith we ought to honor the Central Verein. In doing so we shall honor ourselves and the pioneers of our race and faith who created this beneficent organization. Let us secure for the Central Verein a continuance of its blessed work for the benefit of Holy Mother Church and those who will come after us!

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### An Eminent Champion of Neo-Scholasticism

The *Archives de Philosophie* (Vol. VI, No. iv, pp. 220-235) prints a long review of the Rev. Dr. John S. Zyburas *Progressive Scholasticism*

(Herder). The notice is by Fr. Descocs, S.J., one of the leading Neo-Scholastics of Europe. He says: "We warmly congratulate Fr. Zyburas for having added a long and scholarly foreword [to Bruni's treatise, of which the bulk of the volume is a translation] in which he gives valuable information on the tendencies and various currents among the Neo-Scholastics of to-day. One cannot but commend his erudition and his intelligent broadness of mind."

Dr. F. J. Sheen, of the Catholic University of America, says in his review of the book in the November issue of the *Catholic World* (p. 242): "This thirty-six page introduction by Fr. Zyburas is probably the finest presentation of New Scholasticism ever written in America. Dr. Zyburas, confined to a sickbed for years, has done a great service for Scholasticism. He is a first-class Peripatetic despite his physical disabilities."

We may add that Dr. Zyburas has lately been invited by Colorado College and the University of Colorado, both non-Catholic institutions, to give a course of lectures on Scholastic philosophy. The invitation proves the growing interest in Neo-Scholasticism. Unfortunately Dr. Zyburas has experienced a decline in strength since July, so that he cannot accept the invitation for the present. Let us hope that he will recover sufficiently to make use of this golden opportunity of initiating a choice group of non-Catholic students into the principles of the Neo-Scholastic philosophy.

Dr. Zyburas used to stay at the Glocker Sanatorium in Colorado Springs, Colo., but for the past year or so has made St. Francis Hospital, conducted by the Sisters of St. Francis in the same city, his home and can be addressed there by those who are interested in his books and the cause of Neo-Scholasticism, of which he is one of the ablest champions in the United States.

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Poets will go to any length. A Kansas poet has written a sonnet on a jackass.

## Something New in Altar Missals

By the Rev. Virgil Michel, O.S.B., Ph.D., St. John's Abbey, Collegeville, Minn.

For a long time there have been rumors about a new altar missal at which the monks of Maria-Laach were said to be collaborating. This Missal was heralded as a real departure from traditions, so that one might well shake his head at first over the claims. Now more definite information about the new missal is available through the kindness of the B. Herder Book Co. of St. Louis, together with the announcement that the Missal is in print and will be published in the course of this winter. The Missal will really be something *new* in the fullest sense of the term, and yet will also be *traditional* in the best sense.

If we examine altar missals of various types on the market to-day, we notice that the difference in the prices is almost entirely due to the mechanical make-up of the books—chiefly the binding. For centuries there has been little attempt made to do anything but give the textual matter in about the same way; energy has been spent mainly on external embellishment. Yet it is the inner substance of the Missal that makes it the book of supreme dignity and sanctity that it is. With what reverence were not the older sacramentaries, gospel books, lectionaries, antiphonaries handled! Only the best of artists could undertake their formation. Mediocre talent had to content itself with copying books of lesser dignity. Yet the missal combines the dignity and sacred office of all these books in one. It should be much more than a mechanical product of the printer's art; it should also show in every feature the sacredness of its office and the holy message it has for all men as the book of the Mass.

In the new Missal of Maria-Laach the attempt is being made to put something of this older reverence for the sacred books into every feature. Only the best artistic skill and spiritual inspiration is to breathe from its pages. Not that the book should be primarily a work of

art, but that the best of art should be employed to give expression throughout to its true spirit—art in the service of the liturgy—so that the book by itself might be a sermon, even as a truly liturgical church is a sermon in stone. How this is to be accomplished in the new Missal can be illustrated by a few details.

Everything in this Missal was designed anew for the one dominant purpose mentioned above. The type was cut specially under the inspiration of the old Christian Latin, and is characterized by both vigor and restfulness. It is not, like the newspaper type of to-day, made for flighty reading, but for recollected conversational prayer. The paper is of a specially durable quality and helps to give definition to the type lines. The arrangement of textual matter is everywhere designed to help devotion and concentration. Thus it is never necessary to turn a page when the priest has to pray with outstretched hands. Every preface is complete on two facing pages. In the chant the ends of lines always coincide with pauses in the singing.

The type itself indicates how different parts of the Mass belong together. Thus, black initials are used for the readings, Gospel and Epistle; larger ones for the Gospel because of its higher dignity. Red initials mark off all the sacred prayers, Collect, Preface, Canon, etc. Type sizes of special dignity emphasize the most sacred parts of the Mass text. The pictures are also unique. Thus, the Canon picture portrays Christ as summing up in Himself all the world when He is lifted up. The crucifix picture portrays the sacred reality of the hieratic sacrifice really offered on the altar, not the sacrifice of Calvary in its bloody manner. The whole Missal is divided by subtitles, so as to bring out the true rhythm of the liturgical year.

And so on. Nothing seems to have been overlooked to enhance the litur-

gical perfection of the inner structure of the new Missal. It includes the best that artistic inspiration could furnish, and breathes at the same time the spirit of inner devotion and spiritual exaltation with which the sublime Sacrifice of the Altar must fill all who are conscious of the great things they are privileged to share by participating in it.

### Delphi and its Ruins

Only thirty years ago our knowledge of the history of Delphi was limited to the documentary sources of antiquity. Now, thanks to French archaeologists, the sanctuary speaks to us through its ruins, through buildings, sculptures, and inscriptions.

Dr. F. Poulsen's careful and attractive survey of *Delphi*, its site and its secrets, has been translated into English by G. C. Richards.

Delphi was the spiritual capital of the Greek "league of nations." Its international status was secured by the erection of a common Hellenic authority, the Amphictyonic Council. Patriotism, however, has had a bad influence on art. The rivalry of cities and individuals adorning Delphi resulted in chaos. There is a curious parallel between Pythia's shrine and Westminster Abbey. We read in Poulsen's book: "Of artistic grouping there was no question in Hellenic sanctuaries. The votive offerings were crowded together and robbed each other of space and effect."

Considered individually, however, the works of art at Delphi are worth studying, and a few must have been of sublime beauty. Foremost among the sculptures evacuated rank, first, Agias, a statue by Lysippus; secondly, the bronze statue of a charioteer, the masterpiece of an unknown artist, a wonderful mixture of discreet naturalism and sure stylization; and, thirdly, the Column of the Dancing Women, of facile, elegant workmanship.

The most interesting of all finds, perhaps, is the inscription on the south wall of the treasury of the Athenians. There are preserved two hymns sung at the Delphic festivals in 138 and 128

B.C., with the ancient notation between the lines. These two Delphic hymns are the first large Greek compositions discovered. Some enterprising music publisher might successfully bring them out, since it has been possible to transcribe them into modern notation. Poulsen reproduces the notes and the Greek text of the shorter and best preserved composition, the Hymn to Apollo. Here are a few lines:—

"The clear-sounding lotus flute sounds in alternating tune, and the golden harp with its gentle sound answers to the hymns.

And the whole swarm of the Attic guilds of artists praises thy honor, thou great son of Zeus, on these snow-crowned heights."

It is stated that the United Grand Lodge of English Freemasons contemplates entering into relations with the Grand Orient of Brazil and the Grand Orient of Uruguay, and that recognition of Grand Lodges depends upon conformity with the "basic principles" for which the Grand Lodge of England has stood for over 200 years. This appears to be a new development, for hitherto it was claimed by British Freemasons that their movement had no connection with the Grand Orient, which, in South America as on the Continent, is definitely hostile to Christianity.

(Concluded from page 8.)

<sup>89</sup> But do not always admit so readily as Fr. Garraghan does.

<sup>90</sup> Especially from the *Rélation* of 1672-1673, as published in the Thwaites edition, Vol. 57 (pp. 33-313) and Vol. 58 (pp. 19-89).

<sup>91</sup> But from the parallelisms it is certain.

<sup>92</sup> Rather, with certainty, on the strength of the parallelisms.

<sup>93</sup> *Thought*, l. c., p. 68.

<sup>94</sup> *Ibid.*, p. 70.

<sup>95</sup> *Idem*.

<sup>96</sup> Steck, *op. cit.*, pp. 305-306.

<sup>97</sup> *Thought*, l. c., p. 71.

<sup>98</sup> For the writer's critique of this volume see THE FORTNIGHTLY REVIEW, Vol. XXXVI (1929), nos. 4, 5, and 6. This critique has been reprinted and published in pamphlet form. The copies still available may be had for a two-cent stamp each from the author of this paper.

<sup>99</sup> *Thought*, l. c., p. 70-71.

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### Sensible Talk about "Reunion"

A German Protestant minister, Pastor Lörtzing of Göttingen, published a book on the occasion of the recent fourth centenary of the Diet of Spire, the "Diet of Protestation" which declared the Catholic religion to be idolatrous.

The interesting thing about this book is that it declares that the fatal separation which occurred in the sixteenth century was based on false indications and lying hypotheses. The author asks that the process which separated Catholicism and Protestantism four hundred years ago be submitted by Christians of good heart and enlightened reason to an objective revision. He believes that if such a revision occurred, Christendom would become reunited. Pastor Lörtzing thinks it can be proved that the accusations brought against Catholicism are false, and that there is nothing more "evangelical" than the Catholic cult. In the Evangelical Church, he says, one of the greatest

topics of discussion is how to get people to come to church and how to increase church membership; but no one thinks of asking whether the first and fundamental reason for the crisis is the rejection of the ancient Christian religion, which Catholics have retained.

The author refers to the numerous efforts made by the Anglican High Church to reintroduce into their worship practices of pre-Reformation days—"Protestant solemn Masses, but without the Consecration." Pastor Lörtzing advocates "all or nothing."

Men have forgotten God, they have neglected their duty to their fellowmen, and the result is that, in trying to recover their rights, the common people have cast off the old idea of sacrifice. They act as if the primal curse of Adam was a mere bogey.—A.F.K.

The only way to make flying fool-proof is to make fools quit flying.—A.F.K.

Aspects of the Juvenile Problem

By the Rev. Augustine Bomholt, Dubuque, Iowa

Alarmed by the many reports of immorality among the young, the German Ministry of Religion some years ago called upon W. Hoffmann and W. Stern for an expert opinion concerning this unfortunate situation, and also requested them to suggest proper remedies for the elimination of the various vices which threaten to corrupt German youth. This expert opinion was published in a book entitled, "Crimes against Morality in Intermediate and High Schools and their Disciplinary Treatment" (Quelle & Meyer, Leipzig, 1928), with an introduction by the Ministry of Religion.

Hoffmann and Stern did not pay much, if any attention to Christian and Catholic ethics, treating the entire question merely from the natural standpoint. Cardinal Bertram of Breslau, while approving of some of their statements, takes issue with certain observations which are at variance with Christian Catholic beliefs and principles. In a recent pamphlet, entitled *Reverentia Puero* (Herder), His Eminence commends the German Ministry for frankly admitting that "the school, juvenile court, and juvenile judge cannot control the situation," and insists on the coöperation of home and Church. His Eminence also supports the demand of Hoffmann and Stern that the relation of strict authority in educational institutions be tempered by mutual confidence between teacher and pupils, because the establishment of mutual confidence will lead boys to disclose to a sympathetic teacher, who has managed to obtain, and scrupulously cherishes, their confidence, their various temptations and difficulties, thus giving the teacher an opportunity to encourage, warn, and direct them. "I have known teachers," the Cardinal says, "who without the least exaggeration were able to say, My boys tell me everything." The writer of these lines can vouch from personal experience for the correctness of this statement,

and he begs to add that if a teacher or priest fails to secure the confidence of the boys, it certainly is not the fault of the latter.


Cardinal Bertram furthermore concurs with Hoffmann and Stern in the opinion that ignorance and diversion of the youthful mind from sexual objects is preferable to the teaching of sex hygiene. However, in case it does become necessary to impart information about sex, the burden rests upon the parents. But how children can be kept in ignorance of sexual matters in these days of suggestive billboards, salacious movies and talkies, impassioned stories of love and infidelity, murder and crime of every description, short dresses and leg shows—is incomprehensible to us. As far as ignorance is concerned, there isn't much, and there can't be much when a boy, no matter

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which way he turns, is confronted with things like those enumerated above. His mind and memory is bound to become a storehouse of all kinds of immoral thoughts. And unless he is an exceptionally strong-willed boy—which the average boy is *not*—he will sooner or later practice the things he has seen or heard, and then his misfortune begins.

Finally, all agree in this that it is the duty of the school not so much to punish offenders, as to reclaim and heal them, and that salvation is to be looked for in the establishment of a clean, healthy atmosphere in home and school, wherein immorality cannot thrive. Well said, indeed, but the difficulty lies in executing the programme. The blind must first be made to see, and the sleepy ones aroused to action, not only here and there, but all along the line.

Hoffmann and Stern, in their expert opinion to the German Ministry, made two statements to which Cardinal Bertram takes exception, namely: (1) that offenses against one's own body (the solitary sin) must be made punishable only when practiced to excess, and (2) that sexual relations between lad and lass will prevent the former from associating with women of the street, and is, therefore, by far the lesser of two evils. In opposing the promulgation and application of such teachings, His Eminence is certainly right and merits the support of every Catholic father and mother worthy of the name, for in this question of sex morality there can be no compromise whatever. In his little booklet the Cardinal stresses the necessity of pastoral care ("Sorge für die jungen Seelen"). What we need, in order to cure the disorders among the young and to prevent the resulting apostasy is, indeed, a regeneration of family life and an intensive pastoral care, the opposite of which is unfortunately in evidence in too many portions of the Lord's vineyard. What applies to Germany is no less applicable to the United States, since human nature, the devil, and social conditions are very much the same everywhere. However, while in the "Fatherland" we behold a government

exerting itself in behalf of the rising generation, there appears to be little time and interest in America for anything except political ambition and money-getting.

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Dr. Beeking's *Grundriss der Kinder- und Jugendfürsorge* (Herder & Co.) contains a comprehensive exposition of the efforts which have been and are being made by the government and public and private agencies—both Catholic and Lutheran—in Germany for the protection of innocent children and the reclamation of such as have gone astray.

Among the causes of delinquency and dependency—"Jugendverwahrlosung"—are enumerated the participation of women in industry, to the detriment of the home, illegitimacy, which appears to be widespread, inadequate housing and sleeping conditions—adults and children occupying the same beds—alcoholism, evil literature, superabundance of movies, dissipation and hereditary oneration (*erbliche Belastung*.)

The statistics of two homes for children show a surprisingly large number who are either mentally or physically defective, or both. Dr. Beeking and others who have made a survey of the situation trace the misfortune of these children back to heredity. Thus, among the 374 new arrivals at the home of Kleinmeusdorf, we find 45.7% psychopathic, 23.5% idiotic, 1.4% epileptic, and 29.4% physically and psychiatrically intact children. In the institution at Flehingen conditions are even worse, for of the total number of inmates there only 14% are healthy in mind and body.

Professor Gregor, we are told, who investigated conditions among children and young boys in the district of Leipzig, Saxony, found that 75.8% of the boys attending school, and 78.5% of those released from school were victims of adverse heredity. Truly, those children are paying a terrible penalty for the sins of their progenitors.

Heredity has long been recognized as one of the principal causes of delinquency—a fact which it is quite useless to deny. While sharing this belief, we cannot, however, agree with the opinion of certain psychopathologists,—we happen to know some of them personally—that delinquencies and crimes are committed because the perpetrator cannot control his inclination to do wrong. In an interview I had with the director of a large psychopathic laboratory some years ago, he did not hesitate to state that the notion of sin is obsolete; that delinquents and criminals are not responsible for the wrongs they commit in consequence of some mental or psychological defect, and that, for this reason, they should be segregated from the rest of society, instead of being punished.

We wonder if those who take this attitude realize the logical consequences that flow from the underlying principle, namely, the suspension or abolition of all the laws of God and man. Imagine the result! We believe with Stöhr-Kannamüller, Krafft-Ebbing, Pesch, and others in the hereditary transmission of good and evil qualities, and have seen this theory verified in some of the unfortunate victims. After all it is nothing more than the confirmation of Our Lord's dictum, "Non potest arbor mala bonos fructus facere." But there is one thing no man can determine with absolute certainty, and that is the degree of responsibility, unless, of course, it be in a case of pronounced insanity.

A large portion of Dr. Beeking's book (pages 235 to 330) consists of quotations from various laws for the protection and disposition of delinquent and dependent children in Germany, especially in Bavaria, Württemberg, and Baden. We also notice, that the government demands the religious instruction of children in the different schools, aware of the fact, no doubt, that fidelity to God and Church is the foundation of loyalty to the State.

A popular song remains popular until someone writes a sillier one.

### A Newman Legend

In an article in the *Nation and Athenaeum* of April 27, 1929, Mr. Robert Dell asserts that Cardinal Newman, in a letter to the late Lord Emly, stated that if he had known before he became a Catholic what the Catholic Church was like on the inside, he would never have had the courage to join it, and that this letter was burned by the Cardinal's biographer, the late Wilfrid Ward, with the consent of Lord Emly's successor. Mr. Ward is said to have justified his action on the ground that the letter in question was written in a passing mood of depression and did not represent Newman's real attitude.

Dell's astounding statement was investigated by the Rev. Henry Tristram, who reports the essential facts as follows:

Mr. Wilfrid Seawen Blunt in *My Diaries* (Part II, p. 245) has the following entry:

"Father Tyrrell and George Wyndham came to luncheon with me. . . . We talked about the proposed new *Life of Newman*, which is being brought out by Wilfrid Ward. Tyrrell doubted as to whether it would be a sincere one as to Newman's attitude towards Papal Infallibility, and he told us how a letter from Newman to Lord Emly, dated 1870, had recently been destroyed, in which Newman had spoken strongly against it."

This entry came to the notice of the second Lord Acton, but his memory played him false. In a letter to the *London Times* (July, 1920), written under the mistaken impression that, according to Mr. Blunt, the destroyed letter was on the subject of persecution, and that Mr. Ward was responsible for its destruction, he alleged that, when the Newman letters, lent by him to Mr. Ward for the biography, were returned, he found one envelope labeled "Newman in condonation of persecution" empty, and added that from a British Intelligence Officer in Finland he had learned that Mr. Ward had, after much hesitation, decided on the destruction of the letter to avoid scandal. It may be observed *en passant* that a letter from Newman to Acton on

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this subject appears in Ward's *Newman* (I, 539-40), and that this is probably the one to which Lord Acton referred as missing. Mrs. Wilfrid Ward, however, replied in the *Times* of July 27, 1920, denying categorically that her husband had ever destroyed any letter of Newman, and stating that Lord Emly himself, not his successor, did in her presence destroy "one 'extremely' private letter" from Newman to him. This denial and this assertion she has since repeated in the *Nation and Athenaeum* for May 4, 1929.

On the strength of Mrs. Ward's denial, it may be taken as established that Mr. Ward did not destroy any letter of Newman; and on the strength of her affirmation, that Lord Emly did. If a letter has been destroyed, it does not matter objectively who destroyed it; but it does matter, and matter very much, why it was destroyed. It must have been because it contained something that Lord Emly did not wish to become public, either for his own sake or for that of Newman. The former alternative is quite probable; but it need not be taken into account here, as it could have no possible bearing on Newman's reputation. We may also leave out of consideration Lord Acton's

statement that it dealt with the subject of persecution, not only because this assertion is based on an erroneous memory, but also because such a letter, written, as it must have been, in defense of the Church, could hardly have given scandal.

So we have before us two alternative accounts of what the letter contained—Mr. Dell's and Father Tyrrell's. Mr. Dell is in error about the author of the destruction. Does not that fact make it dubious whether he is likely to be right about the contents, especially as he professes to give only "the sense, not the exact word"? To those who knew Newman in life, as to those who have engaged in research among his private papers, it is inconceivable that he could ever, even "in a passing mood of depression and discouragement," have felt, much less given utterance to, any disillusionment with the Catholic Church, as such and in itself, apart from the individuals who composed it, and the parties which disturbed its peace. The probability that he did not is so strong as to amount to a certainty. It is quite out of harmony with the tone of his writings, published and unpublished, with his habitual mode of thought and expres-

sion; and no man ever revealed himself on paper more candidly than Newman did. We may accept Tyrrell's assertion that Newman in the destroyed letter "had spoken strongly against [Infallibility]," as a basis for conjecture, where only conjecture is possible; but the statement is too vague to be very helpful, and it needs qualification. It is impossible that Newman should have spoken strongly against Infallibility, as such. His views on the subject were, and are, patent to all the world (e.g., *Apologia*, p. 145 sqq., and Letter to the Duke of Norfolk in *Difficulties of Anglicans*, II, 320 sqq.); he never concealed them in his private correspondence (Ward's *Newman*, *passim*, esp. II, 101, 221); he privately (Ward, II, 224) and publicly (*Difficulties of Anglicans*, II, 17) subscribed to Father Ryder's theses developed in his controversy with W. G. Ward. If we accept what he said as really representing his attitude—and we cannot do otherwise—he could never have written more strongly than he did in the famous letter to Dr. Ullathorne (at the time of the Vatican Council, in which the historical phrase "insolent and aggressive faction" occurs), which found its way into the press (Ward, II, 287-9). Lord Emly's action could scarcely have been dictated by the attitude towards the abstract question adopted by Newman in the letter, for that, in the light of what we know, must have been beyond reproach. The only explanation is that Newman denounced in strong terms, too strong for Lord Emly's liking, mentioning names, the actions of the "insolent and aggressive faction," which was pressing for a definition couched in extreme terms; and that Lord Emly, quite unreasonably, took fright at the prospect of so seathing a denunciation one day becoming public.

Cardinal Newman's literary executors gave their authority to the statement that no letter of his has ever been destroyed by them, or with their approval, whatever its contents. There simply is no reason why so drastic an action should, in any case, be taken. The vast majority of his letters are in their hands; but those collections which

have remained in the possession of others, whether private individuals or public bodies, of course, lie outside their control.

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## Notes and Gleanings

There are nearly 20,000 volumes for the blind in the Library of Congress at Washington and they are sent to blind persons in all sections of the country, going through the mails free of charge. We wonder how many, if any, Catholic books are among these 20,000!

We learn from the *Franciscan Herald* (Vol. XVII, No. 9) that Fr. Ephrem Longpré, O.F.M., who is in charge of the new edition of the works of Duns Scotus which has been undertaken by the college of St. Bonaventure at Quaracchi, Italy, is visiting the libraries of Europe in an effort to discover all available matter bearing on the subject. Particularly gratifying have been his researches in England, where the universities of Oxford and Cambridge yielded much relevant material. The learned friar spent four months photographing manuscripts and making 6000 photographs. Three hundred manuscripts were examined at Cambridge and still more at Oxford. The document recording Scotus' ordination to the priesthood is among Fr. Longpré's finds, showing that he was ordained by Bishop Oliver Sutton of Lincoln on March 17, 1291.

At this year's convention of the Catholic Press Association in Cincinnati Archbishop McNicholas, speaking at the banquet, said: "Personally I wish we could, in our Catholic press, become more constructively critical, not so much of others, as of ourselves. I sincerely wish that our Catholic press may develop a good number of constructive critics, who will in their writing always be found courteous and thoroughly Catholic-minded. If this critical faculty were developed in a spirit of respect for authority and genuine kindness for all, our Catholic publications would become much more interesting. It would tend, on the one hand, to break the silence too often observed, and on the other, to moderate the note of laudation of everything

Catholic, which gives rise to misunderstandings and frequently offends those outside the Church." This is the most intelligent and helpful suggestion concerning the improvement of the Catholic press which has come from any member of the American hierarchy for a long time. May it be heeded!

A professor of the University of Pennsylvania has translated the diary of Yaballaha, a Nestorian Patriarch at the end of the 12th century (*The History of Yaballaha III. Translated and Edited by James A. Montgomery*; Columbia University Press). Father Lang, who interestingly reviews Dr. Montgomery's book in the August issue of *Pax*, was the only priest noted in the English Catholic Directory as hearing confessions in modern Syriac, but we have not heard whether a penitent of that tongue ever penetrated to the beautiful church he built at Oxford. The editor of *Pax* calls attention to the fact that Father Lang died on February 26th last. *R. i. p.*

Miss Vera Brittain in her book, *Halcyon, or The Future of Monogamy* (Kegan Paul), seems to think that, after an orgy of promiscuity, the sound sense of the people will adopt the practice of monogamy and make it a fact, where (she says) it is now only a theory. Things have got to be worse before they can get better. "Among the neurotic and sex-ridden minority this counsel of despair may be welcome news," says one critic, "but the majority of us cannot afford to wait till the middle of the twenty-first century, for we have our souls to save, a job which, so far as we can see at the moment, will be either accomplished or botched before the arrival of Miss Brittain's millennium."

God never leads us into a blind alley. There is always a way out of every difficulty, and it is for us to find it. Often the way is as simple as picking up a key that is lying directly beneath the door knob. If we begin by thinking that God has provided a way out, we shall keep calm enough to find it.

### Current Literature

—*Catechetical Methods*, by the Rev. R. G. Bandas, is a timely work that will be hailed by all teachers of religion. The author gives a brief historical sketch of catechization and then studies at considerable length the various methods that have been devised for the teaching of religious truth since M. Olier began his famous catechism classes at St. Sulpice. Separate chapters are devoted to the psychological or Stieglitz method, the so-called Eucharistic method, the late Dr. Shield's "primary methods," the "Sower" method, which has recently come into prominence by its introduction into an important English archdiocese, and the Fulda "Lehrplan." The author's conclusions are well-reasoned and will prove of value to all concerned. After all is said and done, the success of religious teaching depends mainly on the exemplary conduct and sanctity of the catechist and his pedagogical ability, though a comparative study of methods will, of course, always be helpful. No better introduction to this study is available in English than Fr. Bandas's book. (Joseph F. Wagner, Inc.)

—*The Maryknoll Mission Letters* is a companion volume to one which appeared in 1923. The former recorded the work of the Maryknoll priests in China from 1918-1921. In the book before us, a large and handsome tome, the wonderful and inspiring story is carried on for another three years. Now that all eyes are turned to China and the world is wondering what its future may be, these letters, apart from the fact that they will have a special appeal to Catholics, are valuable historical documents. They give an unforgettable picture of the mission stations, of the conditions in the interior of China, together with numberless sketches of Chinese life in unfrequented places, seldom if ever visited by Europeans. The sacrificing zeal and simple heroism of the missionaries recall to mind that the spirit of St. Francis Xavier is still alive in his successors in the vineyard of the Master. (The Macmillan Co.) —C. J. Q.

## THE ECHO

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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—Modern pedagogical methods have “vitalized” the teaching of most of the subjects taught in the elementary curriculum. Religion alone, which is the most important of all, has lagged behind in the process of improvement. Often, unfortunately, the learning by heart of the catechism, to which most of us were subjected in our school-days, was literally that and nothing more. The important truths learned by rote were speedily forgotten. We rejoice, therefore, at the recent appearance of manuals which show teachers how to vitalize the teaching of religion. One of the latest and best is, *The Child in the Church: Essays on the Religious Education of Children and the Training of Character*, by Maria Montessori. Edited by Mortimer Standing, with a Chapter on the Montessori Method. Preface by the Rev. W. Roche, S.J. (B. Herder Book Co.). Fr. Roche, who understands the child-mind, says in his preface: “The book has no need of recommendation; its title and the name of Dr. Montessori dispense with that.” In other words, we have here the method of Dr. Montessori, one of the most eminent of modern pedagogues, applied to religion. It is not a new plan of teaching the catechism; it is a method of making religion appeal to the child. The present reviewer, who contributed a series of papers on the Montessori system to the F.R. several years ago, is happy to be able to say that the present work offers no occasion to change any statement made in those articles.—A. M.

—In answer to repeated demands, Father Nicholas Kremer has published his radio talks under the title, *Electrons of Inspiration*. Subjects of vital appeal aptly handled by the Reverend author go to make up a book that his admirers will want to possess. There are two neatly printed volumes, which can be purchased at a very reasonable price from The Mission Press: Techny, Ill. —C. J. Q.

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### SOME NEW "HOWLERS"

Here are some of the latest "howlers," which probably did *not* originate in the schoolroom:

Derivation of "hypothesis:" Hippo, horse; Thesis, placing. Putting something on a horse.

They gave the Duke of Wellington a lovely funeral. It took six men to carry the beer.

What is the Soviet? What the new-rich call their table napkins.

The "Compleat Angler" is another name for Euclid, because he wrote all about angles.

Bacn was the man who thought he wrote Shakespeare.

Degrees of comparison of "Bad": Bad, very sick, dead.

Masculine means man; feminine, woman; neuter, corpse.

Milton wrote "Paradise Lost," then his wife died and he wrote "Paradise Regained."

What is a mediator? A man who says: "Punch me instead."

"A Kathleen Mavourneen loan?" questioned a judge in an Irish court. "What in the world is that?"

"That's what we call some loans in our parts," the witness replied. "They are the 'It may be for years and it may be forever' sort."

A lawyer thus illustrates the language of his craft: "If a man were to give another an orange, he would simply say, 'Have an orange.' But when the transaction is intrusted to a lawyer to be put in writing, he uses this form: 'I hereby give and convey to you, all and singular, my estate and interests, right, title, claim, and advantages of and in said orange, together with all its rind, juice, pulp, and pips, and all rights and advantages therein, with full power to bite, cut, suck, and otherwise to eat the same or give the same away with or without the rind, juice, pulp or pips, anything hereinbefore or hereinafter or in any other means of whatever nature or kind whatsoever to the contrary in any wise notwithstanding.'"

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# The Fortnightly Review

Vol. XXXVII, No. 2

ST. LOUIS, MISSOURI

February 1930

## Is Christianity a Failure?

By the Rev. Albert Muntsch, S.J., Santa Clara, Calif.

Religious controversy during the last two decades, but more especially since the outbreak of the World War, has turned on the vital question: Is Christianity the one necessary religion for our age and has it measured up to the test required by the new conditions?

In answer to this important and timely question our popular magazines have printed a deluge of articles with such titles as, "Is Christianity a Failure?" "Do We Need a New Interpretation of the Gospel?" "Is Organized Religion Still a Living Force?" etc.

Many of these articles showed evident sincerity on the part of their writers and a deep concern to avert what they alleged was an impending calamity. Others looked gleefully upon all this controversy and maliciously prophesied that the turmoil was only the last flickering of a moribund faith which should have been buried centuries ago.

From the newspapers and popular magazines the controversy drifted into higher realms, and there followed an output of books bearing titles like these: "The Reconstruction of Christian Belief," "Christianity and the Social Crisis," "The Christian Church and Social Reconstruction," etc. These books are now all but forgotten, as they were the outgrowth of a period of unusual restlessness and failed to treat their theme from the larger standpoint of universal moral and spiritual needs and values.

At bottom all this heated discussion is, of course, only a new aspect of a

question that has been a source of useless strife for centuries, namely, whether it is the duty of the Christian Church to make saints of all her members, and whether she fails in her mission if, through the ages, the tares grow along with the wheat, and the sinner takes his place beside the saint in every Christian community. The explanation generally given by Catholic apologists of the presence of so many black sheep within the fold and of the apparently abortive work of the Church in many regions—an explanation both simple and sound—is that the evil fruits seen everywhere in the visible Church, do not invalidate the credentials of Christianity. For, as the Master predicted, the tares and the wheat will grow together till harvest time, when the Judge of the quick and the dead will Himself make the final separation.

In Vol. 118, No. 1 of the German Jesuit review, *Stimmen der Zeit* (Herder),—still in many respects the greatest Catholic review published anywhere in the world,—Father Max Pribilla, S.J., discusses the accusations that have been brought against Christianity as a living moral force in our day. This discussion is chiefly historical, showing how the religion of Jesus Christ never has lifted to the heights of sanctity all the members of any community among which it exerted its influence, but that, throughout the centuries of its existence, there was a distribution of lights and shadows, and utter moral degradation of one portion of the flock often accompanied exalted sanctity in

another. At all times, therefore, complaints about evil conditions existing among Catholics have been heard, and generally the critics pointed to an earlier age when, as they thought, the fairest fruits of Christianity, without any evils, could be seen in every part of Christ's vineyard.

Fr. Pribilla shows that these fair pictures of past epochs lack historical truth. The Letter to Diognetus (second or third century after Christ) says of the early Christians: "They dwell on earth, but sojourn in Heaven. They obey the laws, but lead lives superior to these laws. They love all and are persecuted by all. They are poor and make many rich; they suffer want and have abundance of all things; they are despised and are glorified by all this contempt. . . . They do good and are condemned to death as malefactors, and they rejoice when they are led out to die." But it would be wrong to conclude that this is a complete account of early Christianity. It is sufficient to read the Epistles of St. Paul for the reverse side of the picture. These Epistles show the great concern of their author for the preservation of the faith and moral integrity of the flock in an age when many even of the elect were anything but models of Christian conduct. His letters to the Corinthians and Galatians voice the same complaint which we hear in practically every succeeding age.

It is strange how history repeats itself! First of all there is the turning away from the true faith. There are many (*plurimi*), according to St. Paul, who falsify the word of God (Gal. I, 6 sq.; 2 Cor. II, 17.) Yea, the Apostle thinks that heresies are inevitable and looks forward to the time when sound doctrine will not be tolerated any more, and men will grasp for flattering speech at the expense of truth (1 Cor. XI, 19; 2 Tim. IV, 3 sq.). We hear of seducers, and idle prattlers who strive to confuse the minds of Christians with fables and false genealogies (1 Tim. I, 4, 6; Tit. I, 10.). John and Jude refer in their letters to apostate Catholics, anti-Christians and sons of Cain, who, having

left the ranks of Christian believers, deny our Lord Jesus Christ and seek only themselves and the gratification of their base passions. (1 John II, 19; Jude I, 4.)

St. Cyprian, bishop and martyr, gives a realistic account of the cowardice of Christians of his day in his work *De Lapsis*, written in 251, after the persecution of Decius. "Immediately upon hearing the first threatening rumors of the enemy," he says, "a very large number of the brethren (*maximus fratrum numerus*) betrayed the faith. They were not overcome by the force of persecution, but freely surrendered without pressure being brought to bear upon them. They did not even wait until they were taken, so as to renounce their faith after an inquisition. Many were conquered before the struggle and did not even save the appearance that they renounced the faith under compulsion. They deliberately hastened to the Forum. . . . as if seizing a long desired opportunity. To many their own destruction was not sufficient. By mutual encouragement they brought ruin to the people." (*De Lapsis*, C. 7-9.)

The fourth and fifth century present some intellectual giants and men who had arrived at the full stature of heroic sanctity—Athanasius, Basil, Cyril of Jerusalem, Gregory of Nazianzus, Gregory of Nyssa, Chrysostom, Jerome, Augustine, etc. But it is by no means all a galaxy of worthies. Contemptible moral weakness and betrayal of sacred trust are common among the Christian flock. Not only individual bishops, but entire councils of heretical bishops denied the very foundation of Christian belief, the dogma of the divinity of Christ, and led millions into heresy. Christianity had indeed vanquished paganism, but the new State religion deceived many, who remained pagans internally, became a sore affliction, and lowered the spiritual and moral level.

It is easy to collect from Patristic writings and sermons countless indictments of the un-Christian lives led by all too many members of the Church.

Thus, St. John Chrysostom in one of his homilies severely rebukes those Christians who are no better in their lives and conduct, conversations and amusements, than the pagans. He also inveighs against a surface Christianity which prompts its devotees to be satisfied with a few prayers repeated mechanically. In a sermon at Constantinople, in 401, St. Chrysostom went so far as to say that among many thousands, not one hundred would be saved—and he doubted whether there would be that many. Leo the Great voices this complaint: "I am ashamed to say it, but cannot keep it secret, that greater devotion is shown to the demons than to the Apostles; insane spectacles attract larger numbers than the holy places of the martyrs." (*Hom.*, xi in Mt.; xxiv in Act. Ap.)

Then came what have been called the "Ages of Faith," the wonderful Middle Ages, with the spread of religious Orders, with the guilds and their organized social work; the immense sacrifices made for the spiritual interests of the Church; the Crusades; the high perfection of Christian knight-hood; the splendid intellectual activity of Scholasticism; the profound speculations of the mystics; the superb cathedrals built out of unselfish devotion as monuments of sterling faith; the glory of poetic achievement—Dante's *Divina Commedia*. But a close-up view of this marvelous period shows distressing shadows mingled with the bright and consoling features of medieval Catholic life. There was the fierce brutality of nations but lately won over to Christianity, whose fiery ardor it took all of Christ's religion to mitigate and soften; the mingling of worldly with spiritual power in the persons of bishops and other ecclesiastical rulers; the wretched invasion of worldliness among religious Orders; the bitter and oft-times bloody quarrels between the popes and the civil authorities; the loss of many Christian nations to the Church owing to the spread of Islamism; the cruelties of the crusaders and the fearful degradation of Christian knights degenerating into bands of law-

less robbers and oppressors; the decay of ecclesiastical schools and learning; simony and traffic in holy things—all these dark features have but too often been emphasized by historians.

Why is it that the story of Christendom presents such a succession of triumphs and failures, and why does the Church not pursue a steady victorious march through the centuries? The answer is not far to seek. Christianity is a spiritual force, a kingdom of grace, which is not offered in unlimited measure, but leaves much room to human freedom, weakness, and folly. By proclaiming His doctrine and offering His grace, Christ opened a source of spiritual power which can never fail. But men can partake of this power only in so far as they make an effort to receive the graces freely offered. St. Augustine expresses this truth pithily in his well-known words: "He who has created you without your help, will not save you without your co-operation." In this interaction of divine grace and human free will is found the reason why the spread and decay of God's kingdom upon earth depends on the human factor, and why, as a consequence, human weakness or folly may block the flow of grace issuing from the sanctuaries of the House of God.

Hence it is not a source of legitimate wonder that many Catholics fall short of the high standards of Christian holiness, but rather that so many, despite innumerable difficulties from within and without, obey the mandates of the Catholic moral code. In the energy with which the battle for righteousness and purity of life is ever maintained by the organized forces of the Church, is found a proof of her divine origin. The powers of darkness frequently assault the citadel of truth and use the most formidable weapons ever devised by human cunning and diabolical skill. But though they make many a successful onrush upon the outworks, the bulwarks of the Church ever stand in triumphant grandeur. And God has permitted the many scandals that disfigure the history of the Church and given full scope to the weakness of Peter's suc-

cessors, in order that we do not place too much confidence in men, but rely solely upon the assistance of God, who alone is sponsor for the final victory of His Church over the united powers of evil.

And why is it that, despite the clear teachings of the Gospel and of history, men have always deplored the moral and religious conditions of their age and have so sorely felt the lack of the highest ideals of Christian perfection? One reason is found in the ever present tendency to compare the present with the past. Few men have a full knowledge of history. The memory of most of us recalls only a few outstanding characters, of the past, noble and saintly men, who became patterns for all times. The "good old times" are spoken of in every age as if there had been no shadows with the lights. But this, as we have seen, is a mistake.

Thus men are seldom competent judges of the time in which they live. They lack the necessary perspective and clarity of vision. Hence the reader must not accept the lurid pictures of poets, preachers, and chroniclers of any given epoch as true in detail. This caution is to be observed even with regard to popes and saints. In every century can be heard the complaint of the occupant of the Fisherman's Throne that his pontificate is cast on particularly troublous times. But it is always wise to make the necessary allowances, to supplement the picture from other sources, and to examine carefully into the reasons for the accusation. For not seldom social and moral abuses are severely rebuked by preachers and ascetic writers, or are even exaggerated, in order to stir up lax consciences, and, as it were, force men to take the path of moral regeneration. Sometimes the indictments were based on party spirit and were hurled in order to expose the weakness of an opposing faction. The fierce polemics, for instance, into which Dante was thrown, are an example of the extremes of accusation to which insane jealousies and rivalries will lead contending parties. All this has, of

course, a lesson for those who act as moral censors of our own generation.

As Father Faber puts it: God's work must be done anew in every age. Always must the effort go on of purging out the old leaven of sin, always must men be morally healed and strengthened, and old falsehoods in new guises be routed. But the success of this spiritual work, despite many shortcomings and failures, shows that in fact "God's work is being done."

Nor is it fair to raise our expectations too high. Our schools do not turn out geniuses like Newton and Leibniz, Tennyson and Ruskin, every year. Yet we know that they promote the growth of science and of the humanities. So, too, our generation may not be noted for moral heroism and for men and women who have borne torture to keep the faith. And yet, even in our day, we have such heroes and heroines. In Mexico scores have suffered to keep the treasure of the faith. And then we have that vast, untold, unnumbered array of ordinary Christian folk, the "plain people"—and Catholics are found here in large numbers—who just "carry on" from day to day, living virtuous if undistinguished Christian lives. Sometimes they do this in spite of severe temptations and hold fast to their Christian ideals in face of a widespread public opinion, which bids them join the wild revelry and cast their lot with the enemies of Christ and His Church. Surely this shows that the spiritual reservoirs of the Church are far from being exhausted and that many are still helped by the living waters that flow from them.

In his "Spiritual Exercises" St. Ignatius of Loyola proposes a meditation on "The Two Standards." The whole world is depicted as divided into two camps, that of Christ and that of Satan. A never ending combat, says the Saint, a bitter warfare is carried on between the followers of the two leaders. He asserts that this is a real picture of the world. The battle goes on, the struggle is severe, but in the end Christ and His followers will triumph.

Who that has any knowledge of life this picture drawn by a master of the  
or history will question the truth of spiritual life?

### "Progressive Scholasticism"

Reply to a Criticism in the *Ecclesiastical Review*, by the Rev. John S. Zybur, Ph.D.,  
Colorado Springs, Colorado

[NOTE: The editor of *The Ecclesiastical Review* refused to publish the subjoined communication on the plea that "it is not customary to print commentary on book reviews unless a very serious misrepresentation of Catholic doctrine is involved," and that, in his opinion, the points raised in the communication "relate largely to interpretation." Be that as it may, the editor for some reason overlooked the fact that Dr. Smith's "review," besides containing several unfounded statements, made at least one serious charge of a personal nature by asserting that the translator had selected the title "without warrant," because "*Progressive Scholasticism* does not indicate the content of the book." This means one of three things: either that the translator was unfamiliar with the contents of the book, or that he did not know the signification of the title selected, or that he had attempted to foist the book on the public under false pretenses—by giving it a striking but unwarranted title. Either of the first two meanings could hardly have been intended by Dr. Smith, nor would they suggest themselves to readers of *The Ecclesiastical Review*. Moreover, as the title had been approved by the author and allowed to stand by the literary editor of the publishers, these persons are likewise affected by Dr. Smith's unjust accusation. And yet, the editor responsible for its publication refused to publish the reply.—J. S. Z.]

*The Ecclesiastical Review* for October, 1929, contained a "review" of *Progressive Scholasticism*, by the Very Rev. Ignatius Smith, O.P. The "review" is a medley of partisan, carping, contradictory criticisms; of sweeping statements and serious charges, without a shred of evidence to substantiate them. To give some instances of each:

The reviewer is certain that "resentment to this book will be created by the title selected, without warrant, by the translator," because it "does not indicate the content of the book."—The translator's warrant was the author's approval of the title; surely, the author is the best judge of the appropriateness of the title inasmuch as he must be presumed to have been familiar with the content of his revised work, and to have been honest in approving the title. Moreover, the translator's Foreword clearly shows (p. X sq.) that the body of the work as well as the Foreword itself (pp. XII-XXXV) fully justify the title selected. Of course, the book does not represent all the currents of contemporary Neo-Scholasticism, least of all the one which believes

that progress consists in mere repetition.

The reviewer next finds fault with the absence of a bibliography "which modern scholarship demands." Now, as a matter of fact, the full references in the footnotes furnish all the information demanded by modern scholarship: they enable readers to verify every quotation. With their aid the reviewer could have determined "whether or not the author and the translator are always fair in their generalizations." But why this insinuation? If the reviewer found any reason for questioning the author's or the translator's fairness in this regard, he should have stated it; if not, then the implied caution is decidedly out of place. It is significant that the reviewer does not add this caution in his immediately preceding notice, although he there likewise deplores the lack of bibliography in the book reviewed. However, what true scholarship, modern or otherwise, does abhor is the partisan and intemperate criticism that follows.

The reviewer asserts that the book "in too many places sacrifices truth in

order to dogmatize purpose." Where and how? No proof is offered. He continues: "Even the ardent supporters of New Scholasticism have not profited by the book." How does he know? By what right does he speak so dogmatically for an entire group? And then, does he not contradict his preceding statement that "the author and the translator have done a real service"? Anyhow, mature and intelligently broad-minded scholars, here and abroad—including those who differ from Dr. Bruni on certain points—have warmly recognized the service the book has rendered to New Scholasticism.

It is next asserted that the work "in no way is a record of the aims of the Neo-Scholastic movement in any country." Again, this contradicts the reviewer's preceding statement that the work presents "the aims and the hopes of one side of Neo-Scholasticism." And it does more: in its second part it deals with several phases of New Scholasticism. Moreover, the eminent Jesuit philosopher, Father Descoqs, warmly congratulates the translator for having furnished in his *Foreword* "valuable information on the tendencies and various currents appearing among the Neo-Scholastics of to-day." And he "cannot but praise the translator's intelligent broadness of mind." (*Archives de Philosophie*, Vol. VI, Cahier IV, p. 235.) And Dr. F. J. Sheen, one of our leading Neo-Thomists, regards the *Foreword* as a very fine presentation of New Scholasticism. (*Catholic World*, November, 1929, p. 242.) Similarly, many others.

The reviewer then informs us that "Dr. Bruni really places St. Thomas himself on the defensive." If so, *quid inde?* It would not be the first (nor the last) time that St. Thomas, or rather, the Thomistic system, is placed on the defensive. Cardinal Ehrle (Bruni-Zyburga, *Progressive Scholasticism*, St. Louis, 1929, p. 114) warns us against over-estimating St. Thomas, who was not infallible. Besides, philosophy is based on reason, not on authority. The idolatry of names and schools,

as well as the practice of slavish repetition, were among the causes that hastened the decline of Scholasticism in the past. *Vestigia terrent!* There are certain Thomists who in their zeal for the allegedly "pure doctrine" of St. Thomas, lose sight of his spirit and method. Guided by this spirit and method, true Neo-Thomists and Neo-Scholastics are striving to do precisely what Aquinas would do were he living in the scientific, philosophic, and cultural milieu of to-day. And what he would do to-day is quite evident from what he did in the thirteenth century under similar exigencies, and what he counsels us to do in his works, cited in *Progressive Scholasticism* (p. XXXII).

Finally, the reviewer asserts that Dr. Bruni usually misrepresents St. Thomas. Once more, where and how? This would be a serious charge indeed, were it not for the fact that it repeats a familiar refrain, conveniently made to do service against all who dare to differ from one particular interpretation of a disputed point in Thomistic doctrine.

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### TAKE ME HOME, LITTLE MOTHER

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By Rudolf Blockinger, O.M.Cap.

Kingyang, Kansu, China

Take me home, little mother, when I die,  
For the years of youth have long ago passed  
by;

When before the throng I uttered  
Words of God, and often stuttered,  
That the congregation muttered  
Words of pity for my youth.

Take me home, little mother, when I die,  
For the years of fiery manhood have gone by,  
When with fierce gesticulation,  
I would thunder, that vibration  
Caused the holy congregation  
To despair of me uncouth.

Take me home, little mother, by and by,  
For I'm aged, and no matter how I try,  
My voice is cracked and squeaky,  
And my memory's grown leaky,  
While the people pray God meekly  
For a man to preach the truth.

## A Twentieth-Century Religious Armistice

By the Rev. A. Wagner, Nebraska City, Neb.

A recent Associated Press dispatch reported a distinguished gathering of prominent clergies and laymen of the Catholic, Protestant, and Jewish persuasion at Harvard University for the purpose of experimentally devising a *modus vivendi* among the adherents of the "three sects" by combatting religious intolerance through a method of cooperation in form of "community undertakings, ministerial associations, seminars, union services on special occasions, and in social life." After a two days' discussion of this ambitious programme the delegates unanimously adopted a declaration to the effect "That sincere conviction as to the absolute truth or adequacy of one's own faith, and, as a corollary, the error or inadequacy of all other religions, involves no question of the spiritual sincerity of those who differ and who hold firmly to the tenets of their own faith, their inalienable right to the practice of their religion, or as to their eternal reward."

Stripping this statement of its cumbersome language, the following points are fairly ascertainable: Objective truth as the absolute standard of right and wrong in religion is abandoned; its primacy is taken over by subjective truth on the basis of sincere conviction; as a consequence, religious error is automatically eliminated; the sincere religionist is guaranteed impunity here below with the assurance of everlasting bliss hereafter; the possibility of eternal punishment is discreetly overlooked.

Truth and error are placed on the same level of subjectivity. On this score the Mormons are thoroughly entitled to a redress of their grievances. This substitution of a subjective for an objective standard comes perilously near being an application of the theory of relativity to the domain of religion and morality. This is startling news, indeed, coming from Massachusetts, where Dr. Einstein has been so recently and conspicuously assailed.

By way of contrast it may be observed that the Founder of Christianity recognized an absolute standard of religious truth by identifying Himself with it; He enjoined His followers to show their offending brother the error of his ways, and, in case of obstinate perversion, bade them to treat him as a heathen and a publican. Obviously, such a course could hardly be carried out on the basis of personal conviction, however sincere. Christ established a church to act as His infallible agent and final arbiter in religious and moral questions, and stigmatized its opponents as the "gates of hell;" He predicted that this antagonism would last to the latter days, and that false Christs and false prophets would arise. Plainly, the author of Christianity was not a religious relativist.

The Harvard resolution continues: "That such agreement to disagree as to the fundamentals of their respective faiths in no way interferes with their active co-operation in all undertakings for the welfare of the community."

Having endowed the several groups with doctrinal inerrancy and the corresponding right of practicing their sincere convictions, the statement now contends that these conflicting doctrines will not create a state of interference. This is flying in the face of all human experience, and amounts to a repudiation of the first principles of logical inference. Unanimity must ever precede unity of action. This non-interference could only be attained on the condition of restricting the exercise of religion to the customary one-hour worship on the Sabbath and rigidly excluding it from every form of week-day activity. Such a restriction would be fatal to religion, as its very essence and purpose call for its public as well as private manifestation. The God of religion is the God of the individual and of society.

The Founder of Christianity, who was prophetically acclaimed as a "sign

of contradiction," demanded a public profession of faith on the part of His adherents as a condition of their being recognized by His Heavenly Father. He predicted for them persecution before kings and judges and for the courage of their convictions. He held out to them no earthly remedy and recompense, but a very great reward in Heaven. He demanded to be preferred to father and mother and prophesied that loyalty to His name would entail disruption of the most intimate ties of family and relationship. He who brought the gospel of peace to men of good will likewise asserted of Himself that He had come, not to bring peace, but the sword. Evidently the Founder of Christianity did not intend to sacrifice the eternal principles of truth for the accommodation of error.

The Harvard declaration concludes: "That discrimination—political, social, or economic—based solely upon religious prejudice and intolerance, violates the letter and the spirit of the Constitution and is fraught with grave peril to the security of the Republic."

This is but a re-statement, in terms of sociology and political science, of the previously advanced theory that religion is a private affair and not a directive of public policy. The Constitution of the U. S. is appealed to in confirmation. However, it cannot be denied that the constitutional amendment in question, by depriving all forms of religion of public recognition, in effect robs objective religious truth of its native right of self-expression in public life. As subjective religious truth is but a fallible substitute, tossing men about by every wind of doctrine, the appeal to the first amendment can be viewed only as an empty gesture on part of the Catholic conferees, who are presumed to know the one and only source of objective religious truth that alone can make us free.

As for practical results, this Constitutional provision has never attained more than nominal success. Whilst officially discountenancing a union of Church and State, it could not in the

past, and cannot at present, prevent aggressive religious groups from staking claims on the domain of public interest. There is the Methodist Board of Prohibition, Temperance, and Public Morals assuming to regulate the appetite of the public and its morals as well; Masonry arrogates to itself the control of public education; Cannonism, like its numerous predecessors of anti-Roman tendencies, proposes with tolerable success to influence public suffrage; the W.C.T.U. League obtrudes itself with the Bible upon the curriculum of a school system supposedly non-religious; the Federal Council of the Churches of Christ in America is charged with activities bearing on domestic and foreign relations, whilst an "invisible empire" is attempting the public administration of justice; all of which goes to show that religious convictions, which we have not the ability of the omniscient God to regard as other than sincere, will of necessity project themselves into public affairs. For religion and morality, it is instinctively recognized, cannot have a double standard, one for private and another and opposing one for public use. From the past and present we may judge the future. This contest will go on with undiminished vigor, and the puny hands of human artifice will prove inadequate to arrest the march of objective religious truth or prevent its ultimate success.

It may be added that the use of the terms "prejudice" and "intolerance" in apposition is misleading. Prejudice, meaning the formation of judgment without previous inquiry and reflexion, is inherently evil, whereas intolerance may be either good or evil, according to the nature of its object. Therefore discrimination in favor of religious truth, in matters private and public, is a moral necessity and a duty, distinctly recognized by St. Paul, who urges us to prefer the members of the household of the faith.

To the student of history the terms of this twentieth-century religious armistice are particularly interesting. They are essentially a restatement of the



stipulations of the "Instrumentum Pacis Osnabrugense" of 1641, and like its prototype, this Harvard proposal of universal orthodoxy and fellowship is

certain to disappoint the fond expectations of its authors, in spite of the good will in which it was undoubtedly conceived.

## Catholic Lay Leadership

By the Rev. Matthew Smith, Editor of "The Register," Denver, Colorado

The writer sat a few weeks ago in the Chicago editorial office of Simon Baldus, the man mainly responsible for the excellence of *Extension Magazine*. The editor's desk in *The Register* office is usually a disgraceful affair, piled high with news and letters and clippings and papers and magazines and books and everything else. But when we looked at Baldus' desk, we grew proud of our own. Ours is not so bad.

The conversation soon turned to shop-talk. When Baldus heard that *The Register* has four editions a week, he threw up his hands. Once a month, he declared, is plenty. He wanted to know our idea about a daily. We told him we hoped some day to have one, although we knew by experience that many difficult problems would have to be overcome in order to achieve it. He expressed the opinion that while the *Catholic Tribune* of Dubuque, Iowa, had never publicly lamented the fact of its switch into the daily field, he had his doubts about whether it would take the step if it had it to do over again. We expressed no opinion on this; we believe it would help the Church tremendously to build up daily papers at strategic points over the country.

Then the talk turned to one of Baldus' favorite topics, lay leadership. He spoke on this at the Cincinnati Catholic press convention a few weeks ago; hence he was filled with the subject.

Baldus is one of the brainiest laymen we have in America. He has been an important force in one of the greatest movements in the Church—the Catholic Church Extension society. He has had unusual opportunities to feel the Catholic pulse of the nation—clerical and lay. He is a prudent man. He is a

learned one. He is a keen observer. He is a first-class journalist. He is a former president of the Catholic Press Association. Therefore his opinions are worth weighing.

He fears that we are not doing enough to develop lay leadership in the United States. We have a great educational system, but there is hardly any chance for a layman to rise to an executive position in it. The chance in our journalistic field is also limited. Our Catholic magazines are nearly all in the hands of the religious orders and under the editorial direction of priests. The *Commonweal*, it is true, is a lay publication, but so far it has had rather scant support for a national venture. Most of our colleges and universities are conducted by religious orders. There is no opportunity for a layman to get very far if he determines to devote his life to teaching in them.

As the writer listened to this, he thought of a conversation he had several years ago with Father Edward Garesché, a brilliant Jesuit who has won a national reputation as a writer and organizer. Father Garesché also commented upon the fact that we are developing very little lay leadership in this nation. Yet the Church needs the lay leader as much as she needs the clerical one.

We have known some priests who were not at all enthusiastic about too great lay leadership because they had been put through unpleasant experiences with certain gentlemen who, while they were good Catholics, knew very little of the philosophy of the Church and hence would not have been safe in shaping the courses of policy which they wished to dictate. The Church does not need dictation from men whose only claim to leadership is that they

have succeeded in some profession or business. They are all right in their own roles; but the Church is not a business.

There are some lay leaders in this nation, however, who stand out conspicuously as much as any priest. Michael Williams, editor of the *Commonweal*, is one. Arthur Preuss, editor of the FORTNIGHTLY REVIEW and editorial writer for the Buffalo *Echo*, is another. Dr. James J. Walsh, famous writer, is another. The late Maurice Francis Egan, the late Condé B. Pallen, and others might be mentioned.

But how have these men achieved their leadership? They have done it through scholarship. They have read deeply in the philosophical and theological lore of the Church. Only by this can we hope to get outstanding lay leadership.

The priest is usually more of a leader not because he is ordained—although his office commands the respect of all true Catholics—but because he has been trained in specifically Catholic learning. The more he knows of philosophy and theology, the more of a leader he usually is. It should not be impossible to get trained lay leadership by the same method.

It is obviously impossible to give the laymen the special professional training that is given to priests. But it should not be to give them a stiff course in scholastic philosophy and make sure that they take it as seriously as the student for the priesthood must. It should also not be impossible, in this age of excellent English texts, to make the religious training in our Catholic colleges a systematic training in theology. The writer would like to see some college experiment with giving a stiff course in scholastic philosophy to its students for the first two years of their course, and a stiff course in theology for the last two. If this were done, he believes that there would be less trouble about lack of lay leadership. Mere catechism training is not enough.

The Catholic Church in England seems to be succeeding in the develop-

ment of lay leadership better than we are. We notice, however, that the usual English lay leader speaks as authoritatively as a clergyman on specifically Catholic topics. In this country, even some of our lay editors steer clear of theological and philosophical discussions. If they delve right into them, like Arthur Preuss of St. Louis, they command just as much respect as any priest. Preuss is a man with a wife and family; yet his writings are talked of in clerical circles a great deal more than those of many priests.

As for opportunities in the teaching profession, it is obvious that when religious orders take all the risks and all the worry in establishing colleges and universities they are going to keep control. By no means, however, are the educational opportunities all used up. Laymen must establish colleges and work for their endowment if they wish to rule them. It is our belief that it would be just as easy for a group of laymen to organize and win endowment for a large Catholic college as it would be for a group of Protestant gentlemen to found one of their own.

In the publication field, a layman who wishes to compete with the priest editor must know philosophy and theology. He is as hopeless without these subjects as a good priest without journalism is in trying to conduct a newspaper today. The writer is perhaps the only man in America who has had years of experience as both a layman and a priest in a Catholic editorial chair. He has succeeded better as a priest; and he has only one explanation for that fact—he knows more now than he used to.

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A person who lacks appreciation lacks the first requisite to enjoy anything. The reason why people have no religion is because they do not appreciate what sacrifice means.—A.F.K.

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The young are impatient in getting; the old are tortured by the thought of want; and needless worry turns the brightest day into gloomy despair.—A.F.K.

## Stick to Your Niche

By the Rev. Will W. Whalen, Orrtanna, Penn.

It's all right for us priests to be all things to all men, but parishioners do not expect their pastors to be all kinds of men to the Church. They do not like to see us toil and moil. Once in a magnanimous moment I took a scythe in hand and started to help mow the grass in our large cemetery. A mountaineer gently removed the weapon from my fist: "No job for you, Father; that's for us." Perhaps he thought I would amputate my two legs or behead some of the children. On another occasion, after a picnic, I took a towel to help dry the plates. A motherly matron demurred: "Let's do that much for you, Father." Protestants commented adversely on one of my predecessors who wore a handkerchief instead of his Roman collar, while he tugged at benches and tables to start off a festival on a hot July afternoon. Our people were hurt that he so "lowered" himself. He was the great white-collared lord, who should have sat under a tree fanning himself and smiling approval whilst they perspired.

An anti-Catholic sheet printed two pictures, the exterior and interior of a rectory. Through the midnight window flashed the priest's lamp, while outside in the gloom stood a haggard old woman, just getting home from a hard night's work. "God bless him!" quoth she, "his reverence is thinking up a good sermon for us poor sinners." The inside picture revealed two priests smoking and playing a game of cards. As if that old woman would begrudge the Fathers their bit of recreation! The poor bigot editor! Our people want us in a class apart—laborers of the sanctuary, not toilers in the street. They are willing to spend and be spent, that we may devote ourselves exclusively to God's work.

A janitor over in Jersey was accused of killing a preacher. A priest who plays janitor may kill himself. I'm not talking of poverty-stricken priests. I mean tight-wads. It's a poor congre-

gation that looks for its priest to do menial, servile labor, like coaling school furnaces and bucketing out ashes. The people will not love us any the more for such slavish offices; in fact, they may respect us less. Hire a man, for heaven's sake, and give him his wage. I have never yet encountered a clerical penny-shaver that didn't have a large, comfortable nest-egg in the bank. And the people knew it, too! Whenever I need work done, I hire somebody to do it, and give good wages—better, if possible, than anybody else, though our church income is small. I had a well sunk forty-two feet down in the mountain rock, and my pay-roll ran high, but the laborers were my parishioners, so I was simply handing them back some of their own money. They saw to it in their increased contributions, that I would not lose. Near me lives a millionaire, a coarse-minded bigot, who got a fortune by a fluke. He has my poor boys slaving for him at the lowest wages. He leaves for Florida as soon as the frost comes on us and returns with the robins in spring, but nobody welcomes him as the songbirds are greeted. Last week I gave one of his laborers five dollars for a job here at the church. The boy gasped: "Why, my boss wouldn't pay me more than two!" "You're worth five, so was this job," was my matter-of-fact retort, and I went up in everybody's esteem, while the rich man went down. The boy has been trying ever since to do extras for me; not because of the money—it was the spirit behind that greenback that counted with him.

Our people love to behold us with Breviary in hand. They do not care how many newspapers we read. But they would rather bring the mail to us than see us walk a mile to our rural station and tote home a big bundle. They do not want to see us lugging ice with a tongs from the shed they filled for us last winter. They'd rather find us sitting on the porch with iced tea

in our fingers, and they wouldn't care if the tea had a "stick" in it. I'm the sexton here, but the people secretly resent it. Nobody lives close enough to the church to help in that respect. Really, the work is just the physical exercise I need. But the people are nettled to see me dusty and dirty. Even my own father is. He has come here to live with me, for his health is irreparably broken, and he frowns when I grease myself at the gasoline light plant or dart down to the furnace. He is eager to do all those jobs himself, and he does. He carries in the wood, for we use little coal in the mountains, and is displeased if I dare to lift an armful. "You'll get splinters in your fingers!" he'll roar. "Put down that ax! I was just going to split some."

They see the glory of our priesthood, those simple souls. Our cassock to them is sacred. I knew a Catholic stage-hand who had great reverence for an immoral actor because that histrion played a priestly role and wore the black robe on the stage. One night while in costume the star cracked a filthy joke, and the stage carpenter almost spat in his face. "Why?" queried the startled actor. "You've heard our other actors tell just as bad." "But they didn't have a cassock on when they pulled the dirty stuff," protested the stage-hand. O Christ, give us priests a better understanding of the part we are playing! We're understudying You.

### The "Hardening" of Pharaoh's Heart

Professor G. Elliot Smith, of University College, London, contributes the subjoined interesting letter to the *Times* of that city:

"The full story has never been told of the incident to which Lord Moynihan referred, as reported in the *Times* of October 23, as 'the most interesting visceral discovery.' The wrappings were removed from the mummy of the Pharaoh Menephtah on July 8, 1907, on the instructions of M. Gaston Maspero, at that time Director-General of the Antiquities Service in Egypt. The

mummy had been found in 1898 in the tomb of Amenophis II, in the Valley of the Tombs of the Kings at Thebes, its discoverer, M. Loret, being under the impression that it was the body of the so-called heretic king Akhenaten, but M. Groff called attention to the hieratic writing on the shroud, which established its identity as Menephtah.

"Several years before that discovery some excitement was aroused by the discovery at Thebes of a stela of Menephtah's reign which was supposed to contain a reference to Israel. Hence, when I informed M. Maspero that it was essential to examine Menephtah for the report on the Royal Mummies I was then writing for the General Catalogue of the Cairo Museum, he at once said, 'We must invite the missionaries to be present at the unwrapping.'

"While I was removing the bandages from the mummy M. Maspero was busy telling the visitors of a tradition of the Alexandrian epoch that Menephtah was the Pharaoh of the Exodus who perished in the Red Sea. Hence, when the mummy was exposed and I called attention to the unique phenomenon of the incrustation of the body with crystals of common salt, M. Maspero at once turned to the missionaries and said:— 'There you see the confirmation of the Red Sea episode.' And when (examining the body, which ancient tomb-robbers had hacked with an axe) I found calcified patches on the aorta, M. Maspero at once added: 'and his heart was really hardened.' One of the broken pieces of his damaged aorta M. Maspero allowed me to send to the late Professor Shattock, of the Royal College of Surgeons, who described it in the *Lancet* on January 30, 1909."

We should prefer to regard this as a curious coincidence, rather than as an ocular demonstration of the *literal* truth of what is surely only a *metaphor*.

The Federal Farm Board plans to increase the price of farm products without increasing the cost of living. It is not known what other miracles it expects to perform.

### Grounding the Laity in the Faith

[Mr. F. P. Kenkel, K.S.G., director of the Central Bureau of the Catholic Central Verein, an eminent convert and one of the most scholarly lay Catholics in this country, writes in the December number of the *Central-Blatt & Social Justice*:]

On his return from a sojourn in our country to Germany, Rt. Rev. Christian Schreiber, the first bishop of Meissen since the Reformation, but recently designated the first Bishop of the capital of Germany, Berlin, published a series of articles, recording his impressions of America. One of these contains a notable reference to Mr. Arthur Preuss, described by the distinguished Bishop and theologian as a Catholic leader, "eminently critical, equipped with the armor of scholarship and a penetrating mind, thoroughly devoted to the Catholic Church and the regal prerogatives of Christ." No small praise from one who is considered a philosopher and theologian of parts.

Discussing the first volume of "*A Handbook of Fundamental Theology*," by Rev. John Brunsmann, S.V.D., adapted and edited by Mr. Preuss, *Catholic Book Notes*, of London, bears out Bishop Schreiber's opinion of the American scholar. We read:

"The success of the Pohle-[Koch]-Preuss series of dogmatic and moral theology may be measured by the fact that most of the volumes (seventeen in all) have now reached a fifth edition. To complete this theological classic Fr. Brunsmann's *Handbook* was required. We welcome, therefore, the first volume of this work, freely adapted and edited under the above title by the same translator."

Having mentioned some outstanding features of this treatise, the review continues:

"The student of apologetics will find the book sound and instructive. It is the basic element of religion that is being more and more attacked by the enemies of the Church, and to refute these a thorough knowledge of fundamental theology is absolutely required. Here we have a textbook in English that will prove an effective weapon."

It is chiefly for the purpose of quoting these sentences, and impressing upon our more thoughtful members the necessity of reading such works as "*A Handbook of Fundamental Theology*," for whose English edition we are indebted to Mr. Preuss, that we refer to this volume.

The Holy Father, on a recent occasion, declared that, while visiting members of the German Center Party in former years, he had been impressed with the books he found in their libraries and the apparent fact that their owners were conversant with their contents. The Holy Father recalled this observation for the purpose of emphasizing the need Catholic men in public life, and leaders of Catholic Action had for devoting some time to serious reading and study.

As things are in our country at present, one frequently does not feel safe to ask Catholic laymen, who may be in the public eye, to express themselves on questions of the day involving ethical or religious doctrines, for fear their utterances may cloud the issue or create false impressions. Some of the arguments used by Mr. Al Smith in his debate with Mr. Marshall illustrate our contention.

The great works on apologetics by Hettinger (on the dogmas and teaching of the Church) and by Fr. Albert Maria Weiss, O.P. (Natural Law, Divine Grace, The Social Question), to mention only two of the more important ones, were not read merely by the clergy of Germany, but were found also in the libraries of many educated Catholic laymen. And that is as it should be. Unless our high schools and colleges are able to imbue their students with the spirit that makes for the reading of such books, they should be considered worse than useless. They will simply aid in seeding the American mass with semi-educated individuals, both men and women, as the public high schools are doing. And there can be no more dangerous element in any society than a numerous class of the semi-educated, who believe themselves to be intellectuals, while in reality their arrogance cloaks their ignorance.

### Dr. Pastor on Pope Pius V

The two latest volumes of the English translation of Dr. Ludwig von Pastor's monumental *History of the Popes* (XVII and XVIII; B. Herder Book Co.) are of special interest to English-reading Catholics, since they deal with the reign of Pope Pius V and incidentally with religious affairs in Scotland under Mary Stuart and in England under Elizabeth. We meet in these pages such great figures as St. Charles Borromeo, St. Teresa of Spain, St. Philip Neri, and St. Peter Canisius, who seconded the Pope's efforts. King Philip II is also a prominent figure, and a chapter is devoted to the unhappy affair of the trial of Archbishop Carranza, which, our author says, undoubtedly hastened the Pope's death.

The first chapters of volume XVIII are taken up with the long struggle forced upon the Pope by the Cesarpapalism of the Spanish King. The Pope had the highest personal regard for Philip, but he was determined to maintain the independence of the Church. Hence endless disputes over alleged royal privileges and jurisdiction. Admirers of Mary Queen of Scots will find that she was far from being regarded as a Catholic heroine in her lifetime. Her Protestant "marriage" with Bothwell, whose Catholic wife was still living, shocked the Pope as much as it did her own subjects. It is amazing to think that, a few days after taking this fatal step, Mary publicly received the Sacraments. When the Pope heard of the marriage, he broke off all relations with the Queen, and even after her fall was unwilling to take any steps on her behalf. Later, as we know, Mary bitterly repented, and by her firm adherence to the Catholic faith under Elizabeth's persecution won back her good repute.

With regard to Elizabeth, the Pope had at first cherished hopes of her conversion, but he soon realized her true character. The famous bull of excommunication, says Pastor, "was intended merely to enlighten the English Catholics, and that there was at first no thought of enforcing it by the arms of

a foreign power is specially proved by the fact that the King of Spain, to whom the execution of the sentence would obviously fall, was not informed of the papal sentence." As a matter of fact Philip was justified in his comment, on hearing of it, that it would only make the position of the Catholics in England very much worse. Although Elizabeth pretended to despise the papal sentence, she brought pressure to bear on the Pope through the Emperor for its withdrawal. But the Pope replied: "If the Queen attributes any importance to the Bull, why does she not return to the Church; if she attaches no importance to it, why does she make an uproar about it?"

Other important matters in this volume are the work of the Counter-Reformation in Germany and other parts of Europe, the Pope's missionary activities, and especially the League against the Turks. The final chapter deals at length with the great victory of Lepanto, for which alone Christendom owes a debt of undying gratitude to Pius V. This crowning achievement was closely followed by the Pope's death. His last prayer was, "Lord increase my pains, but increase my patience too." "From the first day of his reign to the last," writes Pastor, "every effort of Pius V had been devoted to the protection of the Church against the enemies of the Catholic faith, to her purification from every abuse, to her spread in the lands beyond the seas, and to the defence of European Christendom against the attacks of Islam. It was only because of the shortness of his pontificate that he had been unable to attain full success in all these things, but nevertheless the holy Pope had accomplished wonders. His successors reaped in many ways what he had sown. During the period which immediately followed men realized more and more clearly the importance of his unwearied and far-reaching activity, not only in the cause of Catholic reform, but also of Catholic restoration. His contemporaries were quick to realize the grave loss that had come to the Church with his death, and it was the

common opinion that a saint had left this world." Exactly one hundred years later Pius V was beatified, and after another forty years he was canonized.

### Our Catch-as-Catch-Can Educational Policy

In a middle-Western city with a considerable Catholic population (perhaps 35 % or 40 % of the total), high-school educational opportunities have been supplied for some years and up to the present by a Jesuit academy, a cathedral high school, and a diocesan intermediate institute. The Jesuit academy, recently enlarged by a munificent private donation, is capable of accommodating more than 1,000 students; at present the enrollment is less than 600, in fact, it hovers close to 500. Nevertheless, the diocesan authorities recently undertook the erection of a large high school, which will undoubtedly cost in the neighborhood of a million dollars. True, the present high schools cannot properly service the community in question, geographically speaking; nevertheless, the fact remains that the present establishments are not being used to anywhere near their full capacity. The erection of an additional high school simply means that the existing ones must suffer for lack of student support for many years to come.

Moreover, there is no educational policy operating in this diocese; the new institution now being erected is simply the result of a narrow diocesan motif, which utterly disregards all educational agencies not entirely within the control of the diocesan authorities. Yet, this is a fair sample of the American Catholic educational policy, which is perhaps best, though inelegantly, characterized by the phrase "catch-as-catch-can."

H. A. F.

Long after the philosophers who led the people astray are forgotten, the world will remember and praise the heroic pioneers who taught men to love God.—A.F.K.

### Apropos of Hospital Service

May we offer a suggestion to those of our Catholic organizations who are sincerely and intelligently interested in the problem of providing lower cost hospital service, particularly to middle-class Catholics? Our suggestion will not solve the problem entirely, by any means, but we are of the opinion, based on some study and investigation which is being carried further, that, if applied, it will assist materially in arriving at this much-desired objective.

Our suggestion is simply this: Apply modern principles of management to hospital administration.

Studies thus far indicate that little of what our industrial world has learned concerning industrial management has been applied to hospitalization. To be more specific, the studies referred to have disclosed a lack of efficiency in the management of our Catholic hospitals in the following items: lack of adequate inspection increasing first cost of establishment; similarly, in the planning and erection of extensions; lack of engineering skill increasing cost of servicing "plant" (buildings and machinery, such as heating, lighting, ventilating, elevator equipment); lack of technical supervision, increasing cost of buying supplies, such as fuel, machinery, boilers, heaters, etc.

Perhaps this suggestion may be of some help and assistance to the committee recently formed by the Central Verein for the study of this important problem. In addition, we shall be pleased to detail these suggestions, as the studies referred to above provide exact and useful information. It should be stated, perhaps, that these studies are in charge of a responsible and competent engineering group at a Catholic university.

H. A. Frommelt

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

It takes a wise man to find the right answer to foolish questions.—A.F.K.



### Frequent Communion in the Middle Ages

In the *Bonner Zeitschrift für Theologie und Seelsorge* (1929, Heft V, pp. 1-28) Fr. P. Browe, S.J., who has been engaged in diligent research concerning the frequency of lay communion in the Middle Ages, states some of the conclusions he has arrived at. They may be summarized as follows:

In the early days of the Church all the faithful who attended Mass received the Holy Eucharist. By being allowed to take the sacred species home with them, even those who could not go to church were enabled to communicate daily. But already at that time not all the faithful were daily communicants. When asked about the advisability of daily communion, St. Augustine and St. Jerome evasively answered that it would be best to follow the local custom. Even in Rome daily communion was regarded as a sign of special piety in the days of Pope Gregory the Great. Nicholas I, in his famous decree to the Bulgarians (866), declared that the laity might go to communion daily during Lent. In Spain, daily communion was practised by many in the seventh century, as we know from the writings of Isidore of Sevilla (636). In Gall the practice was no longer the rule at the beginning of the sixth century. In the Merovingian period the ancient custom declined *pari passu* with the decay of morals. The Carolingian reform endeavored to restore the ancient practice, but with little success. How little frequent communion was thought of in those days may be seen from the fact that the contemporary lives of the saints nowhere mention frequent communion as one of the means of sanctification employed by their heroes. In some places the custom of communicating on the chief festivals of the year remained in vogue. Especially at Easter many approached the Holy Table, and in the twelfth century the clergy began to administer the Eucharist outside the Mass and to binate (say two masses on the same day).

What we know as the Eucharistic movement began with the third Orders of St. Francis and St. Dominic, whose rules prescribed the reception of communion three or four times a year. Towards the end of the fourteenth century a portion of the Bohemian clergy urged more frequent communion as a means of combatting the Hussite heresy. In 1435 the Council of Basle recommended frequent communion as "useful and very valuable" to all who strove after perfection. Popular preachers like St. Bernardine of Siena advocated it in their sermons. Their example was followed by the Theatine Fathers and the Jesuits, who, supported by the Council of Trent, promoted the movement to the best of their ability. That in spite of all these efforts frequent communion spread so slowly, was a result of the doubts entertained by many, even learned theologians, concerning the necessary conditions of worthy reception, which doubts were not fully dispelled until Pius X issued his famous decree.

Mr. T. H. Marshall, writing in the current *Cambridge Historical Journal* (Vol. III, No. 1), on "Capitalism and the Decline of the English Guilds," deals with the relations between the municipalities and the guilds, and points out that in the seventeenth and eighteenth centuries the guild form to which the towns clung was not adaptable to the new conditions, and that "the towns, with their guilds and companies, were actually in conflict with the true begetters of modern industry, and must be classed . . . among the defenders of the old world and the enemies of the new."

Dr. James Robson, Lecturer in Arabic at Glasgow University, has written a volume entitled *Christ in Islam*, which is being added to Murray's "Wisdom of the East" series. It makes accessible for the first time to the English public all the traditional passages from the Koran referring to Jesus Christ, together with many of the reputed sayings of Our Lord found in the writings of Moslem authors.



### Journalists and Journalism

Two recent books about newspapers and journalism, both by British journalists of eminence and long experience, may be taken as complementary to one another. In *The Press* Sir Alfred Robbins writes as a historian; in *Journalism* Mr. Wickham Steed considers the professional aspect of journalism.

Sir Alfred Robbins has put into his 78 pages a great deal of compact and well-arranged information about the political and daily newspaper press of Great Britain, to the comparative neglect of weeklies, monthlies, and quarterlies. But everything cannot be got into the space allotted to him, and he is undoubtedly right in concentrating on the newspaper.

The story, as he tells it, with evident pride in the craft which he has so long served, touches Mr. Steed's work in the last chapter—"To-day's Paper"; for both writers are disquieted by the modern concentration of many newspaper enterprises in a few hands. "It is not so assured that there will not be a Britain without a free press," says Sir Alfred as he looks at the signs of the times. "Formerly," says Mr. Steed, "journalists had to defend their freedom against governments. Now they have to withstand the pressure of the business houses which pay for newspaper publicity." What scope then remains for the journalist's idealism? This is Mr. Steed's main question. At its best the journalist's ministry is, he finds, as honorable and as indispensable as any to the community; but whether as ministry, art, vocation, trade, or business, it may, and can, be conducted in debased and ignoble ways.

The high-minded journalist's difficulties are twofold: he must avoid, if he can, slavery to a merely moneymaking machine, and he must resist certain subtle temptations which assail him almost unperceived in his office—particularly undue conservatism and impermeability to new thought; newspaper editors, Mr. Steed thinks, are often twenty years behind the times. The ideal journalist will know everything,

but will use his knowledge in such a way as just to lead the public without taking it out of its depths; but "it is erroneous to think that the crowd will follow only those who obviously panders to its taste."

Not all newspaper men are journalists, Mr. Steed explains; of journalists by vocation there are never enough. He holds the craft to be essentially a public trust, based on an implied contract with the public that news shall be true and comment sincere. "If it were possible," he says, "to make newspapers without journalists, many proprietors would doubtless be delighted. They cannot; and the reward of the journalist proper comes from the knowledge that he is indispensable, and that his work is at once the foundation and the motive power of the whole undertaking."

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The secular press and the N.C.W.C. News Service have made quite a fuss over the publication of "a new Index of Forbidden Books." In matter of fact it is merely a new edition of the old Index, the third to appear under the pontificate of Pius XI, with the titles of new forbidden books added in the usual way, and with a preface by Cardinal Merry del Val, Prefect of the S. Congregation of the Holy Office, with which the Index Congregation was amalgamated some years ago. This preface briefly and forcibly restates the well-known motives that inspire the Church in her censorship of books.

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The National Masonic Research Society of America, which now has its headquarters at 1627 Locust Str., St. Louis, Mo., announces the forthcoming publication of a *Masonic Who's Who in the United States and Canada*, the first reference work of the kind ever issued. It is to commemorate the 200th anniversary of the founding of Freemasonry in America, but strangely enough will be limited to members of the National Masonic Research Society. This will greatly diminish its usefulness for Masons and non-Masons alike.

### Parish Credit Unions

The Central Bureau of the Catholic Central Verein in a recent press bulletin calls attention to the establishment of a credit union on the Raiffeisen plan in Decatur, Ill. Two such unions are already functioning under the auspices of the Verein in St. Louis, and several others are planned in Illinois. The credit union, as the bulletin points out, is no longer an experiment, but was introduced a generation ago into French Canada, where it took root especially in Catholic communities, and led to the establishment of credit banks among the French-Canadians of Massachusetts and Rhode Island, whence they spread, earning recognition and appreciation. The Central Verein has advocated them consistently for years as a parish institution. The press bulletin from which we are quoting contains this noteworthy passage:

"It is characteristic of a certain weakness of German-Americans that they forfeited the opportunity to introduce so valuable an institution as the Raiffeisen banks, which originated in the Rhineland, to the American people. It remained for French-Canadians to do what the Germans neglected to accomplish. Let us hope German-American Catholics may at least in the eleventh hour merit the prestige of having introduced the credit unions to Catholic parishes and societies in territory other than the New England States. Now that the Catholic Rural Life Conference has also undertaken to promote the introduction into rural communities of credit unions, modeled on the Raiffeisen plan, the societies affiliated with the Central Verein in rural centers should seriously consider the advisability of founding savings and loan societies of this type in their parishes. Such an undertaking would be in keeping with the demands of Leo XIII and Pius X, urging the introduction of institutions, granting to the workers in cities and the farmers in the country protection against the crushing influence of economic distress and the destitution that may result from this condition."

### Notes and Gleanings

We are indebted to the B. Herder Book Co., of St. Louis, for a copy of their "Complete Catalogue of Catholic Books," which is more than a mere advertisement of our leading Catholic publishing firm, but, as that firm stocks the chief publications of other Catholic publishers, represents a fairly complete list of recent English and American Catholic books. The Catalogue, which is supplied free to all who are interested in Catholic literature, comprises 164 pages and is carefully compiled and well printed. As the production of such a list entails very considerable labor and expense, this Catalogue can be published but once every two or three years, and those desirous of obtaining a copy of the new edition had better apply to the firm before the supply is exhausted. After a cursory perusal we wish to record the impression that it is the most complete and accurate catalogue of its kind that has ever been published in the United States.

It is a curious phenomenon—this falling back into coarseness and semi-barbarism of conduct, just in an age when men are trying to persuade themselves that they have reached a high level of civilization. One of the necessary tests of civilization is refinement; and no man or woman was ever refined who had not been trained to be considerate of others; and consideration for others does not grow in that atmosphere of "do-as-you-please" which is such a prominent feature of modern society.

The celebration of the centenary of the Diocese of Mobile reminds the editor of the *True Voice* (Vol. XXVIII, No. 42) that some of our southern dioceses are far older than northern ones. Mobile and Charleston are among the oldest dioceses in the country. A century ago, the great Bishop England was traveling over South Carolina and Georgia, from his see city of Charleston, and preaching in court-houses and

Protestant churches. His zeal and eloquence attracted thousands. His travels were made for the most part in a lumber wagon. "If Bishop England's zeal and his methods were followed up," thinks our Omaha contemporary, "there would be a different story to write about the progress of the faith in the Southland. Charleston to-day numbers fewer Catholics than it did a century ago."

Students of the race question should study the case of United States v. Bhagat Singh Thind, decided in the Supreme Court in 1923, for an example of the straits to which judges are driven in defining what is "a white person." A high-caste Hindu of full Indian blood in this case alleged that he was born in the Punjab and was of the Aryan race. The learned judges hardly did justice to the term Aryan, and probably did not know that there are pure Hindus who are paler than the average European. But the thin end of the wedge is a dangerous thing, and the Supreme Court painted all Hindus with the same brush.

In Vol. III, No. 1 of the *Cambridge Historical Journal* Professor Stenton pleads for a fresh study of the methods of ecclesiastical administration in the twelfth century and for the publication of a more complete collection of the *Acta Episcoporum* scattered through the cartularies. He gives several illuminating illustrations of his argument that "the records of routine administration fill a place which no other source of information can supply. They alone can tell us whether the acts of councils were expressions of pious opinion or legislative measures which received general obedience. They alone make possible some appreciation of the work of bishops who played little part in council, and whose letters are distinguished by brevity rather than by style."

The Milwaukee *Catholic Citizen* never penned a truer or more timely thought than this, which appeared in

its Vol. LIX, No. 47: "We are accustomed to warn our rank and file against the dangers of Socialism and Bolshevism. The rights of private property must be respected. But when a Catholic rises to the capitalist class, how much better is he than a rich Presbyterian, or a rich Jew, or a rich unbeliever? Does he try to apply the lessons of Pope Leo's Encyclical on the Condition of Labor? Is he even acquainted with the document? Regretfully we must admit that the Catholic capitalist usually falls in with the spirit of his class and so constitutes no appreciable leaven for better and more brotherly policies in industry. His faith is overcome by the customs of the trade."

Of all the antiquities of northern France the most distinctive are the old chapels and shrines, many of them standing on lonely hilltops or on headlands looking down on the sea. Hundreds, alas! are falling into ruin, for the Bretons are not only poor, but inclined to be fatalistic and careless, and on that wild coast, when once the elements get an entrance, even if only through a broken window, they do terrible damage in a few winters. A study of these shrines was a labor of love which Anatole le Braz, the celebrated folklorist and antiquary, completed just before his death. His book, *Vieilles Chapelles de Bretagne* (Paris: Morancé) has a charm which recalls that of Maurice Barrès when treating of old and neglected churches. The woodcuts of the Dutch artist Van den Arend show the same spirit.

The little town of Neumagen on the Moselle, which still retains much of its Roman appearance, lately unveiled a monument to the Roman poet, Decimus Magnus Ausonius, the first known writer to compose a poem about this beautiful river. Ausonius was born in Burdigala, the modern Bordeaux, about 310 A. D. At first a lawyer, he became a teacher and was appointed preceptor to Gratian, the son of the Emperor Valentinian. The Emperor made him consul in 379, and at a later period he

became prefect of Latium, Libya, and Gaul. Ausonius first saw the Moselle at Neumagen and was enthusiastic in praise of its beauty, so much so, in fact, that he wrote one of his best poems, "Mosella," as a eulogy.

There has been a tendency in some Catholic circles to give considerable space—with sarcastic comment in some instances—to the stock gambling activities of a certain Protestant bishop. Whatever the justification, however, we should beware of assuming a holier-than-thou attitude. While we hope that no Catholic bishop or diocese or religious Order will ever experience a similar humiliation, there is, nevertheless, much room for improvement in the investments made by many Catholic institutions and groups, as has been pointed out by no less an authority than Dr. Kerby. What the world considers an excellent investment, financially, is often quite reprehensible from the ethical point of view. To our own faults, rather than to those of our Protestant friends, should we turn our contrite and humble attention.

The other day a priest referred to a diocese with very few parochial schools. We were reminded of that diocese when we found in our private mail among the numerous begging requests one for a donation for a new shrine. Why such a monument in a place where parochial schools are badly needed?—*Catholic Daily Tribune*.

The action of Cardinal O'Connell in closing the cemetery at Malden, Mass., to visitors, on account of the great throngs who flocked to the grave of Father Patrick Power, a young priest who died more than half a century ago, was to be expected under the circumstances. Reports of cures at the grave of Father Power were widely circulated, and great excitement was caused thereby. It is doubtful whether a single report of a real cure at the grave could be substantiated. How the reports started is not yet fully established. One statement says that a newspaper re-

porter in his quest for sensational "news" concocted the first reports. The people began to flock to the grave and reports of more cures spread far and wide. The Archbishop of Boston has now put an end to the excitement by closing the cemetery. The "cures" may be investigated by the Church authorities—but we doubt that. The whole affair will probably be forgotten in a few months.

The *Buffalo Catholic Union and Times* is making "a survey to determine public opinion relative to birth control." Our contemporary would do well to use great caution in condemning this morally indefensible practice too positively on medical grounds. For while there are some eminent physicians like Sir Robert Armstrong-Jones, who condemn birth control for physiological reasons, the *Catholic Gazette* (Vol. XX, No. 12) is probably right in holding that "at the present moment there is

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no clear medical case against certain forms of this evil," and "even doctors who are opposed to birth control on moral grounds admit in many cases that they are not impressed with the medical arguments against it." *Ergo caveant scriptores et oratores!*

Following upon the publication, in 1927, of an edition of 5,000 copies of a prayer book in the Lakota Sioux tongue the Catholic Central Verein has now printed a prayer-book in the Ifugaw tongue for the Fathers of the Immaculate Heart of Mary in the Philippine Islands. The Sioux prayer book was a second, enlarged and revised edition; the book in Ifugaw is the first of any kind to be printed in the language of the Ifugaos. Besides being devotional works, both books also represent valuable contributions to the science of ethnology, and are new proofs of the scholarship of Catholic missionaries. The Lakota volume is entitled, "*Sursum Corda*," the Ifugaw book, "*Dalan Hi Langit*" (Path to Heaven). The former involved an expenditure of approximately \$3000, the latter cost about \$1500.

Concerning the Index decree of Nov. 11, 1929, proscribing Ernest Michel's *Politik aus dem Glauben*, the *Schweizerische Kirchenzeitung* informs us that Michel, who edits the magazine *Die Tat*, published by Diedrichs of Jena, belongs to the Wittig group of disgruntled German Catholics, and that the condemnation of his books is but a confirmation of Rome's disapproval of Wittig and his ideas, which, as our readers are aware from previous references, are distinctly modernistic.

In view of so much of the mail they receive, Catholics must have often wondered whether there is a "Catholic sucker list." The *Denver Register* has ascertained that there is an institution with such a list. It has its headquarters in New York City and is conducted by Jews, who keep to themselves their method of getting names. Anybody who wants to use their services for "worthy

causes" can have them by paying 30 percent of the gross receipts. The *Register* has received this information from a churchman who by accident got into the office of the concern and had its methods explained to him. He was astounded by the number of girls he saw pounding typewriters, not for sweet charity's sake, but for the sake of the 30 per cent.

Consistency is a virtue that has been too much maligned. It has been called a "hobgoblin" and a sign of pettiness, together with several other such uncomplimentary appellatives, all undeserved. Those who would make a merit of inconsistency, for reasons of their own, often quote with approval the remark of Walt Whitman: "Do I contradict myself? Well then, I contradict myself." But this is to erect mere mood, which veers like a weathercock, above sober thought; it is to elevate whim above conviction. Certainly a wise man should wish to be as consistent as he can, and to have his opinions grow like branches of a tree from a single root rather than shifting like sands of the desert. As Catholics, we are in duty bound to be consistent in belief and action.

To the low types which the human race has produced, from Cain down to Tartuffe (prince, respectively, of murderers and hypocrites), remarks M. Ostrogorski, eminent French authority on democratic government and political organization, the age of democracy has added a new one—the politician. "The motley soul of the politician is made up of innumerable pettinesses, with but one trait to give them unity—cowardice."

Who would have ever dreamt of seeing statesmen and Catholic churchmen jostling one another in a Hearst paper? Believe it or not, it is a fact that Lloyd George and Mussolini and Cardinal Cerretti have contributed to those newspapers, which represent the lowest level of sensationalism yet reached in this country.

A new translation of Kant's "Critique of Pure Reason," by Dr. Norman Kemp Smith, Professor in the University of Edinburgh, has just been published by Macmillan. The text followed is that of the second edition (1787), the original form of which was restored by Dr. Raymund Schmidt in 1926.

A cross slab recently discovered at Fahan Mura, in County Donegal, Ireland, and dating not later than the tenth century, bears on its edge characters which Dr. R. A. S. Macalister interprets as a peculiar Greek form of the first half of the "Gloria Patri." This is the first Greek sentence found on any ancient monument in Ireland. The form of the "Gloria Patri" is a version sanctioned by a council of Toledo in 633 and adopted into the Mozarabic liturgy of Senan.

In a speech delivered a few weeks ago to a small but important delegation representing the foreign missionary activities of all nations, the Sovereign Pontiff placed the nationalist danger in the forefront. His Holiness declared that nationalism in evangelistic work has been not only a plague but a curse. At first, he said, it may seem to yield advantages, but it is disastrous in the long run. Only Heaven knows how much harm has been done to Christianity by giving pagans the idea that the White Man is imposing an alien religion along with an alien culture, and that he is overthrowing the old gods for his own selfish ends. Further, the Pope made it clear that the high directors of missionary efforts at home, as well as the missionaries abroad, must beware of unspiritual entanglements with mundane politics. All, said His Holiness, "from the latest-ordained young missionary to the Pope himself," must keep clear of nationalism in the Apostolate.

"The World's Grasses," a new book by J. W. Bews, professor of botany in Natal University College, gives a general account of the differentiation and distribution of grasses. Beginning with

the morphology of the group, he goes on to consider their differentiation into tribes and genera, and then considers the individual genera in three chapters. There follow two chapters which the general biologist will probably find the most interesting in the book—an ecological classification into eight groups. The general principles which have guided him here have been arrived at in connexion with the analysis of the evolutionary history of South African vegetation, and he remarks in his preface that "this theory of ecological differentiation, when applied to the grasses, seems to me to work out rather well, a fact that is all the more interesting since they are a wind-pollinated family . . ." The book, which will thus be seen to be of considerable interest, closes with a chapter on economic applications.

Every man ought to be able to say "I am the Captain of my Soul." And our best friends are they who will recognize this and not presume too far. There is no greater impertinence than to attempt to dictate to others in purely personal matters; and there is no greater mistake than not to know that it is an impertinence. Friends remain friends a long time when they know the value of that ancient advice: Mind your own business. It is only when one knows another as God knows him, or as he knows himself even, that one can presume in this matter. And that sort of knowledge never comes in this life.

"Father Berard Haile is known to all students of the Southwest as the authority par excellence on the languages and customs of the Navajo." These are the words of Dr. Sapir of the Chicago University. Father Berard Haile, O.F.M., is a kindly gentleman, small of stature, and, like a true son of St. Francis, modest in his demeanor. The *Franciscan Herald* says of him: During the twenty-eight years of his missionary work among the Navajos of Arizona, he made a thorough study of these Indians. With the aid of several confreres he has published

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several volumes which have introduced the Navajo to the student world and which are practically the only available source of information with regard to the Navajo language and customs. Of late years he has been relieved from missionary work and allowed to devote himself to scientific study. Last June he completed a course of anthropology and linguistics at the Catholic University. Then, at the request of Dr. Sapir, he joined the Anthropological School of Research at Santa Fe, N. M., for the summer session. He is now about to publish the results of this summer school and to do field work among the Navajo and Apache Indians in Arizona. The work will be financed and supported by the Anthropological Department of the University of Chicago.

At Brilon, in Westphalia, Germany, the first bell-founders' school in the world has been opened in connection with the Humpert Bell Foundry, which has been famous since the Middle Ages. The art of casting bells has hitherto been in the possession of a comparatively limited number of persons, and those employed in it have been for centuries chiefly in the same families. Both the-

oretical and practical instruction will be given at the new school and thus a knowledge of the bell-casting art will be in future more widely distributed.

The Central Bureau (3835 Westminster Pl., St. Louis) has published a Catechism on the Pledges Required for Dispensation for a Mixed Marriage, as a handy brochure. Parents particularly will do well to inform themselves anew on the law of the Church in the matter, so they may the better guide their sons and daughters. Young people too will, in many instances, welcome the information the brochure offers.

There are always two sides to a question, and sometimes three, depending on how many are in the argument, and we sometimes wonder gloomily if all these birth control advocates, who are lifting up their voices throughout the land, would have had that privilege if their parents had practiced what they are preaching.

Feeling too big to do the small things often results in being thought too small to tackle the big things when they come along.

### Current Literature

—*Lourdes*, by Aileen Mary Clegg (Herder) is no new contribution to a moot subject, but a booklet in praise of the Virgin Mother and her shrine. It is really difficult to see the *raison d'être* for so many books of the same tenor on the same subject, unless it be to fulfill the prediction that Mary's praises shall be sung at all times and in every tongue.

—The Rev. John Laux has published the first section of Part V of his *Course of Religion for Catholic High Schools and Academies*. It is historical and deals with the career of "The Ancient Church to the Beginning of the Pontificate of Gregory the Great, A.D. 590." Suggestive "hints for study," selections from approved sources, and a clear division of the subject by convenient paragraph headings makes this a useful book for reviewing important epochs in the history of early Christianity.—A.M.

—We welcome the *Annual Report of the Franciscan Educational Conference*, covering the eleventh meeting of the Conference held at Allegany, N.Y., June 28-30, 1929. The papers and discussions deal with Franciscan educational ideals and methods and make interesting and instructive reading. It is worth while to note the fine spirit of courtesy towards other religious Orders shown in a paragraph on "The Franciscan Spiritual Tradition." (Published by the Conference. Office of the Secretary, Capuchin College, Brookland, Washington, D. C.)—A.M.

—Vol. II of *The Savior as St. Matthew Saw Him*, by the Rev. Francis J. Haggency, S.J., is subtitled "The Message of the Kingdom of God," and furnishes a wealth of matter for meditation on that fascinating subject. The work, as our readers will remember from our notice of the first volume, is intended for the use of priests and religious, who will find it a treasury of pious meditations suitable to their respective states of life. (B. Herder Book Co.)

—Father F. X. Lasance's latest prayer book, *Come Holy Ghost*, is made up of meditations, novenas, and prayers in honor of the Third Person of the Trinity, compiled for the purpose of cultivating in the hearts of the faithful a special devotion to the Holy Ghost. The book is well adapted to serve this purpose. (Benziger Brothers).

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—*A Garland of Saints for Children*, by the Rev. Michael Andrew Chapman, is made up of little stories from the lives of St. Christopher, St. Ignatius of Antioch, St. Athanasius, St. George, St. Augustine, St. Clare, etc., all interestingly told, with a strong appeal to the youthful imagination, which appeal is still further strengthened by a series of tasteful woodcuts by J. B. Jacobs. (Frederick Pustet Co., Inc.)

—*My Gift to Jesus*, edited by Dominican Sisters, is a book of devotion for children. It is adapted to use in the class-room as well as in the home. Part II is devoted to the lessons of the Mass. The book is profusely, though we cannot say tastefully, illustrated. (Lawdale Publishing House, 1736 Rascher Ave., Chicago, Ill.)

—Franz Schneider's pamphlet, *Die Muttersprache unserer Kirche*, is a popular introduction to ecclesiastical Latin. It is based on experience and will no doubt serve its purpose well in the hands of a good teacher. We have nothing like it in English at present, but the *Stella Maris* magazine is running a series of instructions in ecclesiastical Latin which, if published in book or pamphlet form, will equal this excellent booklet of Schneider's. (Herder).

—The reflections contained in *A Daily Thought from the Writings of Mother Seton* have been selected with fine discrimination by the Rev. Joseph B. Code, of St. Ambrose College, Davenport, Ia. Mother Seton was a wise and truly pious religious, and the choice thoughts here culled from her writings will appeal to all who strive after perfection, especially, of course, to religious, for whose use they are primarily intended. (Emmitsburg, Md.: Sisters of Charity of St. Vincent de Paul).

—*The Christian Life* is the title of a volume of reflections gathered from the works of St. Augustine by the Rev. J. F. McGowan, O.S.A. The reflections have been selected with great care and patience and are arranged in seven

booklets or "steps to perfection," rising one by one from fear to complete wisdom. The collection will appeal especially to religious communities, preachers, retreat-masters, and seminarians. (Frederick Pustet Co., Inc.)

—Prof. H. A. Frommelt, of Marquette University, has re-edited the English translation of Fr. Herman Fischer's excellent work, *Our Lord's Last Will and Testament*. The book has been brought up to date and ought to serve its avowed purpose even better than before. That purpose is to rouse a deep and practical interest among American Catholics in the necessary and meritorious work of the foreign missions. The book's only defect is the absence of an alphabetical index of the contents. (Mission Press of the S. V. D., Techny, Ill.)

—The Rev. Dr. John Goettsberger, of the University of Munich, one of our best Biblical commentators, has added to his other excellent works *Das Buch Daniel übersetzt und erklärt*, in the series "Die Hl. Schrift des Alten Testaments," edited by F. Feldmann and H. Herkenne. Daniel is one of the most difficult books of the Bible, largely because the text is so uncertain. Dr. Goettsberger gives an entirely new translation, together with a critical introduction and numerous learned footnotes. His remarks on the mysterious symbols, the seventy year-weeks, the prophecy pertaining to the end of the world, etc., are of special interest and value. (Bonn: Peter Hanstein).

—Dr. Martin Grabmann's classic *Einführung in die Summa Theologiae des Heiligen Thomas* has just appeared in a revised and enlarged edition (Herder & Co.) About the quality of Dr. Grabmann's work there is no need to say anything. He is to-day easily the foremost student of St. Thomas and his age, and has, moreover, an exceptional gift for relating the Scholastic spirit to the needs of our own time. The book in question gives some literary and historical data and explains the architectonic structure of the *Summa*, with a

chapter on the "spirit and form of the Summa on the background of medieval Scholasticism", and, as a valuable counterpart, another chapter entitled "Thoughts on the Exposition and Utilization of the Summa."

—Father Francis J. Finn's autobiography, which appeared serially in a magazine shortly before his death, has now been issued in book form, edited by Daniel A. Lord, S.J., under the title, *Father Finn, S.J. The Story of His Life as Told by Himself for His Friends Young and Old*. The book will interest all those who knew the author or enjoyed his books. It is the story of a man who worked under a great handicap and achieved a large measure of success, though his popularity as an author had waned long before he died. His autobiography shows him as a priest of lovable character, endowed with a fine sense of humor. (Benziger Brothers).

—An important aid to the study of the textual history of the Greek New Testament is offered by that eminent scholar, Dr. H. J. Vogels, of the University of Bonn, in his work *Codicum Novi Testamenti Specimina*, which contains facsimile pages of various portions of the N. T. from fifty-one manuscript and three ancient printed codices. The majority of these pages have never been printed before. The collection is arranged to serve as a basis for seminar work in textual criticism. The learned author gives a brief description of each codex from which specimens are taken. It is to be hoped that this collection, which offers material for practice for at least one whole semester, will awaken new interest in textual criticism in our seminaries and universities. (Bonn: Peter Hanstein.)

—The *Sententiae Florianenses* has just been published for the first time, as fascicle XIX of the *Florilegium Patristicum* (Peter Hanstein, Bonn) with critical notes and an introduction by Dr. H. Ostlender. Denifle had long ago mentioned the work as belong-

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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ing to the school of Peter Abélard. It was most probably not written by the master himself, but by a disciple, perhaps from a student's note-book; but it never swerves from the doctrine of Abélard. It treats briefly the theology of God, the Redemption and the Sacraments. An interesting letter from Bishop Walter of Mauretania to Peter Abélard is included, in which the Bishop remonstrates against some statements of Abélard and asks for an exchange of views.—V.M.

—*Aszetik*, by the Rev. Otto Zimmermann, S.J., a worthy pupil of the late Fr. Meschler, is the first really satisfactory attempt to present the principles of ascetic theology in an up-to-date form, adapted to present-day needs, and we must say that it is eminently well done. The volume forms part of Herder's famous "Theologische Bibliothek," and we can only hope that it will be made available to those who do not read German. The author has all of Meschler's objectivity and sanity, joined to a much more satisfactory and convincing method of presentation. The volume has less than 700 pages, but it is so compact that, after reading it through, one feels that nothing more of importance remains to be said on any aspect of the devout life. The bibliographical references are quite exhaustive. (Herder & Co. of Freiburg and B. Herder Book Co. of St. Louis, Mo.)

—That eminently useful C.T.S. publication, *The Pope and the People*, has been brought out in a revised edition, which we owe to the industry of Fr. A. Keogh, S.J. In spite of its low price, this well-printed volume contains no fewer than 260 pages, comprising not only nine encyclical letters of Leo XIII on social questions, but also letters of Pius X, Benedict XV, and Pius XI. The English translation has been carefully revised and improved. (Catholic Truth Society, London, England; American agent: B. Herder Book Co., St. Louis, Mo.)

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The little girl was crying. Her mother, to distract her thoughts, called:

"Come here, darling, and look at the airplane."

The little girl ran to the window and stared up at the airplane till it disappeared. Then she got out her little wet handkerchief again.

"Mamma, what was I crying about?" she asked.

The best bookshop story of the year is supplied by Harper & Brothers. A woman customer was examining a copy of Mrs. Taylor's *Leonardo the Florentine*, which was being highly praised by the clerk. "Yes, but who was Leonardo?" the customer asked. The clerk stammered a moment, looked at the flyleaf and brightened. "Why," he said, "he was the Florentine." "Oh, yes," said the customer. "I'll take it."

First Schoolmaster: Have you any abnormal boys in your class?

Second Ditto: Yes, two; they both have excellent manners.

The Ocala (Fla.) *Star* says there is a Negro family living on the edge of that town consisting of six children, three pairs of twins. The oldest pair are named Pete and Repete, the second are Kate and Duplicate, while the babies are Max and Clinax.

Sambo: "What am dis heah millennium that Ah heah folks talkin' about?"

Rastus: "Yoh sho is dumb, boy, yoh sho is. Why, a millennium am jest de same ez a centennial, only it done hab mo' laigs."

Well, a new orchid has already been named after President Hoover and another after Mrs. Hoover, but what we are waiting hopefully for is for some eminent white, Protestant, dry horticulturist to name a new violet after Sister Willebrandt. (*Ohio State Journal*.)—The possibilities in this line are almost unlimited. Somebody may propagate a new kind of thistle.

A young curate, rushing quickly for his train, was perturbed to see his bishop walking on in front. He tried to hurry past, but to no purpose.

"No hurry," remarked the bishop. "I'm going on that train, so we'll travel down together."

But when they arrived at the station the train had gone, and the bishop, pulling out his watch, said: "I can't understand it. I had great faith in my watch."

"Yes, my lord," answered the other, "but faith alone is not sufficient; you must have good works."

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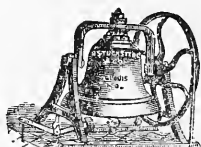
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# The Fortnightly Review

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March 1930

## The Influence of Secularism in Education

By the Rev. Michael Leick, Melbourne, Kentucky

That there exists an antagonism between the spirit of the world and the spirit of Christ is proclaimed on nearly every page of Holy Writ. This spirit of the world, secularism, from the Latin *saeculum*, strives after the things of the earth as if the things beyond the earth had no real existence. Those imbued with this spirit sometimes pity, sometimes despise, and not infrequently hate those who are led by the spirit of Christ. The Book of Wisdom (V. 3) represents them as saying within themselves at seeing the reward of the just: "These are they whom we had sometime in derision, and for a parable of reproach; we fools esteemed their life madness and their end without honor."

At times this opposition breaks forth in deeds of violence, and we then have an era of persecution, an age of martyrs. At other times it works secretly, scarcely betraying its presence by outward signs; working as slow poison works in destroying life. But never will there be a cessation of hostilities as long as children of men inhabit this earth. Our present Holy Father in his encyclical on the Kingdom of Christ stresses anew the dangers of this bitter and unrelenting conflict.

What applies to the conflict between these two forces in general, is found particularly in the field of education. Here also we at times meet with open violence, as, for instance, in France and Mexico, and as attempted in Oregon and Michigan, to mention only recent instances. But more frequently it is a warfare hidden, but none the less

dangerous, none the less bitter and determined, that is being waged: Secularism, under some disguise or other, is continually trying to dominate the educational field, and backed as it often is by the wealth and the power of the State, it would surely gain the victory were it not for the assistance of Christ, who promised that the gates of hell shall not prevail against His Church. Let me briefly call attention to some of the aspects of this struggle:

1. Secular education places paramount importance on the training of the intellect, not hesitating to state, with Socrates of old, that "ignorance is the only sin." Secular teachers (by this term I mean those that are influenced by the secular spirit) are calling continually for more and more book-learning; are continually on the lookout for a new "ology" of some kind or other to squeeze into their already overcrowded curriculum. They seem not to know that the man who from things visible, from things created, can rise to the knowledge of his Creator, *as man*, far surpasses the product of pure secular education. They would look askance at the words of Dr. Cassidy (*Cath. Educational Review*) that "Education is the making of the *man*; is the development of the Christian." They rank the mountaineer of Kentucky very low in their educational standards because he does not know how to read man-made books; they disregard entirely the fact that the same mountaineer often knows how to read the far more important book of nature and finds

therein lessons of uprightness, honesty, loyalty, deep religious convictions, etc. I wonder if Dr. Johnson, of the Catholic University, would still condemn as unreservedly as he did in 1919 the following opinion of a well-known educator: "I would say to elementary teachers: 'Give me a boy of the age of eleven or twelve, who writes a good legible hand, who spells correctly, reads with expression, has an accurate knowledge of the Baltimore Catechism and of Bible History, who can do rapid and accurate work in arithmetic, who knows fractions and percentages, who can write a short letter in simple and plain English, whose habits of speech are correct, and not slangy, whose manners, if not gentle, show at least some thought of others besides himself, and whose life is virtuous—and I will say that this boy has received a good elementary education. With these results we need not care how much or how little information he has acquired, nor need we inquire about methods, nor ask how much the teacher knows about psychology'." 'Tis strange indeed, in the pulpit and on the platform, our Catholic spokesmen emphasize the need of a complete education of the child, as distinct from the mere training of the intellect; they would in this respect be willing to quote Dr. Butler, who says: "Mere learning is not enough. The educated man whose character is not sound, whose conscience is not rightly instructed, whose conduct is not governed by higher considerations than those resting on mere expediency is liable to become a detriment to society: selfishness is apt to rule the life of such a one." And yet what do we find? Are not those who have been intellectually first in mathematics, science, history, etc., called upon the stage to receive all honors? Is it hard to find herein the influence of secularism, which is able to make us follow in practice what in theory we all condemn? The true religious teacher ought to view things from God's standpoint: the *sentire cum ecclesia* must be a pronounced trait in his or her character. Does God reward the intellectual giants on account of their achieve-

ments? Does the Church reserve her honors for those who have been able to astound their fellowmen by their mental prowess? Why not reward those and those only who have sincerely tried to use whatever talent God has given them and have made earnest efforts to conform their conduct to God's holy rule?

2. Secularism likewise stands revealed in the modern educator's attitude towards classical training; modern education insists, beyond all measure, that education must be practical, that it must impart ability to the child to share in the world's power and riches: hence the insistence on a business or manual training. What shall we eat? what shall we drink? with what shall we be clothed?—seems adequately to express this whole outlook on life. Training for a certain condition or vocation cannot be reasonably condemned; but we cannot approve the *a priori* condemnation of classical learning as something impractical for modern times. The underlying principle of the advocates of this tendency is that the training of the child should enable it to gain the most of life's advantages in the shortest possible time. An editorial writer in one of the afternoon papers puts it thus: "In this industrial and commercial age the public mind is on money or the means whereby money may be obtained."

3. If we carefully look over the textbooks used in the modern schools we meet again and easily recognize the spirit of the world hostile to the spirit of God. How many of our histories unblushingly teach the progress of nations along the lines of evolution. The Bible tells us that the first man was gifted with preternatural powers of mind and body; that owing to sin his mind became darkened and his will weak; and hence the state of barbarism is the result of his own conduct; but pseudo history teaches that somehow or other, by his own efforts and fitness man has gradually reached the present pinnacle of perfection, after evolving from some lower type. How many geographies tell the child only of mater-

ial and commercial progress; as illustrations you will find pictures of mining operations, industrial sites, business activities, etc., but seldom, if ever is allusion made to monuments inspired by religion, to cathedrals, universities, works of art. Not a few textbooks give extracts from authors who are justly condemned on account of their immoral teaching, thus opening to the mind of the child a vast field of what is vile and debasing. Many other examples of the same type could be quoted, but these few will suffice to show in how many different ways, through textbooks, the spirit of the world tries to gain the heart of the child.

4. In that indefinable something which we call the atmosphere of the schoolroom the workings of secularism are oftentimes very apparent. In our public schools all religious instruction is barred; no teacher is allowed to speak of man's duties towards God;—duties towards fellowman, perhaps, and towards self, but not towards God. The pupil may be told to live his own life and to obey his own impulses, but not that God has a right to exact of him obedience and submission. During the day no allusions will be made to the supernatural; no religious pictures or sacred images, the silent yet powerful reminders of a world beyond, are allowed. Even in our own Catholic schools—especially such as have non-Catholic pupils—secularism now and then shows itself under this guise. For fear of offending the non-Catholic child, the Catholic child is deprived of his birth-right; his religious education is confined to a half-hour daily; indeed, in some extreme cases strictly Catholic pictures and emblems are banished from the classroom. Do such teachers realize that religion is not merely a body of truth, but also a virtue, in fact the highest of the moral virtues; that to form this virtue in the child must be the supreme aim of the teacher; and that since virtue is formed and strengthened by repeated acts, the teacher, not only during the period of instruction in religion, but frequently during the day, must strive to arouse

in the child acts of this virtue, and that religious pictures, statues, devotions, etc., are a great help to the teacher in this respect? Dr. Johnson, in *Fundamentals of Education*, very appropriately says: "It is not enough for the child to learn the truth; he must likewise be schooled in living according to it. Opportunities must be afforded him for putting his ideas to work. . . . The whole atmosphere of the school, the personality of the teacher, the discipline, the spirit, the experience provided, should reflect the truths that are taught . . . , so that while the pupil acquires the necessary ideas, he may develop the attitudes and the habits that are of the essence of Christian character." That Sister who, as quoted by the Rev. Felix Kirsch, O.M.Cap., said, "Since I am called to make saints of my pupils, I must be a saint myself," seems to understand this truth. The hostile government of Mexico is fully aware of the influence of a Catholic atmosphere on the mind of a child. How pitiful this cry of the superiress of a teaching community in Mexico: "We have pretended that in our schools only lay instruction is impartial. We have removed the sacred images from our parlors and reception rooms. We have taught the pupils to conceal the fact that they are being taught religion. We have, in short, taught our pupils to deny the truth, and if we go farther, we shall tear out by the roots from their tender hearts their Christian faith and manhood." How courageous and truly Christian: "We will refuse in every school we have in Mexico to accept these infernal rules. . . . We are prepared with all our Sisters to undertake the hardships of an effective and open fight." This trying to spare the susceptibilities of the non-Catholic by toning down Catholic teaching is known in Europe as "Americanism" and was condemned by the late Pope Leo XIII. A recent editorial in the *Dearborn Independent* said quite apropos: "This is the broad age of suave tolerance. The soft pedal threatens at times to become our national symbol. Tolerance is our shibboleth; intolerance our great-

est dread. We must not speak our minds lest we offend. . . . Be bland! is the new commandment." The title of the editorial was: The Great Hush-Hush.

5. "He that is not with me is against me." According to this principle of our Saviour we must consider most governments of the present day as on the side of secularism. Now we find that there is a growing interference on the part of the State in our educational system, and some of us even seem proud of State supervision and boast of State approbation. Do we not find academies and high schools glorying in the fact that they are affiliated with the State University, as if our Catholic schools should serve as feeders to these centers of learning so frequently condemned by pope and bishop! A certain State superintendent personally told me that he was asked by some religious to come and inspect their schools because they were anxious for the State's approval! Need we be surprised, then, if the State arrogates to itself the power to dictate as to the requirements of the religious teachers and their course of studies? King Ezechias, as is mentioned in Holy Writ, invited God's enemies to come and inspect his treasures; the punishment, foretold by Isaias, was not long delayed; the Babylonians came and carried away all the boasting king's possessions.

6. Secularism shows itself likewise in the treatment of religious instruction. Time is but grudgingly allowed for this subject, especially in our high schools and normal schools. When Bismarck, in 1872, tried to bring the Church under the complete control of the State, he wanted to allow two hours weekly for religious instruction; the German episcopate fought him and insisted on having six hours a week at least. How many of our high schools allow more than a half credit for religion, whereas a full credit is allowed for English, science, mathematics, etc. Even in our teachers' training schools religious instruction is considered more or less of secondary importance—but studies demanded by the State receive fullest con-

sideration. If the provisions of §203 of the Third Plenary Council of Baltimore were carried out, we should perhaps not meet with religious teachers who do not know the principal parts of the Mass, or who would teach children that certain acts are mortal sins which are not sins at all, or would frighten with eternal hell fire the little child telling a lie. I have heard of instances where, during the year of the novitiate, which, according to canon 565, must be entirely devoted to the religious formation of the novice, some of the time is spent in preparing for examination in secular branches—because the State requires it! Need we be astonished if even some of our own teachers think that the principal difference between themselves and the public school teachers consists in their being somewhat more piously dressed? During their years of training they have not been made to realize the truth of Bishop McFaul's words: "That education, whose value ends with the few fleeting years of this earthly life, is of comparatively little importance, seeing that our future weal and woe depends upon the life we have led in this world. . . . Here is the object the religious teacher must unceasingly keep in mind—the Kingdom of God and His justice! . . . It is well to be learned, polished, and cultured, yet it is far more necessary to be God-fearing, conscious of an approaching day of reckoning, when the acts of life will be weighed in the balance of divine justice."

7. Since this insistence for higher education has taken hold of our religious teaching communities, there has come along with it some of the worldling's love for titles, for an M.A., or a Ph.D., etc., and a certain superiority complex which fits in badly with the Christian spirit. The old teacher may not know all the new terms modern pedagogy finds necessary to coin; but neither does the old-fashioned mother know aught about calories, carbohydrates, vitamins, balanced rations, etc., yet many a savory meal does she know how to prepare, and many a man finds a country dinner more nourishing than



a meal prepared by a domestic science expert. There is danger that the young teacher, in her anxiety to acquire the new knowledge, will forget some of the decorum, modesty, unselfishness, child-like faith and simplicity which a religious teacher must possess in an eminent degree. There is danger that the young teacher, disregarding the laws of the Church, will seek knowledge at secular schools where, as Archbishop Curley puts it, "in the school of history Catholic students are forced to listen to vitriolic diatribes against their Church, the papacy, and Catholic religious life in general; in the school of sociology the professor may give out a teaching which is fundamentally opposed to Christian doctrine." G. K. Chesterton is even more explicit: "The professor can teach any sectarian idea, not in the name of the sect, but in the name of science. The professor can preach the advantage of polygamy and call it a lesson in anthropology or history. The professor can insinuate any ideas about life, because biology is a study of life. The professor can suggest any views on the nature of man, because history is the story of man." (*Illustrated London News*, Aug., 1925.)

Not only is attendance at such schools fraught with danger for the student ("He who loves danger shall perish therein"), but it is often a source of scandal to others. Some time ago a priest told me how he had warned a mother against sending her girl to the University of Cincinnati and got the reply, "Why, Father, quite a few Sisters attend the lectures there." There is a secular university in the East attended, I am told, by a large number of Sisters, because it offers some courses not found elsewhere, and this reason is considered sufficient for disregarding the wishes of Holy Church. "Verily, He who hears you hears me, he who despiseth you despiseth me," must be considered a dead letter by these nuns.

The Gnostics of old certainly made a mistake when they grossly exaggerated the power of evil and made of it a vital principle equal in power to the good God. But are we not drifting to

the opposite extreme by minimizing the potency for evil of him who still goes about like a roaring lion, seeking whom he may devour? In the garden of Eden he enticed our first parents by the promise of greater knowledge—"you shall be knowing good and evil"—to disregard God's commandment, and at the present day he still holds out the same lure to make men deaf to the Church's cry of alarm.

"East is East and West is West and ne'er the twain shall meet," says Kipling. This holds good, so it seems to me, as regards the public school system and the parochial school system. The one is of earth, earthly; the other must be from heaven, heavenly; the one's great object is to train good and useful citizens; the other's chief aim is to win adherents for the kingdom of God. The one teaches the values of the means leading to material prosperity; the other deals mainly in spiritual realities. The one is becoming daily more intensely national; the other is essentially Catholic, teaching that we all are children of one Father in Heaven, who loves all men without distinction of color or race. Though it would be blindness not to see the good accomplished by our public school teachers, yet we would be betraying a sacred trust and opening the doors of our schools to secularism, were we slavishly to imitate their methods and copy their curriculum.

Brann, of *Iconoclast* fame, said to an Episcopalian who asked him for his opinion as to the difference between the Episcopalian and the Catholic Church; "The Catholics are *Papists* and you people are *Apists*." Let us always be *Papists* and never *Apists*.

While we make a great fuss about education and boast how many millions we are spending as a people in educating everybody in this land of ours, it is rather amusing to read that the coach of a football team receives a larger salary than any of the professors who teach only such minor and unimportant studies at literature, logic, philosophy, mathematics, etc.

## Conscientious Objectors in the Great War

The literature of conscientious objectors in the Great War of 1914 began in England, while the War was still on, with the publication (in 1917) of Mrs. Henry Hobhouse's thrilling pamphlet, "I Appeal Unto Caesar," with introduction by Professor Gilbert Murray. The movement of rebellion against war, of which this pamphlet was a cry in the hour of agony, found its permanent historical record five years later, in 1922, in Principal Graham's "Conscription and Conscience," the most elaborate work which has been written on the subject.

In this country the history of the movement has been written by Norman Thomas in his book, "The Conscientious Objector in America" (1923), later revised and reprinted under the title, "Is Conscience a Crime?" (1927). An important volume, from the standpoint especially of official data, is Walter Guest Kellogg's "The Conscientious Objector" (1919). Major Kellogg was a member of the President's Board of Inquiry during the War, and thus came into direct official contact with the whole problem. Another book, "Mennonites in the World War" (1921), was published by the Mennonite Church, as a permanent record of the heroism of their young men, who refused to take up arms in the face of torture and threatened death.

Now comes another book, different from all those which have preceded it. Titled with the contemptuous phrase that the conscripts yelled derisively at the C. O.'s, as they passed them by in street or camp, this book ("Hey! Yellowbacks," by Ernest L. Meyer; John Day Co.) is "the war diary of a Conscientious Objector." So at least the title-page describes it. But the "diary" is only part of the volume. Along with this are letters written from camp or prison to the author's wife, Meta, whom he insists upon calling "comrade." There are also fascinating autobiographical passages of narrative or inward meditation interspersing the diary and letters, and some later chapters

written since the War which give admirable perspective. The whole presents a vivid, almost painfully clear, picture of what it meant in 1917-1918 to stand out against the war insanity in this country, especially when one was caught in the trap of the military. Dr. John Haynes Holmes (*Unity*, CIV, 20) summarizes the story as follows:

Mr. Meyer was a student in the University of Wisconsin when the United States entered the World War. Embarrassed by his German parentage, he got no sympathy from his Alma Mater in his revolt against conscription. On the contrary, his academic mother turned against him like a ferocious tigress and expelled him in disgrace. Seized by a no less merciless government, after a hasty marriage, he was hauled away to Camp Taylor in Kentucky, where he was treated with little sheer physical cruelty, but with a contempt and ridicule, frequently breaking out into insult, which seared the soul. His isolation was complete, and boredom, and later on idleness, were a torture to flesh and spirit.

In August, he was taken to Camp Sherman, in Ohio, for trial before the Board of Inquiry. Brought before Dean Stone (now a justice of the Supreme Court), Mr. Meyer was classified as "a political objector" and condemned as insincere and worthy of extreme punishment. Then followed a long period of stagnation, while his case lingered on appeal in Washington. In late September, however, came the order to entrain for Fort Leavenworth, Kansas.

Arrival at Leavenworth was almost immediately followed by transfer to Fort Riley, Kansas, where he was kept in the barracks until after the Armistice. Here he was given another hearing, this time before Major Kellogg of the Board of Inquiry. Later still, he was sent to Camp Grant, in Illinois, for still a third hearing, this time before the third member of the Board, Judge Julian Mack. Mr. Meyer thus appeared before all the members of the Board

before he got through. The government apparently could not get these Conscientious Objectors off its own conscience! At last, in December, 1918, he was released, on Judge Mack's wise and merciful recommendation that he be sent to join the Quaker Reconstruction Unit in France.

Our author, although a political objector, chanced to spend most of his time with religious objectors. His description of these queer young men, members of outlandish sects of various kinds, is the most important, as it certainly is the most interesting, portion of his book.

"Our roster (he writes at Camp Sherman) is as varied as the roll-call of the nations who poured into Palestine. There are Mennonites, Molokans, Christadelphians, Plymouth Brethren, Adventists, Quakers, members of the Church of God (Holiness), Church of Christ, Pentecostal, Apostolic Faith, International Bible Students, and the House of David."

The Quakers were intelligently and highly trained men. Most of the others were ignorant and superstitious, and with their constant Bible-reading and psalm-singing, intolerable bores. Yet they were patient, kindly, uncomplaining, and brave as lions, every one. No contempt could anger them, no torture break them down. They suffered terribly from abuses of various degrees of horror. Yet there was no flinching, certainly no surrender. They would have died at any moment without a whimper.

It is interesting to read in this book of Mr. Meyer's initial impatience with the irritating conduct of these religionists, and then note, as the book goes on, how slowly but surely his impatience turned into admiration for the heroic fibre of which these C. O.'s were built. In the end he came to a rather profound understanding of them as compared, not unfavorably, with the political radicals, of which he himself was one. "In the radical colony," he writes, "we would be spinning webs of different materials and perhaps just as gray and tedious. The difference would be mere-

ly a difference in jargon, and maybe it is only because I am more familiar with the jargon of the radicals that I would feel happier there. Essentially all our aims are alike: we seek security amid a hostile universe, the religionist through individual salvation and the radical through social readjustment."

Over against the Conscientious Objectors in this book stand the military. It is a devastating comparison. There is not a particle of animosity in Mr. Meyer's writing. He has no bitterness within his heart, only pity for the men who were willing victims of such a system. Yet startling is his picture of the degeneracy that falls upon youth when it is called to the colors. In his train-ride to the first cantonment, before military life had begun, the scene was "bedlam."

"Most of the men were drunk. All of them swore, sang, yelled obscenities through the windows at girls when the train halted at wayside stations. . . . The train was a load of confusion rolling on to a greater madness."

As for the officers who parade through this book—what brutes or turkey-cocks they are! All their brains gone—nothing but the emotions of fear, pride, and power left! And behind the soldiers, the government! One wonders that Washington could have been so distraught over these conscientious objectors. Only 3,989 of them out of a grand total of 2,810,296 inducted men! Yet the government made fuss and feathers enough over them to fight a dozen battles. When one sees what these less than four thousand men did to the government in war time, one sees as well how four hundred thousand such men could completely paralyze the military arm.

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Purity of mind is the only guarantee for purity of conduct. And how can the minds of the young be pure when from a tender age thoughts of fornication and adultery are continually forced upon them in the press and on the picture screen?

## Water, Water Everywhere

By [the Rev.] Will W. Whalen, Orrtanna, Adams Co., Pa.

The "trial by water" is still in vogue in India. The contesting parties are entirely submerged in a tank, while the grim judge stands waiting. They stay under the surface as long as their lungs will permit. The man whose head first rises to the air is declared guilty. There is no appeal against this judgment.

We have always had the trial by water over her in the Occident. Ask the whining schoolboy with the shining morning face. Don't look behind his ears or into them, unless his mother has taken a hand in the ablution. When he begins to soap the back of his tarnished neck, his mother understands. He has put aside the smudges of the child, and thinks he is a man. He has met—*her*!

To prove that men are but children of larger girth, consider the knight of the road. He faces the snow, but flees the rain. You'll find him peacefully slumbering in the coal-bin, but how he shudders at the sight of the river! Our tramp will snatch the child from 'neath the auto's wheels, and die himself, heroically ground into the mud. He will rush into the burning house and toss the bedridden grandam to the net below, and then sink back into the smoke and soot.

But how often have you heard of Weary Willie leaping into the lake to rescue the water-logged canoeist? It simply isn't done, and never was.

A tenor who scaled the height, but drank not wisely but too well, came in prodigal fashion to my door, down at the heel and out at the toe, yet still gallant, and wearing the aura of his former prestige. This tatterdemalion bore in his coat a scrapbook of "notices:" he had once been the star cantor of a cathedral.

It being a season of special devotion, I inveigled the thrush to chant at our services. He sang our souls loose one Sunday night. Watery drops, that he didn't see, wet prayer books. Then he was serenaded by the farmer parishion-

ers and treated with hard cider. He returned belated to the choir loft, and shrieked in fashion unique, so much so that the rest of the warblers scattered their notes wildly *ad lib.* Watery drops again fell on prayer books, but this time from dutifully repressed mirth.

An irate pastor stood the wandering nightingale up on the Larkin's soap rug, and spoke with darkened brow:

"You are to sing tomorrow morning, and I'll make sure your voice is better than it is tonight. I'll give you clean clothes, new shoes, and a hat. Do you hear that sound?"

The splash and crash came distinctly into the room, like the Falls of Lodore. The cider-flushed face of the itinerant genius grew pale.

"That means a scalding hot bath, wherein you'll soak yourself outside, as you've done inside. Good luck!—and a clean slate."

Wearily, wearily he dragged to his bedroom, his literary education bubbling forth in the echoes of Coleridge: ". . . Nor any drop to drink!"

In the morning, bearing my gift of new and goodly raiment, I tapped gently at his chamber door. No reply. I pounded, then pushed the door ajar. My songbird had flown hence in the night, when deep sleep had fallen on me. The bed had not been touched. Unwashed he came, unwashed he left. The virgin towels told the story. Better hunger and cold than cleanliness, which some fools regard as next to godliness.

His death was in keeping with his life. The coal train, his favorite mode of travel, cantered through an open switch, down an embankment into a creek. The singing tramp was found crushed on the bank of the purling stream, but a yard away from the water. The anthracite was pounded into his skin. When they got him to the hospital, he was too weak to endure a bath.

Yes, of course, he got a final scrub, but it came after all the kick was gone from him forever. So he didn't care.

Nobody knew his real name, and he took pains to relapse into speechlessness ere anybody found out. Accord-

ingly, the only sign of moisture was the lone rose, "washed with dew," pinned on his unprotesting breast. No kith or kin were in evidence on the near or far horizon, so he was not "embalmed in tears."

### America on the Map

The competitors for the honor of being the first map to delineate the New World enjoy an uneasy primacy, which is always liable to be taken from them by the discovery of an earlier map in some hitherto insufficiently investigated library.

Mr. Henry N. Stevens, in his recently published book, *The First Delineation of the New World and the First Use of the Name America on a Printed Map* (London: Henry Stevens) shows how the Ruysch Map of 1508, which long enjoyed the primacy, was dethroned in 1901 by the appearance of the large Waldseemüller Map of 1507, and that, in its turn, had to yield pride of place in 1923 to the Contarini Map of 1506. Mr. Stevens, however, had acquired as long ago as 1893 what is known throughout this volume as the S-JCB Map, which was sold in 1901 and presented to the John Carter Brown Library. It was not until 1899 that Mr. Stevens had begun to suspect that he had discovered a candidate for the cartographic primacy of America; and it has taken him a generation to compile and complete his case in favor of that primacy, which is in a way double-barrelled as he claims that his former property, now the Stevens-John Carter Brown (or S-JCB) Map, is not only the first to delineate any part of the coast of the New World, but also the first to attribute to the newly discovered land the name America.

Mr. Stevens, in supporting his claim for the S-JCB Map, has to clear that document of all suspicion of being a proof of the 1513 Ptolemy Map (*Orbis Typus*), which in many ways closely resembles it, but does not bear the name America, and has to prove that it is earlier than the large Waldseemüller, which was made by the same cartog-

raphers, and than the Contarini Map, which must run it very closely.

Mr. Stevens, however, marshals a number of interesting facts and very ingeniously deduces from them that his S-JCB favorite in its primitive crudity could not have been made later than the large Waldseemüller, as the same men who were capable of work of such nicety as that there displayed in twelve opulent sheets, would never have stultified themselves by issuing the comparatively small and, cartographically, far less finished S-JCB subsequently. He explains carefully how the clumsy 1513 Ptolemy came to see the light at other hands; and by some very closely-knit reasoning based on contemporary historical events, the progress of geographical knowledge, and the curiously cumbersome cartographic processes of the period, he makes out a good case for regarding the S-JCB as the prototype of the 1513 Ptolemy, and thereby shows that serious geographers, apprised of the earlier error about Amerigo Vespucci's claims to fame, made a definite attempt to suppress the hastily-applied name America. Further, it is highly interesting to note, in these days, when a single country in the northern part of the continent officially arrogates to its own exclusive use the epithet "American," that, when first used, America meant only what is now Brazil and was applied to it long before the northern part of the continent had found a place on the maps. Mr. Stevens also reminds his readers that in the days when the maps under review were made, their makers, so far from being impressed by the might, majesty, dominion and wealth, actual or potential, of any part of the new continent, were rather inclined to regard it merely as a geographical nuisance unkindly raised

up by Fate as a barrier across the course of those who had hoped to win westwards to the far-famed and very real riches of the Indies.

Mr. Stevens elaborately explains how maps were made in early days at St. Dié, the birthplace of his S-JCB map, and how names were put upon, or rather into, or even through, the wood-block, which was itself cut along, and not across, the grain, and so exposed to the danger of warping. This he does in discussing the evidence in favor of his contention to be drawn from the text which accompanies the 1513 Ptolemy and quotes Mr. Barwick's welcome emendation of the obscure reference to "King Ferdinand of Portugal" in that text, which has hitherto puzzled so many commentators and given rise to such diverse glosses. Mr. Barwick's suggestion happily disposes of the historical difficulty and restores sense to a passage which the apparent omission of a line of type had rendered chronologically absurd.

### Dante and Islam

Msgr. Canon Barry, in the *Catholic Times*, comments on Miguel Asin's much-discussed work, which has now been published in an English translation by H. Sunderland, under the title, *Islam and the Divine Comedy* (London: Murray). We quote a few passages:

Every scholar is aware that our great masters in philosophy did not get their acquaintance with Aristotle and Plato from the original Greek. It came through Latin translations, founded on Arabic versions, which were due to the learned men of Islam. Now, in like manner, Asin maintains that the mystic, allegorical, and visionary style of which Dante was the highest, but by no means the only, example, goes back to Eastern origins, to commentators on the Koran, to Persian seekers after God—and that not merely as a general inspiration, but as legend, story, structure, easily caught and imitated.

By such a supposition, daring but not improbable, a welcome centre of unity would be given to the wonderful outburst of poetry, romance, and meta-

physics which began early enough for Dante's enrichment. He would not, in that case, have need to invent a sort of secret doctrine, "under the veil of strange words," on which he insists, rather to the modern man's confusion, all through the *Vita Nuova*, but especially in his Pilgrimage. Where did he get a plan so detailed yet all-encompassing? Faint, unsatisfactory attempts have been made to connect with Western Christian stories of journeys to the other world, like those of St. Fursey and Alberic, the Dantean divine adventure. But our Spanish Professor of Arabic has found the whole story, developed stage by stage, in the mystic literature which has grown up around Mohammed's fabled night-journey, the "Miraj" from the sacred temple of Mecca to the far-off temple of Jerusalem.

Mystical writers, who culminate in the splendid Persian Sufi poets, have expanded this mere outline of the Prophet's dreaming experience into a series of raptures, wherein he passes through the starry spheres to arrive before the throne of Allah. Was all this imagined ere Dante had composed his opening canto? Undoubtedly; nor would any but a simpleton ask whether Eastern or Spanish Moslems might not be imitating our Italian mystic, rather than he copying them. No question of dates can be raised to defeat Professor Asin's convincing arguments from parallels which travel through every stage of the "Divine Comedy." Professor Asin displays wonderful erudition, yet always modestly, in proving his rather unexpected account of what had seemed original in our high singer.

On the relation, then, of Dante's plot and structure with antecedents from Islam, we see no ground for dispute between life-long disciples of Dante and Professor Asin. His exposition of the *Vita Nuova* seems to us quite worthy of acceptance. On the second problem raised—how far Western legends like the voyage of St. Brendan should be ascribed to a Moslem source, we keep an open mind, but feel the difficulty of proof or disproof.

### The False Visionaries of Lourdes

In reviewing the second and third volumes of the late Père Cros' *Histoire de Notre-Dame de Lourdes d'après les Documents et les Témoins*, Father Herbert Thurston, S.J., in *The Month* (No. 760), touches upon a feature in the early history of Lourdes which most clearly reveals the extravagance associated with the piety of the first believers, and which formed a sound justification for the sceptical attitude of such genuinely Catholic officials as M. Dutour and M. Jacomet.

The feature in question is the fact that hardly had Bl. Bernadette Soubirous begun to have her visions, when new claimants came forward, who asserted they had also seen the Blessed Virgin and received messages from her. According to Père Cros, there were no less than thirty or forty of these false visionaries, and several of them were as devoutly believed and encouraged by the clergy, as Bernadette herself had been. Marie Courrech, the mayor's housemaid, for example, professed to see the Blessed Virgin Mary and to hear her declare: "I am the Immaculate Conception." In a letter to his bishop, Abbé Peyramale, the pastor of Lourdes, wrote that Marie Cazenave also saw the apparition and that she offered every guarantee of good faith. Madeleine Cazaux, a married woman, 45 years of age, and of intemperate habits, said she saw against the white rock the figure of a young girl, which disappeared whenever the lighted candle they brought with them was moved from its place. Finally, Honorine Lacroix, a woman over 40, with the reputation of a common prostitute, professed to have been the first to distinguish the Blessed Virgin.

These were the early stages of an epidemic of visions which now broke out, and, apart from the character of some of the *voyantes*, there was at first nothing to create any particular scandal. But before long even the most respected amongst them began to develop extravagances. Marie Courrech had spells of ecstasy and physical contortions;

Marie Cazenave experienced ecstatic twitchings and contortions.

If these extravagances were observable in good and self-respecting young women, who bore a high reputation for piety, it is not surprising that the most preposterous antics were performed by those of indifferent character and by scores of children of all ages, who soon began to see visions in imitation of their elders. The pious townsfolk of Lourdes, and the peasants of the surrounding hamlets, absolutely convinced of the genuineness of the first apparitions at the grotto, were prepared to treat even the youngest of their offspring as channels of divine inspiration. A boy of ten would marshal a whole procession of adults, would tell them to kneel down and stand up at a given signal, to hold out their rosaries towards the figure of Our Lady which he claimed to see, nay more, to surrender these rosaries or other objects of piety (sometimes of a certain intrinsic value) because Our Lady wanted them. There seems no doubt that these children often did pass into a state of trance and that some of them had hallucinations. Laurent Lacaze, aged 10, for example, saw not only the Blessed Virgin, but a little man clothed in white, whom Mary called "the good God or otherwise John."

Of the adult visionaries, nearly all seem to have exhibited strange and repellent phenomena, such as hysterical convulsions, grimaces, contortions, etc., while, of course, in many cases, there was the gravest reason to suspect deliberate imposture.

Whatever Henri Lasserre may say, concludes Fr. Thurston, "it is overwhelmingly plain from the documents which Père Cros cites, not only that these pitiable delusions were a subject of excitement at Lourdes for several months together, but also that they brought scandal upon religion in the eyes of all intelligent Catholics who were able to take an impartial view of the situation."

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To be ignorant of the history of the Catholic Church, is to be ignorant of the history of the world.—A.F.K.



### College Football

To the Editor:—

From time to time the question, "What is wanting in scholarship to the Catholic Church in America?" is answered by our Catholic press. Evidence is not wanting to indicate that our periodicals have not at heart the remedying of such abuses as have made education, even in Catholic colleges, a by-word of reproach in the United States.

Gnawing at the vitals of scholarship in our American educational institutions is the football cancer. The Carnegie Report has shown that some of the Catholic colleges, to which Catholic parents are compelled by Church legislation to send their sons, are as dishonest in their application of practical ethics to the football problem as are non-sectarian, State or atheistical institutions. An editorial in the January number of *Extension*, entitled: "Beat the Irish," seems evidence that the Notre Dame football team must be added to the long list of subjects on which Catholics and non-Catholics find sufficient material for venting bigotry.

It is in discussing problems of vital concern to daily life that our Catholic periodicals display least acumen. As an illustration I am enclosing paragraphs from the *Commonweal* and the *Nation*. The editor of the *Nation* takes pains to applaud the suggestion from a college president of practical means to curb the monster which is destroying the spirit of real scholarship in educational institutions. The editor of the *Commonweal*, doubtless with the 1929 record of Notre Dame in mind, resorts to a cheap joke in commenting on the proposal. For the benefit of your readers, who do not read both periodicals, it may be interesting to reproduce their comments.

Before dismissing this subject I may call to your attention a recent meeting of Catholic educators in New York, so timed that the reverend gentlemen would gather on the eve of the Notre Dame—Army game. It may also be interesting for some Ordinaries to learn that their clergy in no small num-

bers are turning from the hearing of confessions on Saturday afternoons to the more thrilling experience of watching operations on the gridiron.

F. J. M.

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(From the *Nation*, Jan. 15)

We applaud the brave words of President Frank Parker Day, of Union College, denouncing the commercialization of college sports, the employment of highly paid professional coaches, and all the other well-known athletic abuses of our institutions of higher learning. But such brave words are fairly cheap, even when they are spoken to the men who themselves run college athletics, so we applaud even more highly President Day's specific suggestions for correcting the evils he denounces. Rightly enough, he blames college executives as being largely responsible for these abuses, and he suggests the formation of a league of small colleges, beginning with Hamilton, Rensselaer Polytechnic, Amherst, Williams, Wesleyan, and Union, which shall agree to do away with gate receipts, professional coaches, and all compensation of any kind to athletes. That sounds like business, and we stand ready to applaud most heartily any such program if instituted by the colleges mentioned, or, failing that, by President Day and his associates at Union acting by and for themselves. President Lowell of Harvard has also made the compromise suggestion that only one intercollegiate game be held in each sport annually. These are beginnings; we hope they will shortly be translated into action.

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(From the *Commonweal*, Jan. 15)

The goal post continues to be a topic for discussion, even though the Carnegie Report did come out. A very revolutionary proposal was advanced in debate recently by President Day of Union College. He called for the abolition of gate receipts, professional coaches, subsidies, and (we judge) even cast a dynamic eye upon the stadium. The *New York World* declares that his



plan "is not so preposterous as it seems." It is a drastic remedy for the "vicious circle" which hinges on flask-carrying alumni, but the point is that it might eventually make all things square. Personally we believe that the proposal is very much like the statement of an old family doctor on the subject of small-pox. To prevent the ravages and evil after-effects of this disease it was merely necessary, he said, to stamp out the disease. Modern college football is a distinct creation. You cannot change it into the kind of sport Dr. Day wants. You can simply abolish it—if you can. We hold it far wiser so consider paying athletes as coaches are paid. This would, to be sure, necessitate curtailing a little the rents which colleges are now charging for the ground upon which football is played, but after all a virtuous game would be worth a nickel or two.

### **Influence of the German University On American Education**

Dr. Charles Franklin Thwing, author of twenty-eight previous books on higher education, has lately published another, entitled, *The American and the German University: One Hundred Years of History* (Macmillan), in which he traces the influence of the latter on the former. We learn from it that within the last one hundred years 10,000 Americans have matriculated at German universities. The pioneers, if one may ignore a brief visit paid by Benjamin Franklin to Göttingen in 1766, were a group consisting of Edward Everett, George Ticknor, George Baneroft, and Joseph Green Cogswell, who were enrolled in 1815 and following years. While American students were making their way to Germany in increasing numbers, several distinguished German scholars found a career as teachers in American colleges and universities. The effect of this twofold migration upon higher education in the United States is traced and discussed by Dr. Thwing in the present volume.

As regards educational methods, Dr. Thwing attributes to German influence the vogue of the lecture system, which

he considers of doubtful value, and the introduction of the seminar, which he pronounces "wholly worthy." To the same influence, too, America largely owes her conviction of the importance of the library and the laboratory. But the most valuable contribution made by the German university is to be found in "certain appreciations or judgments which the American student bore back with himself." These were "both intellectual and ethical, both personal, institutional, and social." They are classified by Dr. Thwing as the placing of an enhanced value on the search for knowledge, "a keen appreciation of the worth of the intellect," "a sense of academic freedom," "a keen sense of the value of the unifying system of all universities," "respect for a logical arrangement of thought," "an enhanced sense of the worth of the teacher," and "a more comprehensive as well as an enhanced estimate of the value of institutions." On the other hand, "certain poverties" accompany the "enlarging worth" for which the American student finds himself indebted to the German university. The German system suffers from a "quartette of defects"—over-intellectualism, Chauvinism, bureaucracy, and undue specialization. These "are to be weighed and evaluated," yet, "when they are thus estimated, it will become evident that they do not disintegrate the whole comprehensive worth which the German system has contributed to the higher liberal education of the new world."

Dr. Thwing says nothing about the effect of German academic verbosity and obscurity upon the literary style of American professors and university students.

We have been taught, we are being taught, false history. Our politics are founded upon it: our view of foreign nations is founded upon it: our judgment of what a human society should be, and of what our own future fate may be, is founded upon it. How has this warping of history come about? It has come about from opposition to the Catholic Church.—Hilaire Belloc.

### A New Vocation

The *Catholic Gazette* (Vol. XXI, No. 2) thinks the moment is propitious for some sort of corporate action by Catholic ladies (and every true Catholic woman is a lady) to emphasize the present trend of fashion towards a more becoming and more artistic style of dress. Any artist will tell you, says our contemporary, that the short dress was not beautiful, whatever may be claimed for it on the score of comfort and hygiene. The trend of fashion is now against it, and possibly the energetic action of Catholic women in Italy and elsewhere has had much to do with the change. We have heard an eminent professor of moral theology argue that a few Catholic women, recognized as leaders of fashion, could quickly put an end to the extravagances of the dress designers by corporate action. Let it be agreed amongst them that they will resolutely refuse to buy anything, however beautiful, which offends Christian modesty, and let it be equally agreed that they will not buy a modest garment which is not beautiful, and the designers will quickly toe the line. This idea opens up the interesting possibility of turning the "cult of fashion" into a vocation, but it requires a little pluck on the part of the few Catholic women who are sufficiently well-off and well-placed to be recognized as "leaders of fashion."

### The Benedictines in Corea

In 1909 Benedictine Missionaries from St. Ottilien (Bavaria) opened a monastery of their Order in Seoul, Corea, which foundation the Holy See raised to the rank of an Abbey in 1913. Their school of Manual Training for the Corean youths, under the direction of the Brothers, became quite famous. In 1920 the Abbot was appointed Vicar Apostolic of the province of Wonsan, to which place the Abbey was transferred about two years ago. A few months ago the Holy See appointed two Benedictines Prefects Apostolic, since the increasing population of that territory demands an ever growing pastoral care. That these missionary

sons of St. Benedict work with a marked success is attested by the fact that within two years—since their residence was transferred to Wonsan—the Fathers have established 19 new congregations. With the Abbey is connected a diocesan seminary. It was especially for this very reason that the Propaganda exhorted the Abbot-Bishop to erect an abbey parish church. On the feast of St. Gertrude, 1929, Bp. Boniface Sauer, O.S.B., laid the corner stone for this new church which, in reality, will be the first Catholic church structure in the vicariate, the present chapels being poorer than an ordinary cow-shed in the central States of the U.S.A.

A number of schools also have been erected, the principal one numbering some 800 pupils. These schools are under government supervision and have received words of high praise from the government officials. The various sects, aided by American money, have succeeded in erecting splendid houses for charitable purposes. The Catholic missionaries, who because of their poverty are bound to make all their missionary journeys on foot, are hampered by unusual poverty. The greatest drawback, however, is the invasion of Soviet ideas from Russia. Bishop Sauer writes: "In our Vicariate and Prefectures the decisive battle will have to be fought in the very near future: Christ or Soviet."

The militant Abbot-Bishop Boniface Sauer, O.S.B., would be most grateful for even the smallest gift for his one church, to be erected now, or any of his schools. He would with grateful heart accept any Mass intentions which would enable his missionaries to "keep soul and body together." Address: St. Benedict's Abbey, Tokwon, near Wonsan, Corea.

The Rev. P. Ignatius Forster, O.S.B., Yankton, South Dakota, will gladly forward any gifts or Mass intentions to Abbot-Bishop Sauer.

No doubt St. Christopher is mildly surprised, to say the least, at discovering the uses to which many automobiles are put.—A.F.K.

## The Day of Retribution

(From an article by Fr. Ronald Knox in the *Catholic Gazette*)

Long ago, Sir Leslie Stephen, an agnostic of the agnostics, expressed his fear that if Dives and Lazarus came to "a real tussle," it was not the philosophers who would be allowed to arbitrate. What will be spared if Revolution gets a free hand again in any Christian land? The answer is obvious: Nothing will be spared by the volition of the Revolutionaries. A "clean sweep" of the past and all it stands for will be the tocsin of the day of retribution, which the insolence of monopoly in the face of high Heaven brings daily nearer. Not with impunity do nations reject the headstone of the corner. Diplomacy, alliances, schemes, theories, are but as chaff before the wind in the day of Almighty God's answer to His enemies. They who are wise dread the silence of God; for they know that in His own time that silence will be broken amid terrors and wonders at which even politicians will tremble. Already the axe is laid to the root of the tree, and if they who cry peace where there is no peace, would but open their eyes. A few recent words from Fr. Martindale may serve to lift the curtain regarding Paris and the doom that threatens her.

"Outside this is the red zone almost ten miles deep, where the Communist youth-clubs, the revolutionary committees exist, not in such poverty, but in far fiercer resentment of their lot, devoured by an ineffectual will to change it. Not flight allures them, but the hallucination of attack. These hurriedly constructed areas rarely enough have so much as roads: there are no drains: no lighting system: the very cinema has not reached them. There is nothing but miserable drinking rooms, lit by a smoking oil-lamp, where men may rot their brains with alcohol and flog their emotions with revolutionary talk. And day by day they enter Paris to work, and, if they choose, see those vast boulevards, and the jewellers, and the shops where more money may be given for one dress than

they are ever likely to handle in a lifetime.

"Be certain that for such minds the *past* simply does not exist. There is no such thing as history. They would see Notre Dame and the picture galleries and the museums in flames without so much as wincing. And the past contains Christianity, and all its ideas and its works."

If we turn back to the sources of the French Revolution we shall see that the obliteration of the past, above all the Christian past, is no accidental result, but a most deliberate aim and purpose of the subversive movement, which is carried on, however tightly sentimentalists may shut their eyes, by open violence in Russia and Mexico, and squalid but not less effectively in the long run, in the English speaking world by methods cautious and gradual enough to hoodwink those who imagine themselves to be true conservatives, pillars of law and order.

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In his masterly work on the Church and War, Fr. Stratmann, O.P., gives strong reasons for believing that no future war will, in view of the changed circumstances of modern days, be able to fulfill the conditions required by Catholic moral theology for a "just war." If so, General Smuts' adjective "illegal" is justified. But be this as it may, the task of the moment is to spread the "will to peace" in the public mind. It is a profound mistake to think that, in view of adverse facts, this means little or nothing. It means nearly everything. For facts, however "hard," are passive, material things, whereas ideas are creative. Our fight is against wrong ideas, and this fight will go on as long as a fallen world remains upon its probation. But we have a leader and a banner, bearing upon it in letters of gold the words, "The Peace of Christ in the Reign of Christ."

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God pity the Catholic family that keeps up two automobiles, but "cannot afford" to take even one Catholic paper.  
—A.F.K.

### Albertus Magnus as a Naturalist

Fr. W. H. Kent, in a lengthy review of *Pioneers of Plant Study* by Ellison Hawks (*Tablet*, No. 4607), calls attention to that Protestant writer's notable tribute to Bl. Albertus Magnus. After citing a passage in which Albertus writes as follows: "The aim of natural science is not simply to accept the statements of others, that is, what is narrated by people, but to investigate the causes that are at work in nature for themselves;"—Mr. Hawks adds: "This and other frank appeals for experiment led Pouchet, who devoted a volume to Albertus and his experimentalism, to make three epochs. (i) Observation, among the Greeks, as represented by Aristotle. (ii) Compilation as represented by Pliny among the Romans. (iii) Experiment, represented in the Middle Ages by the Franciscan Roger Bacon and the Dominican Albertus (pp. 104-5).


Of the special work of Albertus as a botanist Mr. Hawks gives the following graphic description: "It has been well said that Albertus evinces a remarkable instinct for morphology. He realizes that thorns are stem structures, while prickles are superficial; that, as a bunch of grapes is sometimes replaced by a tendril, the tendril must be an incompletely developed bunch of grapes. The pentamerous symmetry of the flower of the Wild Rose and of the core of the Apple strikes him, and he notices the alternation of floral whorls, the relation of leaf-veins to the indentations of the margin, and the existence of various types of flower-form such as the star-shaped—which we now term actinomorphic—the campanulate, and the bird-like. His description of the fruit of the apple, its three coats, the five chambered core, the floral receptacle above and the seeds with testa and two hemispherical cotyledons, is far superior to anything in any earlier writer." (pp. 105-6).

In these days, says Fr. Kent, this minute and delicate description of the structure of a fruit would surely be taken for the work of some botanical

specialist who had dedicated himself to the study of fruit-trees. But readers who have found delight in the spacious pages of Albertus, in Jammy's fine edition in twenty-one folio volumes, will tell a different tale. For in truth it is the work of one who has left us the the most complete and comprehensive presentment of the vast system of mediæval philosophy and theology. It may be well to add that the treatise on Vegetables and Plants is found in the fifth volume of Jammy's monumental edition of Albertus. It may be hoped that the present work will lead some of its readers to study the luminous writings of Albertus, and possibly the earlier writings of his compatriot, the German Benedictine nun, St. Hildegarde.

Charity extended only to those whom one believes morally worthy, will become as dead in time as the dodo.—A.F.K.

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## Notes and Gleanings

The year 1930 will bring Germany and America closer together, for the great German steamship companies—the North German Lloyd and the Hamburg-America Line—are cutting down the running time between Germany's two chief ports and New York. The "Europa," the North German Lloyd's sister ship of the "Bremen," the world's fastest ship, is to be ready for service in March, and the Columbus has been equipped with new turbines, and the cabins in all four classes fitted with running water. In March a fast weekly passenger service will be operated by the "Bremen," "Europa," and "Columbus." The Hamburg-America Line's passenger steamer "Hamburg," one of the fast ships of the Albert Ballin class, has been completely fitted with new engines, while the "Albert Ballin," the "New York," and the "Deutschland" will follow. All will have engines of 28,000 horsepower, so that the run between Hamburg and New York can be accomplished in eight days.

The London *Tablet* (No. 4680) objects to Bishop C. F. Kelley's book, *When the Veil is Rent*, mainly because "Bishop Kelley's palaces and chasms are neither more beautiful nor more terrifying than the Spiritists'. Both seem equally at variance with what little we do know from Catholic theology of life beyond the Veil, and although we are prepared to admit that the moral lessons to be learned from the Bishop's book are in accordance with Catholic teaching, we venture our opinion that this method of teaching them is ill-advised, particularly at a time when all kinds of cranks are publishing imaginative speculations about the life after death. It is a subject about which we know practically nothing, and it should be treated, therefore, with reverent and humble reticence."

Dr. Francis Borgia Steck, O.F.M., has had his reply to Father G. J. Garaghan, S. J., on the Marquette-Joliet

question, which appeared in recent issues of this REVIEW, reprinted in pamphlet form, and those who are interested in this absorbing historical controversy can obtain copies of the pamphlet from the author by addressing him at Quincy College, Quincy, Ill. Please enclose a two-cent stamp with your request.

The monument and tomb of a Vestal Virgin recently found at Tivoli (Italy) lie between the river and the ancient Via Valeria, within a stone's throw of the railway station, and evidently date from the 3rd century A.D. They have a Latin inscription which runs as follows:—

Undecies senis Vestae quod paruit  
annis,

Hic sita virgo manu populi delata  
quiescit.

(Because for 66 years she had been the dutiful servant of Vesta, here lies the Virgin (Cossinia) borne hither by the hands of the citizens. She rests in peace.)

Within the tomb was found the body of the Vestal, and resting upon her cheek and shoulder was a wooden doll about a foot long, ornamented with necklace, bracelets, and anklets of gold. What is the meaning of this doll? Does it perhaps suggest the joys of family life which the Vestal had foresworn?

A well-known Catholic historian desires to complete his set of Griffin's *American Catholic Historical Researches*. He needs two numbers, July, 1896, and October, 1901. Anyone who has these and is willing to dispose of them at a fair price, is requested to communicate with the Rev. Francis Borgia Steck, O.F.M., Ph.D., Quincy College, Quincy, Ill.

The papal encyclical "*Mens Nostra*" is a solemn call to a deeper spirituality, by means of meditation, in these restless days. Indeed, there are passages in it which the wandering children outside the One Fold can read with profit. The Holy Father contends that all of us, whatever our station, must practice

detachment from the fuss 'of trifles. "*Procul ab hominum frequentia*" we cannot always be, corporeally; but we can make oratories and hermitages within our own breasts. The "*Mens Nostra*" will make excellent spiritual reading for those who strive after perfection.

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The editor of the *Catholic School Journal* (which improves with every number) does not regard the "Dalton plan" as in any sense a major educational contribution. "In a time of ferment," he says (Feb. issue), "it has called attention to certain educational practices in a way that has undoubtedly some effect in the educational reconstruction going on under the title of child-centered schools. These practices have been stated. The specific proposals that have been made, contract assignments, laboratory classroom, teacher - specialists - consultants, free choice by pupil of work he will undertake, and consequent abolition of time schedule, will find their place in contemporary education independent of the Dalton plan itself, as indeed they have, sometimes in quite different form and a different emphasis, as is shown in Rugg and Schumacher's 'Child Centered Schools.' Whatever kind of school you are conducting, conventional or 'progressive,' or anything between them, consider the Dalton plan not in its entirety, but in its specific proposals. If it only challenges your practice and starts you thinking, it will render a very good service to you."

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Camille McCole's article on "Sherwood Anderson—Congenital Freudian," should be read by everyone who, now and then, in the face of so much conflicting criticism and praise, falls into a state of doubt concerning modern literature. This splendid appraisal of one of America's purveyors of literary sewage appeared in the November issue of the *Catholic World*. In the previous issue of that excellent periodical Father Kemper presented one of the most judicial appraisals of Mencken that has yet appeared. Mr. Mencken has become

a sort of institution, and his system of hurling winged words at adversaries, both animate and inanimate, has been quite generally accepted as the American way of expressing berserker rage, both real and feigned, at anything and everything. Unfortunately, as Father Kemper points out, Mr. Mencken, though nearly always right when attacking persons and things, is usually wrong when he attempts a philosophical dissertation or a discussion of the underlying causes of phenomena.

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R. F. Young, in his study *Comenius and the Indians of New England* (London: School of Slavonic Studies), presents in short but fully documented form the results of his investigations into the relations of the famous Comenius with the colony of New England, and in particular with the attempt, in which Harvard College was intimately concerned, to convert and educate the Indians of that colony. By quotations from Comenius's works Mr. Young proves that great educator's interest in this project; but he disposes of the legend that he was invited over to America to become principal of Harvard; at the same time he connects him with various friends and patrons of the movement in London and with several Englishmen who knew Governor Winthrop personally. One of the consequences of the missionary effort was the publication of Eliot's Indian Bible. The educational enterprise was less successful, as the Indians seem to have been physically unequal to the rigors of the Comenian curriculum. Historically, however, the incident is instructive as being one of the earliest attempts to force on natives a well-meant but impossible course of higher education.

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Work on the Dictionary of British Medieval Latin has continued during 1929. The collection of literary material for the period A.D. 800-1100 is practically complete, and work on the Charter material (interrupted by the death of Professor Vinogradoff) has been resumed. For the period A.D. 1100-1600 a preliminary word-list has been pre-

pared and compared with Du Cange's *Glossarium* as far as letter E, and the discrepancies have been investigated. It is hoped that in the course of 1930 the information collected for the period A.D. 800-1100 may be incorporated in the word-list and a vocabulary printed which will indicate (1) the words of which examples are known, (2) their meanings and, (3) the periods or dates at which each meaning is recorded. This project will, when carried out, greatly simplify the work of collection and form a useful skeleton for the proposed Dictionary.

With *A Little Book for Travellers* (London: Catholic Truth Society) in his hand, an English-speaking Catholic travelling abroad will be able to join with his fellow-Catholics in their vernacular devotions. He will be able to recite "Hail, Mary," "Our Father," the Creed and many other pious formularies in French, German, and Italian; and he will also be able to enter confessionals and to unburden himself of his sins in the language of the country which he may be visiting. The little book will be useful to priests as well as laymen. Although a priest can communicate with a fellow-priest in Latin, he is often at a loss to explain himself when there is nobody at hand except a sacristan or an altar-boy. The booklet mentioned above will get him out of his difficulties.

A fresh warning to the Italian people not to indulge in "foolish optimism" has been given by a Rome newspaper, which has published an obviously inspired article on the subject of the Italian birth rate, entitling it, "Is the Italian Race Dying Out?" If the present decline continues, in ten years' time the Italian birth rate will be as low as that of France.

The severest trial of an ardent, zealous soul is the apathy of good men—the recurrent experience that when one thinks to discern something well worth doing and quite feasible, authority blocks the way. What is there left for

a loyal heart under such discouragement, but to wait, to submit—nay, to refuse to be discouraged, to elicit an immense act of confidence in the Church and in the Providence of the Holy Ghost over the Church, "doing all things good in their own time." Newman was fond of saying that the characteristic of the heresiarch is not so much pride as impatience.—Jos. Rickaby, S.J.

A choice of the right books in youth is one of the best foundations for true education. And if that is true, as we believe it is, what shall we say of the vast majority of young people whose reading is of no higher standard than is set by the moving pictures? Do the books displayed in the windows of our stores suggest that there is any literary taste or discernment in the reading public? Do the books you see in the average home afford any proof that the millions spent on education are justified? The books our young people buy and the English they write are related as cause and effect; and for the cause of the cause we must go back and admit that there is something radically wrong in our educational system.

Speaking of cipher-writing a reviewer in the *London Times Literary Supplement* calls attention to the curious fact that every sound in English can be represented by the six signs C L O X I T, turned upside down, or sideways, or combined in pairs; and such a system will be found nearly as pry-proof as Etruscan and Cretan have hitherto been to us.

What is believed to be the ruins of the Biblical city of Sodom has been discovered in the centre of the Eastern plain of Jordan, as a result of five weeks' excavation work by the Pontifical Biblical Institute, directed by Father Alexis Mallon. Pottery and other finds show that the city was built early in the Bronze age and possessed an advanced type of civilization.

The anti-Catholic spirit has taken progress for granted. It has taken for granted a process whereby a general increase in happiness, and in man's conformity with his own nature and true end, was necessarily inherent in the mere passage of time. It has therefore—in a vicious circle—taken for granted that those things which we do better than our fathers are more important things, what we do worse, the less. To this it has added that we shall necessarily continue to do better and better the things that we do well, and what we clearly do worse and worse is of no account. This puerile illusion has an obvious origin. Its origin lies in pride, and that lack of vision which is the curse of pride.—Hilaire Belloc.

Mr. Chesterton suggests to those who say that Christianity has been tried and found wanting, that, as a matter of fact, it has been found difficult and not tried.

Do not be always speculating on your future and thinking what you will do. There is more action in dismissing a useless care than in a month's brooding over the possible or the probable.

It is strange that people can see danger in too much of the wrong kind of drinking, but not in the wrong kind of reading, which naturally means the wrong kind of thinking and the wrong kind of living.—A.F.K.

Journalism is one form of lay activity in which the layman can be used without unduly encouraging the blather-skite.

When we see a Catholic legislator's name among those who vote an appropriation for sterilizing the feeble-minded, we wonder why he was not included.—A.F.K.

What a blessing it is that some men cannot hear themselves think!—A.F.K.

The best luck any man can have who reaches the top of the ladder, is not to fall off.—A.F.K.

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## Current Literature

—In his latest offering, *Flash Lights*, Father David P. McAstocker, S.J., president of Bellarmine College, gives his readers brief, vivid stories, containing important moral lessons. He treats of such subjects as Dreams, Courtesy, Broken Homes, and many another, in a delightful and informal manner. The book is adapted for retreat-masters and retreatants. (Bruce Publishing Co.)—C.J.Q.

—Fathers Callen and McHugh, of the Dominican Order, have, in *Our Lady's Office*, compiled a useful book of devotion. The little volume is intended for lay and religious folk who have a special love for the Blessed Virgin Mary, and who wish to recite her Office. Besides the Latin and English texts, one finds thorough explanations, the Office of the Dead, and the Penitential Psalms. There is an introduction by the authors. (P. J. Kenedy & Sons.)—C.J.Q.

—Miss Inez Specking's new novel, *It's All Right*, is a college story that will appeal alike to young and old. There is humor and plenty of dramatic thrills throughout. When the story ends, every one will be satisfied: for the virtuous receive their well-earned reward. The volume is dedicated "To those who love and understand youth." (B. Herder Book Co.)—C.J.Q.

—Endeavoring to make a selection from the religious subjects of Gilbert K. Chesterton, both in prose and verse, Patrick Braybrooke has compiled *A Chesterton Catholic Anthology*, with the approval of Mr. Chesterton himself. We may say, he has succeeded admirably, for he has culled from the works of this famous and masterful Englishman some of his finest and most forcible passages. There are prose selections from *St. Francis of Assisi* and *The Everlasting Man*; verses from *The Ballad of St. Barbara*, *Regina Angelorum*, *A Christmas Carol*, (to mention only a few), and that magnificent short poem, *The Donkey*, ending with: "Fools! For I also had my

hour; One far fierce hour and sweet: There was a shout about my ears, And palms before my feet." We wonder how Mr. Braybrooke could have passed over *Lepanto*, regarded by many as finest ballad in contemporary letters. The "Foreword" is by Father Owen Francis Dudley. This anthology is worth while in every respect and has the reviewer's enthusiastic approval. (P. J. Kenedy and Sons.)—C.J.Q.

—*The Desire of God in the Philosophy of St. Thomas Aquinas*, by Dr. James E. O'Mahony, O.S.F.C., is a notable study, the result of post-graduate work at the Catholic University of Louvain. The author treats the much discussed problem of St. Thomas' position on the natural desire of man for God from the philosophical standpoint. The book is a solid piece of Scholastic metaphysics and furnishes a good illustration of the metaphysical approach as it is made by the best scholastics at the present time. This approach, which is much more sound and solid than that of so many of our contemporary manuals, is nothing but a resurrection of the true mind of St. Thomas himself, as this scholarly exegesis of the Angelic Doctor amply shows. It is by such profound studies of the mature thought of Aquinas on individual problems that true advance must be made, not only in a better understanding of the thought of St. Thomas himself, but also in Scholastic philosophy as such. (Longmans, Green and Co. and Cork University Press).—V.M.

—The Rev. Klemens Kopp, D.D., whom we had the pleasure of meeting in St. Louis a year or two ago, contributes to the *Collectanea Hierosolymitana* of the Goerres Society a critical study (184 pp.) of the Carmelite tradition concerning *Elias und Christentum auf dem Karmel*. During a sojourn of two years in Haifa, Dr. Kopp had occasion to make thorough historical and archeological researches on the subject of that venerable mountain. The result is what was to be expected. He shows that the legend of the pre-Christian veneration of the B. V. M. on Mt.

Carmel is a myth and that the Carmelite tradition connecting the Prophet Elias with the origin of that Order has not a leg to stand on. Needless to say, the dissertation is written with beaming reverence and is a model of what such a treatise should be. We recommend it to all those who are interested in the subject. (Paderborn: Ferd. Schöningh).

—It is a pleasure to welcome *Interlude*, the long-awaited successor to that delightful volume, *Sails on the Horizon*, by Fr. Charles J. Quirk, S. J. In the latter Father Quirk demonstrated his power to handle the difficult form of the quatrain fluently and beautifully, yet to write within that small compass little masterpieces crammed with magnificent thought and emotion. *Interlude* is a distinct advance. It contains poetry of a varied nature: long and short lyrics, quatrains and sonnets, all of high quality. The imagery is delicate and fanciful and of a wide range; the style, finished and natural; the thought is as stimulating as the winter wind. The sonnet "In Matris Meae Memoriam"—which appeared in one of the leading English reviews—is, in the estimate of the reviewer, one of the best that has been written in this decade. "Wind in the Grass" is a lovely lyric in the modern manner. Much of the poetry is of a deep and clear spirituality, but avoiding pietism. Fr. Quirk's religious poems have about them all the reverential beauty of miniature Gothic cathedrals. One must read them for oneself to appreciate them. (The Duval Press.)—E.D.S.

—Vices and moral leprosies occasionally assume such threatening influence that nothing short of a crusade, led by men of courage, can stem the tide. One of these leprosies at work in society today is the use of contraceptives. In an excellent pamphlet, intended for parents, priests, physicians, and social leaders, Fr. Henry Woods, S.J., of the University of Santa Clara, attacks this evil bravely and with forceful reasoning. He says in his first paragraph: "That the means of preventing concep-

# THE ECHO

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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tion have of late years been multiplied and made matter of common knowledge, is certain. That this is the trade-response to a growing demand from married people, cannot be denied. Hence the important question: How far is their use a sin? What is its gravity? How should the theologian meet it?" He finds one source of the foul evil in the opinion widely held to-day "that marriage is a mere contract in which both parties retain unchanged that fictitious individualism which is the corner-stone of modern sociology." Pastors and confessors as well as Catholic physicians will thank the author for this helpful essay, which is entitled *Nature's Protest against Counter-Conceptives* and published by the University of Santa Clara, Santa Clara, Calif.)—A.M.

—Msgr. J. L. J. Kirlin's work, *Priestly Virtue and Zeal; A Study of the Life of St. John Baptist Vianney*, has been adapted into German by Dr. Paul Reinelt (*Der moderne Seelsorger auf den Pfaden des hl. Johannes Baptista Vianney*; Herder & Co.) It shows how the lessons that can be drawn from the career of that holy priest are applicable to the needs of present-day pastors.

—*De Ecclesia* is an inexhaustible subject, and the latest work on the same is by Fr. Gerard M. Paris, O.P. It is subtitled "ad usum studentium theologiae fundamentalis," which sufficiently indicates its purpose. The author closely follows the teaching of St. Thomas and, to some extent, the method of the later Schoolmen. (Turin: Marietti).

—We are pleased to see *The Holy Sacrifice of the Mass*, by the Rev. Joseph J. Baierl, of St. Bernard's Seminary, Rochester, N.Y., going forth in its eighth edition. The work, which was cordially recommended in the F.R. upon its first appearance, explains the Mass in the form of questions and answers, and has been found of great help by catechists. The new edition is embellished by some beautiful new colored pictures. (Rochester, N.Y.: The Seminary Press).

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### A SPRINKLE OF SPICE

"Won't you give a shilling to the Lord?" said a Salvation Army girl to an old Aberdonian.

"How auld are ye, lassie?" he inquired.

"Nineteen, sir."

"Ah, weel, I'm past 75. I'll be seein' Him afore you, so I'll hand it to Him mysel'."

We know not from what source this story has come, but Lord Ebbisham tells it:

It is said that Mussolini was present at some function with the King of Italy, when the King happened to drop his handkerchief. Mussolini stooped quickly and returned it, for which the King expressed his thanks profusely, almost pointedly.

Someone later asked him why he was so glad to get his handkerchief back.

"I was delighted," replied His Majesty. "You see, it is the only thing left that I am allowed to put my nose into."

"Preserve us, O Lord," says Father Joseph Rickaby, S.J., in one of his meditations, "from two great evils, the Violent Ecclesiastic and the timidity of good men."

"You poor man; you are so dejected; you haven't a loaf of bread in the house, have you?"

"Worsen than that, mum; I haven't even a yeast cake to put in the home brew."

### INNOCENCE ABROAD

Newly Rich Tourist: "Well, I gotta hand it to you for one thing—you've got us beat on fancy movie houses."

Native Guide: "Oh, M'sieu, that is no cinema; that is the Rheims cathedral."

O. O. McIntyre of "New York Day by Day" tells a story of a darkey who acted as caretaker of an alligator pool at Miami. A New Yorker was watching them and inquired: "Are they amphibious?" "Yessah," said the darkey, "amphibious as the devil. They'll bite you in a minute."

Charles Moore in "The Life and Times of Charles Follen McKim" (Houghton Mifflin) tells a story of that famous architect's experience at Princeton, where "he repeated his success with the Johnston Gate (at Harvard) during the time when Woodrow Wilson was president of the college. When the plan was submitted to President Wilson he returned it red-penciled with various suggested changes. McKim had all the red marks removed, and the gate was constructed according to the original drawings. The story goes that on being congratulated on the success of the gate, President Wilson remarked: 'Yes; but I had to teach Mr. McKim the A. B. C.'s of architecture'."

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# The Fortnightly Review

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April 1930

## The Problem of the Fallen-Away Catholics

By the Right Rev. Msgr. Joseph Wentker, St. Louis, Mo.

During this season of Lent it is customary to recall to mind the fundamental duties of life in order that we may be better able to see where we stand, and to amend our lives where amendment is necessary. I believe I am perfectly in line with this practice, if I take advantage of this opportunity to call attention to a duty which rests upon us all, clergy and laity, but to which, I feel, we have not given the attention it deserves. I mean the duty of charity we owe to those who have suffered shipwreck of their faith, to our fallen-away Catholics.

I do not mean to say that our Catholic people are deficient in the practice of charity. When there is question of the corporal works of charity, we can point with pride to the many institutions which Catholics have established and maintain for the relief of the needy, hospitals, orphanages, schools, and so on.

Neither would I say that our people are deficient in the practice of the spiritual works of charity. How often do we not learn that this or that man, who was on the downward path, was brought back to his allegiance to the Church by the friendly advice or reproof of others. Often a sick-call comes, and later on we learn that it was due to a friend who did not want a dying man to depart this life without the consolations of religion. And thus I could go over the whole catalogue of spiritual works of charity, and prove to you that this beautiful virtue which our Lord taught so effectively by word

and deed, is still alive and active in the hearts of our Catholic people.

While all this is very gratifying, I do not hesitate to say that this casual and sporadic practice of the spiritual works of charity is not sufficient to meet the demands of our modern religious conditions. This problem of fallen-away Catholics has taken on proportions altogether too great for haphazard methods. What we need is a more systematic and comprehensive mode of procedure.

Let me point out a few facts in support of this contention:

1) The number of fallen-away Catholics is very great; in fact it is appalling, and the seepage is not decreasing, but rather increasing year by year. I have no statistics available, but the fact manifests itself so strongly that statistics are not necessary. If anyone doubts the accuracy of my words, I ask him to look around in the block in which he lives, and he will find abundant evidence to convince him. These losses are not confined to any particular locality or class. We find them everywhere and in every walk of life.

2) Our losses consist chiefly of people who can be readily influenced for the better. We are fortunate in this, that but a small percentage of our fallen-away Catholics are formal apostates who have repudiated Christianity. The far greater percentage of our losses consists of people who, for some cause or other, have drifted out of the Church. They do not hate the re-

ligion they have deserted. Their downfall is chiefly due to weakness. Oftentimes a combination of untoward circumstances has borne in upon their lives and they were not equipped to resist the onslaught to which they were exposed. Deep down in their hearts they entertain the hope that some day in some way they will make their peace with God before death comes.

It is worth while to recall to mind at least some of these causes:

1) When foreigners come to our country, they often go astray while the process of assimilation is going on. They have a living to make, they must learn a new language. They find customs and practices they were not used to in the old home, and while the process is going on, they not only cast aside practices and habits that are of no use here, but along with these things goes the most valuable possession they have, their religion.

2) Then there is a constant shifting of population going on in our large cities. Men give up their old church affiliations and fail to establish the proper contact in their new place of residence.

3) By far the most prolific cause of our losses is mixed marriage. Comparatively few of those who enter a mixed marriage apostatize either at the time of marriage or even later on, but, owing to the influence of the non-Catholic party, they get careless and neglectful. They hope some day to straighten things out, but as they grow older they get more indifferent and die without reconciliation. The saddest feature is that their children grow up under conditions that are very unfavorable. There is no religious home training; they often do not get the benefit of a Catholic school education; oftentimes not even a short instruction preparatory to First Holy Communion. Such children are usually lost to the faith. Frequently it happens that they go to non-Catholic Sunday schools and join one or the other of the various sects.

Pastors and their assistants are well aware of these facts. They come in contact with them almost daily. This

constant seepage is one of their chief concerns. Those who have made determined efforts to meet this problem soon find that it has taken on proportions far beyond their strength to cope with. Pastors, not only in this country, but in practically all other countries, realize that we need the help which the laity can give—I mean help not in the way of money contributions, but in the way of personal service.

I do not hesitate to say that the greatest individual desideratum of the Church today in her effort to save souls, is the sincere, intelligent, sustained and organized co-operation of the laity. I do not say that with such co-operation we can change the general trend toward irreligion, but on the strength of an experience running over quite a number of years, I am prepared to say that we can bring back a great percentage of those that were lost. And you know, Our Lord said, "There is more joy in heaven for one sinner who doth penance, than over ninety-nine just who need not penance." And again He said, "The Good Shepherd leaves the ninety-nine in the desert and goes after the lost sheep, and does not rest until he has found it."

One of the most important questions that present themselves in connection with this work is the form of organization. I, for one, am unqualifiedly in favor of making these organizations a part of the parish organization, for the following reasons: (1) This work is to be done in co-operation with the pastors, and this co-operation can be best brought about if we have parish organizations instead of city-wide organizations divided up into sections. (2) The greatest amount of work can thus be done with the least waste of time, labor, and money. (3) Those who are brought back need care and attention until they feel thoroughly at home in the parish, and this can again be given most readily if the work is done under the direction of the pastor and his assistants.

Another question of great importance is the selection and training of the workers. There will be many who have

not the time, even with the best of good will. Others may be temperamentally unfit. But even after all deductions have been made, there ought to be, let me say, half-a-dozen of devoted women and half-a-dozen men in every large parish who would be willing to take up this useful and so necessary work.

Finally, there is the matter of training. Some sort of training is very desirable, even necessary. Like all other work, this work has its own peculiar technique, which, if duly observed, will bring the best results and prevent disastrous blunders. In European countries, where this kind of missionary work has been carried on for quite a number of years, they have found it very helpful to give lecture courses on the manner of carrying on this work. But while it is true that technical knowledge is useful, far more necessary than all technical knowledge are certain spiritual qualities. Those who want to be helpful in this kind of work must be actuated by sincere charity and an honest zeal for the salvation of souls. That is the source from which all our efforts come and without these qualities our work will become mechanical, distasteful, and useless to those whom we would aid.

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Mr. H. W. Fowler, a recognized authority on correct English, in *Modern English Usage* prays to be saved from the man who objects to the sentence, "He only died a week ago", instead of "He died only a week ago." There does not seem to be any reasonable defense of such careless and ambiguous writing as the former arrangement of the words reveals. One may be impatient of too much niceness and of anything savoring of preciousness, but there is no warrant for impatience when there is merely a question of clearness. The wrong position of the adverb "only" makes for confusion and convicts the person guilty of it of lack of order in thought; and there is nothing difficult or abstruse in putting the word in its logical place in a sentence.

### Appropriate Mottoes for Sundials, Clocks, and Watches

Horas non numero nisi serenas.

Pereunt et imputantur.

Sine sole sileo.

Vulnerant omnes, ultima necat.

Ultima forsan.

Me iuvat aestivas numerare fideliter horas.

Lux umbram monstrat, mysteria autem veritas.

Contra vim mortis non est medicamentum in hortis.

Quae tibi larga dedit hora dextra, hora furaci rapiet sinistra.

Properat hora mortis: ultima cuius expectanda dies.

Lux umbra Dei.

Dum spectas fugio.

Tenere non potes, potes non perdere diem.

Transit hora, manent opera.

Dum tempus habemus, operemur bonum.

Mox nox.

Horas signo umbra fovente; Flores gigno sole fovente.

Ex his una tibi.

Serius quam credas.

Aliis serviendo consumor.

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I mark time; dost thou?

Let others tell of rain and showers

I only count the shining hours.

Life's but a shade: man's but duste:

The dyall sayes dyall we muste.

I am a Shade: a Shadowe too arte thou:

I mark the Time: saye, Gossip, dost thou soe?

Time wastes our bodies

And our wits.

But we waste Time,

So we are quits.

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*A Book of Sundial Mottoes*, compiled by Alfred H. Hyatt, and published in 1903 by Philip Wellby, contains some hundreds of similar mottoes.

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A necessity is a luxury the Joneses have.

## Legal Aspects of the Trial of Jesus Christ

On the trial of Christ regarded from a legal point of view a large literature exists, of which *The Trial of Jesus Christ*, a legal monograph by A. Taylor Innes (Edinburgh, T. and T. Clarke) offers a clear and sober epitome. Without exclusively following this author, we present the following summary of the question:

Starting with the arrest in the garden, we find a group of Jewish police assisted by Roman soldiers apparently acting under Jewish authority, and exercising a personal violence which was not legal except in case of resistance or attempted escape. Possibly, however the act of St. Peter might have given a legal coloring to this action; hence, from a lawyer's point of view, the matter may be passed over.

Our Lord was first led to the house of Annas, and the details of what was done here can with difficulty be distinguished from what went on in the house of Caiphas. According to the Mishna, capital trials could not legally be carried on the day before the Sabbath or before a feast. The trial must be begun and finished in daylight and in an open court before the whole council, and twelve hours must elapse before sentence is pronounced. These regulations, however, may not all have been in use in the time of Christ.

Turning to the trials themselves, the author places before him the task of deciding whether the Jewish and Roman trials were distinct or supplementary; whether the forms of law were observed with the aim of securing legal fairness and justice; whether the charges in the two trials were the same or different; whether the decisions were legally right and the sentences just from the standpoint of the two laws respectively. In to these points we need not enter in detail, it being sufficient for our present purpose to provide a sketch of the results.

### I. THE JEWISH TRIAL

Dealing first with the Hebrew trial, the author tells us that the Jewish law

was strong in its cautions against legal injustice; especially in criminal cases, and above all those in which capital charges were concerned. The greatest strictness should be observed with regard to the form of the accusation and the publicity of the procedure; while full freedom from intimidation or self-incrimination should be secured for the accused, who should also be allowed to defend himself; and special precautions were taken in sifting the evidence and testing the witnesses. In the trial of Christ these regulations were shamelessly contravened. When the Chief Priest began to examine the prisoner privately before the witnesses were called, his act was absolutely illegal. To conduct such a trial by night, and especially with closed doors, was also illegal. That the trial in the house of Caiphas was at night, is clear from the Gospels; that it was with closed doors, is shown from the fact that Peter obtained admission only through "the disciple who was known to the High Priest." Again at this trial the whole council was not assembled; another point of illegality in criminal cases.

If we examine the Gospel accounts, it looks as if from the first the hostile clique were fully conscious of the weakness of their case. There was a manifest desire to bluster through the proceedings by drawing from the prisoner's own lips a confession, and to condemn him on the strength of this confession. Though in his general attitude our Lord was "led as a lamb to the slaughter, opening not His mouth," we find a remarkable exception to this policy in certain parts of the trial. Our Lord seemed determined to take a dignified stand on the forms of legal procedure, at least to such an extent as to force on the notice of all the illegality of the proceedings carried on. When he was interrogated about his disciples and his doctrine, he waived the question, saying: "Why ask you me? Ask those who heard me." In these words he said in effect: "It is illegal to draw a



self-incrimination from the prisoner. State the accusation, and produce the witnesses according to law." When one of the soldiers struck Him for this answer, the reply was: "If I have spoken evil bear witness of the evil; but if well, why strikest thou me!" In legal terms this reply seems to mean:—"To strike the prisoner is intimidation and an outrage of law. If my words constitute an offence, go into the witness-box and charge me accordingly."

Thus baffled, the judges were forced to resort to witnesses, much against their will. And for this they were altogether unprepared. What one alleged, the next contradicted; and no agreement could be arrived at. It was by the use of dishonest means that at last two consentient witnesses were found. And here was their whole allegation:—"This man said, I can destroy this temple and in three days build it up again." If, however, we turn back to the actual incident here referred to, as it is recorded by St. John, we find the real words uttered were:—"Destroy this temple— and [if you do so] in three days I will rebuild it." It is true that a word uttered against the Temple was a blasphemy among the Jews. But it is worthy of note that the judges themselves did not subsequently make any use of this accusation—showing the estimate at which even they held it. The whole attempt to indict Christ by legal witnesses thus proved a complete failure.

Therefore the bullying method was again brought into requisition. With rare impudence the blustering Caiphas disguises the wretched scrapings of perjured testimony under an assumption of their importance. "Answerest thou nothing to these testimonies?" And He answered nothing—it was obvious to the meanest comprehension that there was nothing to answer.

Legal methods had failed; ordinary interrogations of the prisoner had also failed. There was one extreme resource left; and that was to force a confession from the prisoner by a trick of unparalleled meanness. They knew Christ's claims to be the Son of God.

They would take their stand on *that*, and force him to face the alternatives of dissembling or even repudiating those claims, or else of convicting himself of a criminal offence in the open court. In order to secure this result, the High Priest resorted to his official power of adjuration; that is of imposing on a person for grave reasons the obligation of answering his questions. The use of this power against an accused person at the bar was a gross abuse, and morally invalid, and provided another point of illegality in the procedure. But what did Caiphas care for that! He adjured his intended victim "in the name of the living God" to declare whether he was the Christ, the Son of God.

Legally our Lord might have answered as before—it is not for the prisoner to be interrogated, but for the accusation to be formulated against him and proved by sworn and tested witnesses. But to Him here was a question touching the object for which He had come upon earth—to bear witness to the truth. Let the consequences be what they might, He would bear witness. No protest against the illegality of the adjuration was required; that was evident enough to all present. He answered with the full and clear assertion of His claims.

Unable to conceal their relief, they proclaimed the needlessness of the witnesses they could not obtain; and thereupon the verdict of guilty was pronounced, on the enforced and illicit confession of the accused. The condemnation itself was illegal; for according to Maimonides, the Jewish law sentences no man on his own confession, since no prisoner is allowed to damage himself in court by what he says. In conclusion, therefore, neither the form nor the fairness of a judicial trial was observed.

And what in the eyes of the Jewish law was the crime for which Christ was condemned? The Jewish law regarded blasphemy as a capital crime; and this could take the form of speaking against the holy places or of assuming the rôle of a false prophet. To

claim power to destroy the Temple, and to claim to be the Messiah, would both be indictable offences. But this supposes the claims in either case to be false. That our Lord made both these claims is clear; but the soundness of his claims was not discussed. By a phenomenal *ignoratio elenchi* the High Priest waived this crucial point. The simple claim, and not the falsity of the claim, was declared to involve the sentence of death. The claim was ascertained; the falsity of the claim was the whole point to be proved. Technically speaking, our Lord was condemned for constructive treason against God—the *crimen laesae majestatis divinae*—the crime really consisting not in his claim, but in the assumed and unproved falsity of his claim to be the Christ.

Whether the Jewish trial or trials recorded in the gospels were two or one, is difficult to ascertain. The night trial in the house of Caiphas was probably a sort of hurried improvisation. Maturer reflection seems to have led to a more formal repetition of the same procedure in the early morning, and in the Temple courts, with the whole council assembled. They would thus be able to make a better stand before the Roman governor, who would naturally inquire into the legal proceedings which had taken place. Be this as it may, the second or morning trial was also in all points wanting in the forms and fairness of judicial justice, equally with that of the night.

## II. THE ROMAN TRIAL

We turn to the Roman trial before Pontius Pilate in the Praetorium. With the instinct of a legal mind the first question asked by Pilate was: What accusation do you bring against this man? And it is significant to note that the conspirators were entirely baffled by the question. They were not, in spite of their preparation, able to formulate the charge, but evaded it by saying: "If this man were not a malefactor, we should not have delivered him up to thee." It was not that they were in doubt what the accusation was. That was clear enough. But their

policy was to bring such a charge as would appeal to the Roman mind and secure the condemnation they desired. Until they had taken the measure of the governor, they did not know what to say. Pilate's answer was the only possible one: "Take him away and try him according to your law, and then bring to me your accusation formulated and proved, that I may adjudge the punishment."

The rest of the time, was spent in the endeavor of the conspirators to fix on a charge such as would be indictable in the eyes of a Roman, and on Pilate's side to secure some proof of guilt under any head. They accused him of stirring up the people and forbidding tribute to Caesar. They accused him of claiming to be king and thus raising a revolt against the Roman dominion. But there was no evidence.

Christ was then interrogated; not apparently to incriminate him, but to ascertain whether there was anything in the case. Our Lord confessed his claim to the kingship; but of a spiritual and not an earthly kingdom, and therefore not in an indictable sense. Probably Pilate knew enough about Jesus already to need no reassurance. Hence after interrogation he deliberately passes his verdict of acquittal—not guilty—a decision which legally settled the case.

And yet, in passing sentence of acquittal, he strangely added the scourging. This measure has sometimes been regarded as a piece of singular inconsistency and glaringly bad logic: "I find no fault in him: therefore I will scourge him and let him go." Unjust and drastic as this was, a closer knowledge of the subject places the matter in a different light. An important distinction must be drawn between law and administration or the use of preter-legal discretion. In point of law our Lord was simply acquitted. But in point of administration the case might have been regarded as one in which our Lord had by some indiscretion brought about a disturbance of the public feeling; and in a high handed way it would be advisable to inflict some kind of minor penalty, as a caution to

him and to appease the public feelings. Instances of a like kind occur in Roman history. In Bithynia, if we remember aright, in Pliny's time, there arose a complaint among the tradesmen because the Christian religion had damaged their trade by the abandonment of pagan practices. The Christians were made to suffer in consequence; not for their faith, but simply because they had occasioned a disturbance of the public peace. This explains, without justifying, such high-handed administrative measures for the public good at the expense of the individual.

The rest of Pilate's policy was a matter of expediency and falls outside the range of law. If, however, we try to fix on a legal basis for the final condemnation of Christ by the Roman tribunal, we might select the surface claim to be a king, and therefore a charge of a constructive treason against the Roman emperor. In fact this was the express indictment written in the title on the cross: "Jesus of Nazareth, King of the Jews." The author we have been using suggests that this was the ostensible ground of condemnation which would be recorded in the report to Rome, and would save Pilate from the consequences which might have followed had he been reported as acquitting the royal claimant. Still there was in Roman law a principle under which the case might have come—viz., that the Roman government claimed the right to forbid the private exercise of religion, and that authorization was required for a *religio licita*. As a rule local religions were freely tolerated in the provinces; but the introduction of a religious novelty was illicit unless sanctioned by law. Any thing like a universal claim on the part of a religion to the allegiance of mankind was against Roman law; and Christianity, which might have obtained sanction had it been like the Jewish a local or tribal religion, was met by the authorities by the trenchant verdict, *Non licitum esse*. Had Pilate fallen back on this principle in passing judgment, his decision, though unjust in itself, would have been legal in accordance with the

Roman code; but this consideration does not seem to have entered his mind.

In conclusion the author we have been considering sums up the matter thus: In both trials the judges were unjust and the procedure unfair. Yet in both, the right issue was substantially raised, and the form was in a sense the same in both. There was a double charge of treason, against God and against the emperor. The true claims of Christ were thus made known. He died because before the ecclesiastical tribunal he had claimed to be Christ, the Messias, the Son of God; and because before the Roman tribunal he had claimed to be Christ the King.

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The Rev. Carlo Rossini, organist and choirmaster at St. Paul's Cathedral, Pittsburgh, Pa., has published a "Missa Orbis Factor" for three male voices and organ (J. Fischer & Bro.), which is dignified and ecclesiastical in character, built up on the opening melody of the eleventh Gregorian Mass of the Vatican edition. This theme is identical with the well-known melody of the *Benedicamus*: b c b a b e, etc. It is heard throughout the *Kyrie*, with the exception of the *Christe*. This is also the case in the *Agnus Dei*. It appears repeatedly in the *Gloria* and *Credo*; in the *Sanctus* and *Benedictus*, however, the theme is only hinted at. Masses for male voices are apt to be heavy; the author avoids that danger by writing in three parts, and often only in one and two, and giving them a light organ accompaniment. The composition is not trying to the first tenor; to the bass, when it sings alone, opportunity is given to show its upper tones.

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Here at last is a cheerful and comforting word for the unemployed. Says Prof. D. D. Lescohier, of the University of Washington: "Unemployment is beneficial to industry. It serves to redistribute population and creates new sources of workers for new industries." The next time we see a jobless man, worrying about his starving family, we shall tell him this for his encouragement.

## New Light on the Manichean Heresy

A writer in the *Ecclesiastical Review* gives an interesting account of recent researches in the history of Manicheism. We quote:

The Manichean heresy of the early Christian centuries not long ago became a field of exploitation in the interests of syncretic Christianity. Until comparatively recent times the controversial writings of the Fathers had furnished almost the only source of information regarding the teachings of Mani and his followers. At the beginning of the present century, however, a quantity of authentic sources came to hand. These consist of manuscripts written chiefly in Pahlavi, or Middle Persian, which were discovered by German and French expeditions at the Oasis of Turfan in Eastern Turkestan. Their origin and character is specifically Manichean, and their value as sources of information concerning this Persian graft upon Christianity was immediately recognized. Their abundant citations from Holy Scripture are all enlisted in Manichean interests. Incidentally, these citations are from the Peshittâ (and possibly other Syriac sources), and one series of fragments bears the rubrical directions characteristic of Oriental lectionaries. This latter group, particularly rich in Scriptural citations, is not in Pahlavi, but in Soghdian, a language previously unknown except for a few words quoted by an Arab writer of the ninth century. The difficulty of translating these Soghdian manuscripts, increased by the fragmentary nature of their text, seems to have deferred their publication for some six years after that of the Pahlavi portions of the same discovery. Both were edited by F. W. K. Müller among the publications of the Berlin Academy of Sciences.

Thus at the conclusion of the recent war there was available a fair quantity of source material for the study of Manicheism, in addition to other Iranian religious treatises of a less specialized type. The opportunity thus

presented to relate both Christianity and Manicheism to a common earlier source was too tempting to be neglected, and was promptly embraced by certain writers, notably Reitzenstein (*Das iranische Erlösungsmysterium*, Bonn, 1921.) Appealing to certain selections from the sources just mentioned, this critic announced the opinion that both Judaism and Christianity—the latter especially in its doctrine of redemption—were derived from that primitive Iranian cult which played so evident a part in Manicheism. In particular he attempted to connect the concept of the Son of Man with the Iranian cultus of a God-Man, alleged the influence of Iranian ideas upon Romans VII, and made “the deutero-Pauline” Epistle to the Ephesians quite dependent upon Iranian beliefs, at the same time supporting his theory by the ostensible concession that these ideas borrowed from Central Asia had undergone some original development at the hands of Paul and other Christian teachers. It would seem, in a word, that, according to Reitzenstein, the attempt of Mani to blend Christianity with the Persian cult of his time was nothing more violent than the natural convergence of two lines of descent from a common Iranian origin, if, indeed, it were not rather the bringing back of Christianity into harmony with all that then remained of its original type.

A modest page of fine print in *Biblica* (Vol. VIII, Fasc. I, p. 122) now records the fact that this affront to the authority of Christ has gone the way of its predecessors. There is now at our disposal a far more complete source of knowledge concerning the system of Mani than any supplied by the Turfan discoveries. Among documents brought by Sir Aurel Stein from Tun-huang, in Chinese Turkestan, and now in the British Museum, two German scholars, Ernst Waldschmidt and Wolfgang Lentz, have recovered a collection of Manichean hymns in complete documentary form (*Abhandlungen der*

*Preussischen Akademie der Wissenschaften*, Phil.-hist. Kl., N. 4, 1926). From certain of these hymns it is now established that Mani himself held Christ in the highest veneration, and pronounced Him the Great Redeemer. In keeping, however, with his own tendency to syncretism, Mani united Christ's description of the Last Judgment with the Iranian doctrine of a destruction of the universe by fire. Under the leadership of Christ, the soul freed from the body, depicted as the lamb of light rescued from the wolves of darkness, was to ascend to the region of light. The poetical description of this ascension, in which the soul converses with Christ its Divine Leader, stands revealed as the real "Iranian mystery of Redemption," now fully exhibited in an authentic source. In the Tun-huang hymns are found, in their proper setting and relation, all the essentials of those allusions to a resurrection and ascension of the redeemed soul which occur in the Turfan collection.

After pointing out these facts, the author of the note in *Biblica* observes that, although the Fathers themselves had clearly ascribed to Manicheans a profound veneration for Christ, it might still be questioned whether this characteristic attached to genuine Manicheism, and not merely to Western followers of Mani, who might have interwoven his tenets with Christian elements. It is this last uncertainty that is now removed by these documents from a remote Eastern source, which confirm the account of Manicheism supplied by the Fathers, and reveal Mani's actual opinion of Christ and the indisputably Christian origin of the former's evangelical precepts and his doctrine of Redemption.

Thus Mani, and not St. Paul, appears as the syncretist under a clearer historical light.

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When scientists wish to show how small man is, they measure him with planets and universes. When a theologian wishes to get the proper dimensions of man, he compares him to God's infinite mercy.—A. F. K.

### The Relics of St. Louis

When St. Louis, King of France, the patron Saint of the city in which the F. R. appears, died at Tunis, August 25, 1270, in the odor of sanctity, his brother, Charles of Anjou, gave orders that the body should be embalmed. The heart and the viscera were removed, as Charles had already destined these for his Sicilian kingdom and meant to place them in the abbey church of Monreale; whilst the heart and the bones (such being the practice at the time) were wrapped in spices and sealed up in a rich coffer which Geoffroi de Beaulieu, one of the King's intimate friends, was forthwith to convey to France.

When this intention became known, the Crusaders vehemently objected, with the result that the relics remained with the army till the general departure, on November 29, 1270. On May 21, 1271, Philippe III, surnamed "le Hardi," brought the head, heart and bones of his father to St. Denis, whilst the viscera, placed in the abbey, later the cathedral, of Monreale are still preserved there; the urn which contained them having been opened and resealed in 1843.

Philippe IV, "le Bel," gave a rib of St. Louis to Notre Dame de Paris and caused the head to be kept at the Sainte-Chapelle; and in 1351 Jean II presented the upper jaw-bone to the Royal Priory of the Dominicans at Passy. When St. Denis was sacked by a revolutionary mob on November 11, 1793, the bones of the Saint, which were in a magnificent reliquary, were destroyed. The lower jaw-bone, which had been kept apart, was saved; so, too, was the rib which had been given to Notre Dame. These together with St. Louis' hairshirt and discipline are now preserved in the Trésor of the Cathedral.

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When Christ drew that little circle in the sand, small as it was, it was big enough to embrace all the hypocrites who came to accuse Him.—A.F.K.

### Bouquets and Brickbats

(From the *Josephinum Weekly*, Vol. XVI,  
No. 12)

The current [February] number of THE FORTNIGHTLY REVIEW comes to us with a few additional pages. This is in itself a happy augury that its editor, Mr. Arthur Preuss, will be able to carry on for an additional period. To his many admirers it was delightful to read in the *Ave Maria* a reference to Mr. Preuss' editorials in *The Echo* as "editorials that must be considered," and the very complimentary statement of Rev. Matthew Smith, editor of the *Denver Register*, that "Mr. Preuss is a man with wife and family; yet his writings are talked of in clerical circles a great deal more than those of many priests." How regrettable, on the other hand, is the fact that Dr. James J. Walsh in his reply to Dr. Barrett, published in the *Forum*, belittled the ability and achievements of Mr. Preuss to such an extent as to refer to THE FORTNIGHTLY REVIEW as the "enfant terrible" of the family, "known to a very limited number of us; some of us read it with interest but do not take it too seriously." Why did not Dr. Walsh answer Dr. Barrett objectively, instead of going out of his way to belittle the standing of Mr. Preuss and his REVIEW? Does Dr. Walsh really feel competent to sit in judgment on the ability and merits of Mr. Preuss to justify broadcasting his verdict to the readers of the *Forum*? Dr. Barrett had quoted Fathers Power, Parsons, and McClorey. Dr. Walsh was silent about Father Power and rallied to the defense of Fathers Parsons and McClorey. But he attacked Mr. Preuss. Was he perhaps influenced by the fact that the name "Preuss" suggests Teutonic extraction—a "weakness" unfortunately still prevalent in certain circles? We fear Dr. Walsh has lowered himself in the estimation of many of his former admirers.

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(From the *New Zealand Tablet*, Jan. 5)

The little blue-covered Catholic review, so well known to Catholic editors, and always so welcome, recently became

a monthly publication, owing to the indifferent health of its learned and courageous editor, Mr. Arthur Preuss. There is no more sincere critic in the Church than Mr. Preuss, and none suffering less from the disease of timidity which is the bane of many Catholic editors. Mr. Preuss owns his REVIEW, and has the support of several high placed churchmen who endorse fully his policy. Hence it was only to be expected that he should receive many letters urging him to resume fortnightly publication if at all possible, some of the writers backing their request with assurance of financial aid if needed. A selection from the letters written to him ought to be interesting to all who admire courageous Catholic journalism. One of the American bishops wrote: "Those members of the hierarchy who, like myself, are in the habit of venting their non-official opinions through the F.R.—and there must be quite a few of them—would keenly regret the disappearance of this old-established, reliable, and discreet organ of orthodox Catholic opinion, for which, so far as I am able to see, there would be absolutely no substitute. Keep it up by all means, if at all possible; you are doing a magnificent good work, for which you will surely be rewarded. I enclose a contribution towards a sustentation fund for next year." A distinguished Catholic scholar and professor writes: "What in the world are we going to do if the F.R. goes to the wall? I hold, as I have always held, that the F.R. is the only worth-while publication we Catholics in this big country have, the only channel through which disagreeable truths can be brought before the Catholic reading public—bishops, priests, and cultured laymen—the only force for Catholic truth and justice that is not controlled by 'politics and politicians.' God grant that its editor may get back on his feet again fully and completely, for the loss of the F.R. would be irretrievable. I pray for your recovery every day."

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Strangely enough, the fellow who is "ahead of his time" usually gets left.

### The Limits of Psychology

Dr. Jaeger, in his interesting little volume, *Sisyphus, or the Limits of Psychology* (London: Kegan Paul) compares the labors of the modern psychologist to those of Sisyphus because the goal he has set before himself is demonstrably unattainable. Psychology in its latest developments becomes almost a contradiction in terms; it is like Münchhausen lifting himself out of the pond by his own hair. Even where it is still on apparently firm ground, is it not really chasing its own tail? If Behaviorism, for example, could be carried to its legitimate conclusion (which fortunately it cannot be, since no one will allow the necessary experiments either on babies or on adults to be performed) what assurance have we that we should be any better off? Dr. Watson wants to produce organisms exactly adapted to their environment; but the environment is always changing, and this would be the greatest change of all. Probably Dr. Watson would be horrified at the result. After all, the greatest men of the past have been those who were least adapted to their environment. Adaptation is really no criterion at all. The environment may be a bad one, and why should we adapt ourselves to it?

The psychoanalysts are in no better case. Whether their cures are more numerous than their failures, nobody knows; but suppose they were always successful, what sort of people should we be? How many "potential Blakes and Leonardos" would be morally strangled in their cradles? Perhaps even the ideally self-conscious man of the future "will prefer to keep one small department of the soul which he does not attempt to explain completely even to himself." Dostojevsky's "Nikolay Stavrogin" is "perhaps the most direct assault ever made, or likely to be made, on this citadel of human nature." Complete self-consciousness is a sort of nightmare. What is wanted is a new Kant to mark out the boundaries beyond which the human mind is of necessity incapable of knowing itself.

Dr. Jaeger enlivens a sound piece of argument with some happy flashes of insight. We should beware lest in our anxiety to get rid of some forms of repression we do not create others; "faintly one hears inhibited modesty crying for release, . . . sternly repressed Puritanism finds odd, twisted channels of escape." The introvert sometimes forcibly transforms himself into an extravert and catches at any "As If" philosophy which will give his soul a little peace—"one must accept some working hypothesis, the more complete and definite it is, the better."

### The "Leaflet Missal"

The "Leaflet Missal" is a further step in the growth of the Liturgical Movement. It is edited and published at cost by two priests of the Archdiocese of St. Paul with the warm approval of Archbishop Dowling. The "Leaflet Missal" comes out in 52 numbers, one for every Sunday of the year. Its purpose is to furnish a gradual and easy method of learning to pray the Mass. Each number contains all the prayers, both proper and ordinary, of the respective Mass of the Sunday. The special advantage is that the "Leaflet Missal" gives each Sunday's prayers in their proper succession. Thus the frantic search for passages, so annoying and distracting to the beginner at the regular missal, is eliminated.

The texts used in the "Leaflet Missal" are of special merit. The Ordinary of the Mass is the excellent English version of the Rev. Richard E. Power, copyrighted by the Liturgical Press of St. John's Abbey, Collegeville, Minn. The Gospels and Epistles are from the new Westminster Version; and the Psalm parts of the Introit, etc., from Father Boylan's translation.

The "Leaflet Missal" has already attracted wide attention and bids fair to equal its counterpart in Austria, where a similar project publishes about 100,000 copies per issue.

God does not expect every man to do something wonderful—only his best.—A.F.K.



### The Secret of Columbus

It is a strange and fascinating fact that so much in the career of Christopher Columbus, whose projected voyage to India had so unexpected and so epoch-making an ending, should still remain a mystery. Strange, because the documentary evidence relating to his life and time is voluminous and fascinating, because there seems to have been some design in the vagueness with which Columbus referred to his own affairs.

Why, one cannot help asking, was Columbus so shy of signing his name? And even if his addiction to using his title—El Almirante—in place of his name is in itself a revealing feature of his ambition, what secret lies hidden behind that curious assortment of oddly spaced letters with which, when not using his title, he chose to sign important documents as if wishing to hide, as with some magic seal, his identity for all time?

It is certainly an amazing circumstance that to this day no complete history of Columbus should have been written. For it is apparently admitted not only that the few scanty biographical data supplied by Columbus himself are suspect, but also that his early biographers have made use of a number of facts that have lost some of their weight in the light of later research. It is, indeed, this uncertainty that still cloaks the early periods of Columbus's life and the inexplicable air of mystery that he, himself, imparted to them by his lapses into the enigmatic that account for the latest attempts, in Spain and France, to illumine the obscure patches of his career and to draw a more or less consistent, if hardly convincing, picture of his character.

Thus Señor Celso Garcia de la Riega tries to prove, (not without a gallant show of local patriotism, for he himself is a Galician) that Columbus was a native of Galicia, his father a rebel against authority, and his mother a Jewess hiding from the Inquisition. Señor Luis Ulloa, on the other hand, is apparently no less convinced that Columbus was a Catalan nobleman,

John Baptist Colom by name, who for political reasons assumed the name of Cristobal Colón, which in his later sojournings in Genoa became Christopher Columbus.

Unfortunately, as an English critic has just convincingly proved, neither can substantiate his theory on anything but personal fancy, aided, perhaps, by rather forced inferences from documents of questionable authority. As for Marius André's attempt to interpret Columbus's longing for the discovery of new lands as the calculating business instinct of an unscrupulous slave-trader, it is obvious that even those who delight in picking holes in the reputations of great men will find it hard to accept such a caricature.

Modern research, it would seem, has so far failed to reveal the secret of Columbus's life. Meanwhile, however, it may console the inquirer after historical facts that in the midst of so much uncertainty the names of the three caravels that brought Columbus to the shores of America have been preserved, for there is still the music of a vanished world in them, something that is part and parcel of the personality of Columbus himself: the Santa Maria, the Pinta, and the Niña.

D. M.

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In *The Synoptic Problem and a New Solution* (Edinburgh: T. and T. Clark) R. H. Crompton sweeps aside all previous attempts at the solution of the problem. Canon Streeter is dismissed in a few sentences. The "new solution" is the alleged discovery of a "pre-synoptic Gospel" originating at Alexandria, from which our present gospels are said to be derived by a process of corruption. By a method of interpretation by which anything may be made to mean anything else, their contents are fitted into a numerical scheme. Jesus never existed, Christ, the Son of God, is the projection of human ideals, etc., etc. Even "liberal" critics express astonishment at such fantastic work.



## Primitive Religion

Courses on primitive religion are now offered by many universities in the department of anthropology, and quite often the student is bewildered by the variety of conflicting opinions set forth. For when the sources upon which many teachers draw are contaminated, how can lectures on this vital subject be marked by clarity? Frazer, Reinach, W. G. Sumner, Durkheim, and Lévy-Bruhl are the main authorities for many a professor of anthropology, and by relying on these and similar writers, he will only confuse minds and spread error on questions which ought to be man's chief concern.

It is, therefore, a pleasure to call attention to the latest number of the Bulletin of the Catholic Anthropological Conference (Vol. II, Nos. 3 and 4), entitled, "Religious Origins Number." Here the student will find *multum in parvo*. We congratulate Father John M. Cooper on this timely brochure. It is to be hoped that the succeeding numbers will measure up to the same high standard set by the present publication, which ought to be in the hands of those who conduct inquiry classes for converts. Here they will find not wild theory, but luminous argument.

Dr. Cooper himself has contributed the first paper, on "The Origin and Early History of Religion." It is a model of concise presentation. Knowing the literature of this difficult subject thoroughly, Dr. Cooper knows what concessions to make, and where vague speculation supplants logical inference. The other three contributors have presented what may be called "brief ethnographic studies" in religion, studying religious phenomena in areas with which they are acquainted—the Cass Lake Ojibwa, the Banyawanda, and the Central Eskimos.

Few of our teachers will be able to utilize fully the vast reservoirs of scientific data gathered by Dr. Wilhelm Schmidt, S.V.D., in his "Ursprung der Gottesidee" (a monumental work designed to fill twelve massive volumes) and by Fr. Pinard de la Boullaye, S.J.,

in his "Etude Comparée des Religions" (two volumes). But the present Bulletin will be a vade-mecum, a safe guide for further study in a field which has been left all too long to unbelievers and enemies of the Church.

The Bulletin may be obtained from the Catholic Anthropological Conference, Catholic University of America, Washington, D.C.

Albert Muntsch, S.J.  
Santa Clara University, California.

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## Failure of "Mechanical Psychology"

The Bampton Lecturer for this year, Dr. L. W. Grensted, Fellow of University College, Oxford, in his first lecture on "Psychology and Faith," dealt with some of the fundamental principles underlying recent theories in psychology. His purpose was to show that, without belief in a personal God as the goal of man's being, modern scientific psychology gives only a travesty of the facts. This comes out especially clearly in the case of Behaviorism, with its claim that no attention must be paid to values or purposes, or even to consciousness, and that science can only take account of direct experimental observation. This, Dr. Grensted contended, is completely unscientific, and in fact makes nonsense of human life. A true psychology must take full account of the material provided by introspection, which includes moral freedom and responsibility, and all the wide range of personal relationships. This position was illustrated by evidence drawn from the results of psychoanalysis, and from the theories of McDougall and Shand.

The lecturer also dealt with the Freudian psychology, taking the view that its danger lay not in its preoccupation with sexual matters, but in its mechanical conception of the mind. The importance of Jung's revolt from Freud lies in his recognition of the mind as free and creative. In any case psychoanalysis had done much to confirm the Christian view that love is the most important factor in life.

### A Convert Queen

A romantic interest attaches to the career of Queen Christina of Sweden, and the old story loses nothing of its charm in the hands of Miss Ada Harrison, who has written the Nordic Queen's life for the series of "Representative Women." The author makes no attempt to disguise the faults and foibles of her royal heroine (*Christina of Sweden*; London: Gerald Howe), and seems disposed to credit at least one of the scandals bruited about her private life. Nevertheless, the final estimate is distinctly favorable:

"In spite of its flamboyance, Christina's nature was founded upon rock. She had a fine brain, a fine strength, and a fine energy. She was unfruitful, but she was undeniably great. She had glaring faults, the products, most of them, of the ill-assimilated divine right of kings, but she had certain virtues that were golden. Her honest and laborious attachment to letters, in an age as full as any of the jargon and shallowness of dilettantism, was golden; and her generosity and sincerity were golden; her courage, that was impetuous, that was wrong-headed, that warred continually against her own comfort and interest, was, in a world that is always destined to know too little of it, purest gold" (p. 95).

The circumstances of Christina's conversion give it a special significance of its own. As the daughter and successor of Gustavus Adolphus, the chief Protestant champion in the Thirty Years' War, she might well have seemed beyond the influence and the fascination of Catholicism. A modern theorist who attaches too much importance to race and climate in matters of religion, must surely feel that there was another formidable obstacle in the way of her conversion, for how could her typically Nordic nature find any attraction in the superstitions of Southern Europe? The change might have been more open to a natural explanation if the Swedish Queen had first lost her throne, and had succumbed to foreign influence

during an enforced exile in Catholic lands. But, as Fr. W. H. Kent points out in a review of Miss Harrison's book in the *Tablet*, "the facts are fatal to these theories, for her conversion was really effected while she was yet safe in her Northern home, and she freely relinquished her crown in order to facilitate her change of religion. It is true there were some human and natural forces that played a part in this remarkable conversion; but these, too, are a little disconcerting to those who are apt to look for more enlightenment in the North; for it was the Queen's love of learning, art, and science that made her send for the foremost teachers of her time, and it was in this wise that she came in contact with Catholicism. As the greatest of French thinkers, the father of modern mathematics, suffers too much injustice in our text-books of philosophy, it is a pleasure to record the fact that Queen Christina owed much to the exemplary faith and Catholic piety of the great Descartes."

I am not attacking the public school as such but only some of the methods employed in them, in doing which I am merely echoing the criticisms of the leading educational authorities. By such criticism I am really doing a service to the public school. In reality, however, this criticism is meant more as a warning to our Catholic schools lest they imitate the educational absurdities criticized. Such a warning is necessary. Although our Catholic schools do so far in the main retain more sanity, yet here and there one notices a tendency to deviate from this sanity. It would indeed be regrettable if our schools would in any large measure lose their common sense in an effort to imitate the prevailing pedagogical madness or out of a silly fear of being called behind the times. So then a warning is entirely in place before this tendency assumes dangerous proportions.—Fr. Lucian Johnson in *Truth*.

To know, you must have the will to learn. To rule, you must have the will to serve.—A.F.K.

### Phonograph Records of Liturgical Chant

The Belleville *Messenger* calls attention to a descriptive pamphlet sent out by the Pius X School of Liturgical Music, New York City, which announces "Musical Masterpieces on Victor Records." These master-pieces are none other than the Ordinary of the Mass (Gregorina Chant) sung by the Pius X School Choir and Rev. Vincent Donovan, O.P. There are two double records, so far, and they contain a Kyrie, Gloria, Credo, Preface, Sanctus and Benedictus, Pater Noster, Agnus Dei, and Ite Missa Est—a complete Mass for \$4.50.

No doubt these records are a feeler to ascertain whether they will find a satisfactory market and thus justify the expense of their production. Although we have not had an opportunity to hear the records, yet we feel confident that they will find a highly satisfactory market, and that, in due time, they will be followed by recordings of the Requiem and Libera, other Masses, some psalms, hymns and the more frequent propers.

The descriptive pamphlet informs us that "these recordings, made by the Victor Division of the RCA Victor Company present an authoritative exposition of the Gregorian Chant, and bring it within easy reach of Catholic schools, colleges, ecclesiastical seminaries, choirmasters, teachers, and members of religious orders. The recordings now presented convey the correct syllable, the right inflection, the true rhythm of the Gregorian Chant. The finest mechanical skill has gone into their making, and it will suffice to say that the task was accomplished by the most competent recording organization in the world, with the splendid co-operation of masters of the Gregorian Chant."

Mrs. Justine B. Ward, founder of the Pius X School of Liturgical Music, and Mr. N. A. Montani, editor of the *Catholic Choirmaster*, recommend these records and expect far-reaching effects from their use.

### Dakin's Life of Mrs. Eddy

Largely owing to the war carried on against it by Christian Science agencies, Dakin's biography of Mrs. Eddy continues to create something of a furore in the literary world. Mr. Orwell Bradley Towne, publicity man of the Christian Science Church in New York, has denied that the Church is "engaged in a boycott against any publishers or in a campaign of suppression against any book." All such activities, he claims, if they exist, have been originated by individual members. But a letter to the *Commonweal* from the pen of Mr. Dakin asserts forcibly that such activities do exist and are official. He cites instances to prove his assertion: "Two churches in Kansas City wrote to Scribner's on their official stationery directly threatening boycott if publication of my book were continued," says Mr. Dakin. "From book dealers all over the country Scribner's have received letters describing the threats made by official committees of the local Christian Science churches." The author asks the Christian Scientists to stop their devious methods of suppression and to come out in the open. He invites them, "if they really believe what they say about my book, to produce the evidence which will prove it based on falsehoods." Meanwhile newspapers and periodicals are reaping some small benefit from the advertisements of Sibyl Wilbur's expurgated biography of the foundress of Christian Science. And Scribners have reduced Dakin's book to two dollars, which puts it within the reach of many a reader who could not otherwise obtain it.

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—*Sermon Thoughts for Sundays and Holy Days*, by the Rev. Wm. Dederichs, adapted from the German by Dom Charles Cannon, O.S.B., is a collection of well digested sermon sketches "intended merely as a practical help." They aim at "presenting more or less developed thoughts for individual treatment," and if so used, will be found quite helpful. (B. Herder Book Co.)

Words and Their Uses

One of the pleasures of those who hate purism is to take up Richard Grant White's *Words and Their Uses* (1870). White was a martinet in his views of good English, and he scored dozens of expressions which, doubtful then, no one would now think of questioning. The expression a "record" price is fast establishing itself. We shudder at a barbarism like "view-point," but our children will probably use it as carelessly as we use "stand-point." We may even be defeated in our efforts to prevent acceptance of "transpire" in the sense of "happen." But the fight is nevertheless well worth waging. The cohorts of grammarians, critics and teachers have thus far been able not only to keep "aggravate," "unique," and "mutual" within their true channels, but have aroused a general antipathy to misuse of them which will never be broken down. Charlotte Brontë may write of "a very unique child," Dickens may speak of a youth who is "much aggravated," and George Meredith may refer to "a mutually sensitive nerve," but the great body of British and American writers would now never be caught committing such solecisms. Certain canons can be kept inviolable. At others we laugh. *The King's English* (1906) states that "to use 'individual' wrongly in the twentieth century stamps a writer, more definitely than almost any other solecism . . . as being without the literary sense." The wrong use is use as equivalent to "person." It was wrong for Carlyle, in the view of the authors of *The King's English*, to write: "That greenish-colored individual is an advocate of Arras; his name is Maximilien Robespierre." But how little this rule is regarded by the average individual!

Every new writer on language draws his own line and we can only say that the best is that which runs midway between pedantry and weak surrender to careless usage. George Willis, in *The Philosophy of Speech* (Macmillan) confesses that no one should play the precision too much. He recalls that

"sward" once meant the rind of a pig, and "prestige" the tricks of a mountebank. But he objects vehemently to one typical word that he thinks is creeping into the language in an improper sense—"stark." It properly means strong or stiff, but it has long been conjoined with naked and many writers use it, isolated, as equivalent to naked. Horace Walpole did so as long ago as 1762. H. G. Wells writes: "The true aristocrat goes stark as Apollo." As Mr. Willis says, this is really indefensible. It is equally indefensible to say that heat is "phenomenal," unless we mean that it is not real. But Mr. Willis goes too far when he asks that we agree to rescue the word "impertinent" from its unfortunate modern equivalence to "impudent," and restore it to its precise root meaning as the antithesis of "pertinent." There may be rivers that run back up hill, but not the river of speech.

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## Notes and Gleanings

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The 10-cent stores are just about the only ones that have held out against the installment plan.

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In England, they are whistling to keep their courage up, but they know quite well that India is lost to the British Empire.

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Professor W. Rhys Roberts, the Greek scholar, who died at Peacehaven, Sussex, not long ago, made it the main aim of his studies to view Greek literature through the eyes of the Greek critics, and thus his chief work was done on the Greek rhetorical writers—Aristotle, Longinus, Dionysius, and Demetrius—the texts of whom he published with careful translations. His interest, indeed, lay rather with the humanistic side of the classics than with their grammar and textual criticism; and this interest led him on naturally to the cultural studies which became a familiar feature of his work at Leeds.

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A project long cherished and now about to be realized is that of the laying out of a Virgilian park and woodland ("lucus virgilianus"), in which are to be planted and preserved all the trees and plants mentioned by the poet Virgil near his birthplace, and to honor and recall his birth near Mantua, of which the two thousandth anniversary falls in 1930. So early as the time of Vittorino da Feltre the plan was discussed, and a Frenchman, Miolis, interested himself in the matter in 1797. More recently the project was taken up by Giacomo Boni, well known for his archaeological works, and in 1910 the Virgilian Academy opened a public subscription on behalf of the scheme. Here will be cultivated all those plants mentioned in the Georgics, the Eclogues, and the *Æneid*. Two scholars, Professor Guarnieri and Professor Albricci of Bologna, have been commissioned to make further researches in the poet's works that nothing be lacking in the park of Pietole of those plants which

Virgil loved, and sang of in never forgotten words 2000 years ago.

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All other things being equal, the man who has fewest worries is the happiest. The homes where life is the simplest are usually the happiest. They are the happiest homes to live in and the happiest to die in. The simpler a man's life has been, the less he will have to worry about in his last days or hours.

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Since the daily press has become commercialized, its prime object is circulation. It is kept in existence by its advertising business, and makes any money it does make out of that business. The biggest newspapers to-day do not charge enough for their subscriptions to pay for the paper actually used in the printing. In England the leading secular papers charge more, some of them as much as twenty-five dollars a year. But in this country the subscription price of the biggest newspapers does not pay for the print paper. The result is that the newspaper is primarily an advertising enterprise, and as such it responds to the necessities, real or supposed, of its business office. Strong editors who will not bend to that policy are not wanted and are soon suppressed or disposed of. Hence the decline of the daily press.

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Cardinal Dougherty of Philadelphia agrees that drinking has increased under prohibition. He goes further and offers a remedy. He recommends that the Catholic Total Abstinence Union be revived throughout the United States. He says: "It will be well for the faith and morals of our people, especially the young, if they become members of the Union. A branch of the Union, including men, women and children, should be established in every parish of the nation." It is a good and timely suggestion, and we hope to see it widely adopted.

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The zeal of the N. C. W. C. in behalf of the publication in the American Catholic press of papal encyclicals is

highly commendable. However, the consideration is not altogether one of expense but of availability. Who will read a 5,000-word encyclical? The clergy, we hope; but few of the laity, we surmise. A good summary or editorial review of the Pope's encyclical, kept within one or two columns, is the service wanted.—*Catholic Citizen*.

In a recent number of *Het Zocklicht* Professor du Plessis discusses the authorship of the Fourth Gospel. He follows the beaten track of the more conservative Higher Criticism and sums up the argument as follows: (1) the writer was a Jew (with a lot of proofs), (2) he was a Jew of Palestine (another lot of proofs), (3) he was an eye-witness (proofs again), (4) he was the Apostle John himself.

In 1922 and 1923 the London *Patriot* published many details of the history and present-day political connections of "Co-Masonry," in which Mrs. Annie Besant has been a moving spirit. This Order has never been recognized by English and American Masonry, but was affiliated to the French Grand Orient in February, 1922. From notices now appearing in the press it seems that the women lodges are making new efforts to be recognized by English Masonry.

The Holy Father's encyclical letter on the Christian Education of Youth has elicited more than the usual comment. A close study of the document together with its references reveals its intimate dependence upon the past teaching of the Church and the encyclicals of former popes. In stressing the ultimate aim of education and in recommending the means by which that aim is to be attained, Pius XI has reiterated the age-old principles of the Church on Christian education, which need to be emphasized more strongly to-day than perhaps ever before.

Bookselling lets one into some secrets of authorship and publishing. For instance, Mr. E. V. Mitchell (see his re-

cent book, *Morocco Bound*; New York: Ferrar & Rinehart) has inside information about "literary ghosts," which he divulges in a general, not a specific fashion, confiding to his readers that the writing of books for other people has become a regular and lucrative business. Unfortunately he does not gratify his readers' curiosity by telling the names of these phantom writers or the famous persons under whose names the books appear. "Author-snatching" is another subcurrent of book news. Formerly an author rarely changed from one publisher to another. Now, Mr. Mitchell informs us, there is a conflict in the acquiring of authors, and a more bitter struggle, though a secret one, in trying to detach writers from one house and annex them to another. This practice, of course, adds to the emoluments of authors.

It is announced that Spain and Peru have signed a treaty under which any disputes between these mother and daughter nations will be automatically submitted to the arbitrament of the Holy See. The far-reaching scope of this agreement should be noted. It is no isolated case of invoking the powerful personality of the illustrious Pontiff now reigning to settle a single dispute. The papacy is firmly and permanently recognized as the supreme tribunal as much as—nay, more than—the Privy Council is regarded as the final court of appeal in the British Empire.

According to the *Southern Cross*, of Capetown, S. Africa, (Vol. X, No. 486), Sir Jagadis Bose, the Indian scientist, who is celebrated for his experiments with plants, makes remarkable claims for an unknown drug which he has found in a plant in the Himalayas. Sir Jagadis asserts that the drug is not injurious to human tissues and that, when applied to a number of patients suffering from cardiac diseases, it proved a great success. He says that the drug possesses the power of causing a permanent revival in cases of heart failure, and will revolutionize medical practice.

In the British quarterly review *Antiquity* (Vol. III, No. 12) Miss Caton-Thompson summarizes the results of scientific investigations carried out by her last year on the site of Zimbabwe and other stone structures of Southern Rhodesia. All idea of remote Semitic origins must, in the light of her article, be dismissed. "The earliest," she writes of these stone buildings, "cannot on any available evidence be placed as earlier than the tenth century, and may be any amount later; and the latest cannot, on any available archeological evidence, be placed as earlier than the Ming period, twelfth century, and may be—and almost certainly are—as late as the sixteenth century."

Exert your talents, and distinguish yourself, and don't think of retiring from the world until the world will be sorry that you retire. I hate a fellow whom pride or cowardice or laziness drives into a corner, and who does nothing when he is there but sit and growl. Let him come out, as I do, and bark.—Dr. Samuel Johnson.

A Danish statesman declares that American moving pictures are fit only for "half-wild people." He goes on to say that Russian films are "culturally miles beyond the American." It's lucky that this man lives in Denmark and not in the land of the D. A. R.'s!—*Unity*.

All men are sinners; but that does not imply that sin is to receive complete toleration. We all need each other's pity, prayer, and kindness, but that does not mean that we should try to persuade one another that rotten lives and clean lives are entitled to equal respect.

And then a ten-minute sermon has another advantage—it takes the average man about that long to get ready for a nap.—A.F.K.

It remains to be proved that the less religion people have, the more sense they have.—A. F. K.

## Current Literature

—*Das Wetter*, by Dr. Carl H. Pollog, is a short introduction to the science of meteorology, so thoroughly scientific, yet so popularly written and so adequately illustrated that we cannot help wishing we had something like it in English. The booklet belongs to a new series, titled "Der Weg zur Natur," inaugurated by the enterprising firm of Herder of Freiburg i. B. (For sale in the U. S. by the B. Herder Book Co.)

—The problems of social psychology revolve to a large extent around the concept of personality. The volume edited by Professor Burgess (*Personality and the Social Group*; University of Chicago Press) will, therefore, serve a useful purpose in showing students how in the community, with its institutions, and in the interaction of members of social groups, the development and the organization of personality are conditioned.—A. M.

—That venerable Dominican missionary and retreat-master, Fr. A. M. Skelly, is developing a remarkable productivity in his old age. His latest opus is a collection of discourses for various occasions, entitled *The Sacraments and the Commandments*, which can be cordially recommended to preachers in need of material on the topics indicated in the title. (B. Herder Book Co.)

—*The Children's Hour*, edited by the Rev. Dr. K. Dörner and adapted into English by the Rev. Andrew Schorr, is a collection, of sermons for the children's Mass by various eminent preachers. The work is replete with appropriate thoughts and has been well adapted to American needs. It will no doubt be welcomed by all priests who have frequent occasion to address juvenile audiences on Sundays and holydays. (B. Herder Book Co.)

—*Deutsche Mystikertexte des Mittelalters zusammengestellt und bearbeitet von Dr. Joseph Quint* (P. Hanstein, Bonn), of which we have received the first volume, will serve a twofold purpose. It provides excellent spiritual

and ascetic reading from the writings of Mechtild of Magdeburg, Hadewuch, and Meister Eckehart, and affords material for philologic study. It is well to recall that, without these texts written by the great Catholic mystics of the twelfth, thirteenth, and fourteenth centuries, Germanic philology would be without its most important material for the study of the German language as spoken in those three centuries.

—The versatile and talented Bishop of Oklahoma, Dr. Francis C. Kelley, in his latest book, *When the Veil is Rent*, tells of the mystical adventures of one beyond the veil, before the attainment of the City of God. It is the story of a religious indifferentist whose soul is purged of "earthly shackles and beclouded viewpoints," and who finally arrives at the throne of Truth. The book, handsomely bound, is profusely illustrated by Florence E. Larmont, adding distinction to a distinguished work. (P. J. Kenedy & Sons)—C. J. Q.

—The Paulist Press (401 West 59th Street, New York) is continuing its laudable work of enlightening our people as well as those "without the walls" on the beauty and harmony of Catholic belief and practice. A late brochure which ought to find a large circle of readers is *St. Joseph—the Saint of the Commonplace*, by the Rev. John A. O'Brien. Another timely pamphlet from the same press is *Lourdes and Modern Miracles*, by the Rev. Francis Woodlock, S. J. For the "miraculous" is still a stumbling-block to many. The miraculous cures at the world-famous shrine are described briefly and convincingly.—A. M.

—*The Catholic Church and the Destitute*, by the Rev. John O'Grady, shows the development and application of the Christian doctrine of charity and social justice and how it has influenced modern problems and technique. The last chapter on Catholic Charities in Practice is incomplete. Dr. Ryan and Dr. Kerby, with all due respect, are not the only men who have done pioneer work among us; there are others, e.g., Mr. F.

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P. Kenkel, director of the Central Bureau of the Catholic Central Verein. This instructive volume belongs to "The Calvert Series," edited by Hilaire Belloc, and is published by Macmillan.

—*Survivals and New Arrivals*, by Hilaire Belloc, is a survey of the position of the Catholic Church in the world of to-day by one of our ablest apologists. The major portion of the book is given to an examination of the "main-opposition", that is, those forms of anti-Catholic attack which have behinded them the greatest weight and thrust. They are nationalism, anticlericalism, and the "modern mind." The argument would be more convincing if the author did not intersperse it with personal opinions of doubtful value, such as that the "Dreyfus business" was the ultimate cause of the Great War. (The Macmillan Co.)

—In *Aims and Methods in Teaching Religion*, the Rev. John K. Sharp has brought out a comprehensive text book dealing with the general field of religion methods, the aims in teaching, the child mind to be taught, and the tools of teaching. The work is evidently the result of much practical experience. The position of the liturgy in Catholic life is expressed in unequivocal terms. Every chapter contains copious topics for discussion and references for further reading. There are over thirty pages of graphic illustrations for bringing religious truths home to the child mind; they are ingenious and will prove suggestive and enjoyable to others besides the children for whom they are intended. This book is to be recommended to all engaged in the important work of religious teaching. (Benziger Brothers).

—Vol. III of the fifth, completely rewritten edition of the famous *Staatslexikon*, edited by Dr. Herman Sacher, with the assistance of some five hundred of the most scholarly writers of present-day Catholic Germany, treats of a large number of important social, economic, political, and allied subjects (*Kapitu-*

*lationen bis Panslawismus*), all selected and treated with a view to establish in the mind of the reader a higher conception of the State, on the basis of a truly Christian community, apt to open the way to a fraternal union of parties, classes, and peoples—the Christian family of nations as the preliminary stage of the great kingdom of God on earth. Many of the articles, e.g., that on "Körperkultur" (physical culture) by L. Wolker, are veritable scientific treatises in a nutshell. We cordially renew our previous recommendations of this great Catholic reference work. (Herder).

—A history of civilization in Germany, written from the Catholic point of view, complete and reliable in its statement of facts, popular in style and adequately illustrated, has long been a desideratum. Dr. Friedrich Zoepfl has undertaken to furnish such a work in two massive volumes, of which the first, *Deutsche Kulturgeschichte vom Eintritt der Germanen in die Geschichte bis zum Ausgang des Mittelalters* is presented by Herder & Co. of Freiburg i. B. It is beautifully printed on super-calendered paper, and embellished with a colored frontispiece and no less than 279 text illustrations, of which not a few are full-page and all are selected and reproduced with great skill and care. The author does not indulge in romantic combinations and theories, but allows the critically ascertained facts to speak for themselves. That he assigns its full share of importance to the Catholic element goes without saying, as this is really almost the *raison d'être* of his work. While it is true that the Germans, in their efforts to create for themselves proper forms of cultural life, were often unfavorably influenced by their contact with foreign nations, and that their "Kultur," in spite of its essentially Christian character, was not always what it might have been; one cannot study this scholarly survey without becoming convinced that away down in the depth of its soul the German nation has always possessed and still possesses an inex-

haustible supply of strength, "gemüt," conscience, creative energy, and joyousness, and that from this depth there ever and again came to the surface a bright light which penetrated, illumined, and ennobled the daily life and work of the nation. German culture since the conversion of the nation to Christianity, has been essentially Christian. May it remain so! (B. Herder Book Co.)

—We are happy to call our readers' attention again to the Treasury of Faith Series, which is being published, from time to time, by Macmillan. This series aims to present in a convenient and accessible form, to the layman as well as to the priest, an exposition of the whole body of the Church's teaching. The price of each volume is very reasonable and places the series within the reach of all, each book costing only 60 cents. Thirty-six little volumes comprise the whole series. The latest additions are the following: *The Sacrament of Penance*, by the Rev. H. Harrington, with an introduction by the Very Rev. J. J. Fenlon, S.S., President of St. Mary's Seminary, Baltimore; *Faith and Revealed Truth*, by the Rev. George D. Smith, general editor of the series; *The Church on Earth*, by the Rev. R. A. Knox, with an introduction by the Right Rev. Monsignor J. H. Ryan, Rector of the Catholic University of America; *God and His Attributes*, by the Rev. A. Reys, professor of St. Edmund's College, England, with an introduction by the Rev. F. J. Sheen, of the Catholic University of America; *Purgatory or the Church Suffering*, by the Rev. J. B. McLaughlin, O.S.B., introduction by the Right Rev. P. J. McCormick, of the Catholic University; and *The Sacrament of Baptism*, by the Rev. J. P. Murphy, D.D., Ph.D., introduction by Michael Williams, editor of *The Commonweal*.—C.J.Q.

—Questions of mysticism and of the supernatural charismata conferred upon holy souls have always interested philosophers and students or religious phenomena, and even in our day this

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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interest has increased rather than abated. We may refer in illustration to the sensation aroused in Europe by the Hindu "mystic," Sadhu Sundar Singh, and by the phenomena reported of the pious virgin, Teresa Neumann of Konnersreuth. It is important, therefore, to have a convenient handbook of ascetic theology which, though not professedly dealing with mystic phenomena, lays down and clearly develops those principles of sound asceticism which must guide us in the appraisal of these unusual and highly complex manifestations of the soul. We have such a work in *Die aszetische Theologie* by Dr. F. Murawski (Kösel & Pustet.) The scientific, and withal strictly Catholic viewpoint of the author will gain many readers for this book, which, though a first attempt and as such defective, is a solid contribution to ascetic literature, surpassing in scientific character many of the earlier works on mysticism and the higher forms of prayer. The brief chapters on the influence of bodily conditions on states of the soul make use of the latest literature and well repay perusal. We recommend the book to priests, directors of souls, especially in religious communities, and to professional students of psychology. The author is favorably known by earlier works on kindred topics.—A. M.

—Among recent reprints of the Catholic Truth Society (London) are: *Lister Drummond, Lay Apostle of the Faith and Pioneer of Catholic Evidence Guilds*, by Mr. Justice Noble; *Some Catholic Landmarks Round Liverpool*, by Michael O'Mahony; *On the Threshold of Catholic Truth; Charity*, by the Rev. R. F. Clarke, S.J.; *On Consummated Perfection*, by St. Catherine of Siena; *What Cranmer Meant to Do and Did*, by the Rev. Joseph Rickaby, S.J., and *The Line of Cleavage under Elizabeth*, by Dom Norbert Birt, O.S.B. All the publications of the C.T.S. of London can be ordered through the B. Herder Book Co., of St. Louis, Mo.

Will the shorter day week lengthen the hours of night clubs?—A. F. K.

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Indignant Patron: "Here's a piece of rubber tire in my hash."

Waiter: "That's nothing, sir; the motor is displacing the horse everywhere."

Johnnie to a new visitor: "So you are my grandmother, are you?"

Grandmother: "Yes, Johnnie. I'm your grandma—on your father's side."

Johnnie: "Well, you're on the wrong side; you'll soon find that out."

The subjoined inscription purported to have been found on a monument in ancient Rome:

Isabili, Heres ago.

Fortibus es in aro.

Noces, Mari, Thebi trux

Vatis in em pax a dux.

It was "deciphered" as follows:

"I say, Billic, here's a go,

Forty buses in a row."

"No," says Mary, "they be trucks."

"What is in 'em?" "Packs o' ducks."

The Committee for Untangling Metaphors is hard at work on Senator Nye's supreme effort: "I feel confident that this troop of pirates in the grain trade, these economic leeches in the Northwest, these barnacles on the grain-marketing ship, will be unhorsed."

A preacher was visiting a family and asked a small boy what his father always said just before a meal. The boy replied: "Dad says, go slow on the butter, folks, it's sixty cents a pound."

Prof. Albert Einstein recently gave what he considered the best formula for success in life. "If a is a success in life, I should say the formula is:  $a = x + y + z$ ,  $x$  being work and  $y$  being play."

"And what is  $z$ ?" inquired the interviewer. "That," he answered, "is keeping your mouth shut."

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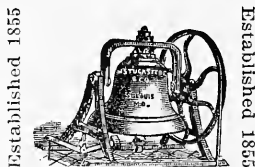
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# The Fortnightly Review

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ST. LOUIS, MISSOURI

May 1930

## The Pueblo Culture and the Franciscans

By the Rev. Albert Muntsch, S.J., Santa Clara, Calif.

Students of aboriginal American culture and antiquities refer to the States of Arizona and New Mexico, with the adjoining southern portions of Utah and Colorado, as the "Southwestern Culture Area." This area comprises those parts of the southwestern United States (and northern Mexico) which are, or were formerly, inhabited by Pueblo Indians.

The distinguishing traits of this culture, which separated the Indians of the southwestern area from the Plains Indians to the east and north, and from the California Indians to the west, was the main dependence upon maize (Indian corn) and other cultivated foods, i.e., a sedentary agricultural life in permanent villages of stone and adobe, as opposed to the roaming life of the hunters of the western plains and northern forests. They also excelled in making fine pottery, used the hand loom, cultivated cotton as a textile material, and had domesticated the turkey.

Thousands of tourists flock annually to the "Land of Sunshine" to view the many ruins and see the picturesque "pueblos," of which only twenty-six remain—all located in the present States of New Mexico and Arizona.

Not one of these twenty-six towns bears a name given by an American. Most of them still possess their beautiful aboriginal designations. Six bear the names of saints: San Ildefonso, San Juan, and Santa Clara (of the Tewa stock), near Santa Fe, N. Mex.; and

San Felipe, Santo Domingo, and Santa Ana, of the Keves stock, north of Albuquerque, N. Mex.

The fact that six of the names are Catholic is significant. It points to one of the glorious pages in the missionary annals of the Southwest and gives striking evidence of the heroic zeal of the Franciscan Padres in bringing the light of the Gospel to these aborigines and continuing that work up to the present time.

The leading authorities on the history of the Southwest, A. F. Bandelier, Charles E. Lummis, A. F. Kroeber, and Professor Herbert Bolton (the latter two of the University of California), have given testimony to the self-sacrificing work of the Padres in bringing Christianity to the former dwellers in the vast regions of the Southwest. In fact, Lummis has written some of the most eloquent pages about those sturdy pioneers of Christian culture on the Pacific Coast and in the Southwest—the humble sons of St. Francis of Assisi.

But labors for and among the Pueblos are not the only claim of the Franciscans to the title of missionary apostles of the Southwest. For many years they have been the spiritual guides and teachers of the nomadic Navaho of New Mexico and Arizona. They established St. Michael's Mission in the latter State and made it the headquarters of their missionary activity among this people. The name of Father Anselm Weber, O.F.M., is still

held in loving remembrance. To the wild Navaho he was all things in one person—teacher, friend, pastor, counselor. Nor did the government fail to recognize the eminent worth of this true friend of the Indians. He was an excellent Navaho scholar, deeply learned in the lore of the tribe.

Fr. Anselm's labors in gathering Navaho ethnologic and linguistic material have been continued by the Franciscan Fathers now cultivating that portion of Christ's vineyard. They have published a scholarly work of high repute among ethnologists: "An Ethnologic Dictionary of the Navaho Language," which is a veritable storehouse of information on the life and customs of that tribe. Father Berard Haile has since composed a grammar of the difficult Navaho language, which is a valuable contribution to American linguistics.

On the whole, the attitude of the Franciscans towards aboriginal culture was consistent and rational, both from the standpoint of Catholic practice and of ethnologic science. It is proper that a son of St. Francis should have been chosen to be the spiritual ruler of the historic Archdiocese of Santa Fe, whose see-city is so rich in Franciscan memories.\* To the future student of aboriginal life in the Southwest the part played by the Franciscans in preserving Pueblo culture from utter distinction will always be a reason for grateful remembrance of those heroic pioneers of Christian civilization.

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\*The Reference is to our distinguished friend and subscriber, the Mt. Rev. Albert T. Daeger, O.F.M., D.D., Archbishop of Santa Fe since 1919.—EDITOR.

### Catholics and World Peace

Official France, fortunately, is not the whole of France. Nor is the pursuit of Christian peace in that country confined to the organization, conducted by M. Marc Sangnier, which does so much to bring former foes together in amity,

though its methods are not wholly palatable to many French Catholics. Other enterprises have been undertaken with the same end; notably, a "Conférence Catholique Franco-allemande," which met for the first time in Paris in July, 1928, and for the second in Berlin on the 20th and 21st of December, 1929. The object of these gatherings was the truly Catholic one of promoting mutual understanding by frank and full discussion of national differences and grounds of complaint. Père Yves de la Brière, S.J., a professor in the Catholic Institute of Paris and well known for his writings on International Law, was a member of the French delegation at Berlin, and he describes his experience in *Etudes* for January 20th, in an article full of encouragement for the future of peaceful relations. The London *Month* (No. 789) comments on that article as follows: "The common bond of Catholicity, which made the congressists one in regard to the fundamental principles of peace, allowed them to listen with patience and sympathy to the exposition of the different national points of view on matters of acute controversy, past and present: especially, we note, the treatment of minorities. Particular attention was called to the growing intercourse between Catholic students of the various countries, whether in the gatherings of 'Pax Romana' or at the 'Foyer international des Etudiants Catholiques' in Paris. In these and similar forms of intercourse, rather than in conferences of politicians waiting for the inspiration of public opinion, lie our hopes for permanent peace, for these produce that change of heart without which pacts and treaties are unreliable. In January students from forty-four different countries met in friendly intercourse under the auspices of the League of Nations in London. But it is for Catholics, here as in every other moral question, to take and keep the lead. A 'nationalist' Catholic is a contradiction in terms."

## Luther's Indebtedness to the Catholic Bible

By the Rev. John M. Lenhart, O.M.Cap., Capuchin College, Washington, D. C.

[We gladly give space to this valuable contribution, despite the fact that there is deplorably little interest shown by the American Catholic public in the Catholic books printed prior to and during the Protestant Reformation, as can be seen from the apathy displayed towards the movement to induce Congress to make an appropriation for the purchase of the Vollbehr Collection for the Congressional Library. This great collection of Catholic books printed in Reformation times has been offered for sale to the government of the United States, and every Catholic university and college faculty and every Catholic organization in the country should petition the House of Representatives and the Senate to promote its acquisition. Non-Catholic professors and the secular press are exerting all their influence in this direction. Can we afford to lag behind?—EDITOR.]

During the centuries of Lutheran orthodoxy, Martin Luther was glorified by many mythical stories. Among the wondrous feats ascribed to him was his translation of the Bible from the original Greek and Hebrew. In the opinion of the early Protestants the Catholic Vulgate was full of mistakes and not to be trusted. Underlying this aversion to the Catholic Latin Bible was the confident hope that a closer study of the original Hebrew and Greek texts of Sacred Scripture would yield results tending to justify the peculiar tenets of Protestantism. How vain those hopes were, we know now, after thousands of manuscripts discovered within recent years have corroborated the Catholic position.

Modern researches have likewise established the fact that Luther made extensive use of the older Catholic translations for his German Bible. Until recently it was the common belief of both Protestant and Catholic scholars that Luther's German Bible was translated directly from the original Hebrew and Greek. This belief has been disproved by Protestant scholars. As early as 1847 G. W. Hopf proved that Luther made at least sporadic use of an older German translation (*Würdigung der lutherischen Bibelverdeutschung*, Nuremberg, 1847). In 1855 John Geffken discovered that Luther made a greater use of the older German Bibles than was commonly supposed, and that the similarity between his version and the older German Bibles could not possibly be fortuitous (*Bildercatechismus*, Leipsic, 1855).

A more thorough-going comparison was instituted by Wilhelm Krafft in 1883. The great number of similarities which he found in the two Bibles established the conclusion that "the agreement between Luther's work and the medieval German Bible is not merely accidental" (*Ueber die deutsche Bibel vor Luther und dessen Verdienste um die Bibelübersetzung*, Bonn, 1883). Ludwig Keller, in 1886, advanced new proofs for Krafft's contention (*Die Waldenser und die deutsche Bibelübersetzung*, Leipsic, 1886, pp. 57 ff.)

These and similar studies had made later Protestant writers rather sceptical about Luther's supposedly great services regarding the German Bible, so much so that only a few authors dared to uphold the exploded theory of Luther's complete ignorance of the earlier translations.

By these researches the fact had been pretty well established that Luther had one or more of the older translations at his elbow when making his German version of the Bible. Yet it had not yet been accurately determined how far the earlier translations influenced him in his work. This problem was finally solved by Dr. Freitag of Charlottenburg (Berlin), who last year published in the *Sitzungsberichte der Preussischen Akademie* (Philosophisch-historische Klasse) a study on Luther's autograph manuscript of the German Bible as a witness to his use of the medieval Catholic Bible (*Die Urschrift der Lutherbibel als Dokument für Luthers Benützung der deutschen Bibel des Mittelalters*).

Dr. Freitag compared Luther's autograph copy of his translation of the Old Testament with the text of a certain printed pre-Reformation German Bible and made the following observations: The wording of Luther's autograph shows, in parts which are struck out as well as in the corrections made, such a number of similarities with the text of the German Bible printed at Augsburg by Günther Zainer in 1475, that these agreements cannot be explained in any other way than by the assumption that he borrowed extensively from the older Bible. This assumption is strikingly confirmed by the use of rare words, by the unique interpretation of certain passages, and by the structure of sentences in both Bibles. Dr. Freitag arrives at the conclusion that Luther used the text of Zainer's German Bible of 1475, together with the Latin Vulgate, as a basis or first aid for his translation. This explains how he was able to complete his translation in so short a time.

Dr. Freitag's findings dispose of the contention that Luther translated from the original text. He did not know enough Hebrew and Greek to be able to translate from these languages; but had a staff of eminent Hebrew and Greek scholars to assist him, especially in the revision of his translation. For Luther corrected his translation in subsequent years in many important passages, so that the later editions of his German Bible vary at many places from the original impression. The above-mentioned scholar, Wilh. Krafft, pointed out in 1883 that Luther quite frequently restored the original text of the older German Bible in his own version where he had discarded it before. On the other hand, Keller noted that Luther cancelled in later editions passages which in the first edition agreed with the older printed Catholic Bible.

The Protestant theologian Paul de Lagarde wrote in 1885 (*Göttinger Gelehrte Anzeigen*, No. 2, p. 58): "I have not the least doubt that Luther

based upon the older Bible his version, at least that of the New Testament, which was made in full haste on the Wartburg. Of course, this detracts very much from the praise due to him." The researches of Dr. Freitag prove beyond the shadow of a doubt that Luther's translation of the Old Testament was also based on the older Catholic Bible. Accordingly, we must regard Luther's German Bible as a plagiarism on the Catholic German Bible. Much of the praise bestowed upon the Lutheran version really belongs to the older Catholic work, and Catholic historians have blundered in blindly adopting the strictures of Protestant scholars on the medieval German Bible.

The noted Jesuit historian, H. Grisar, expected from future researches no more than the proof that "the older translation was not unknown to Luther, that Luther consulted it here and there, and even made his own some of its happy renderings" (*Luther*, translated by E. M. Lamond, Vol. V, London, 1916, p. 546). However, the researches of Dr. Freitag show that the old Catholic Bible was used by him not only sporadically, but consistently and well-nigh exclusively, and that Luther adopted not only some, but very many of its renderings.

In connection with this subject I would draw attention to the fact that Luther was not acquainted with all the German Bible translations which had appeared in print before he issued his own. The Bible used by him was the fourth German Bible, three older editions having appeared before this one was issued from the press, and fourteen other editions were issued later, but prior to Luther's Bible. Like his contemporaries, Luther had no idea of the great number of editions of the Bible printed before the outbreak of the Reformation, both in Latin and in the vernacular. The older Catholic Bibles had been sold out and copies of them were reposing on the shelves of numerous libraries, but no one knew how many of them there were. When Con-



rad Gesner, justly called the "Father of Bibliography," issued his *Partitiones Theologicae Pandectarum Universalium* (Zurich, 1549), he did not know of more than nine Latin editions, one German, and one Spanish of the entire Bible printed prior to 1520, though he had taken the greatest pains to compile a complete list. Luther, who had not made any bibliographical studies, naturally knew no more, but rather less than Gesner about the pre-Reformation editions of the Bible.

### The Story of the French in America

The fascinating story of French domination in North America, from the founding of Quebec to the fall of Vincennes, is told by Rt. Rev. J. H. Schlarman, Ph.D., in his book, *From Quebec to New Orleans: The Story of the French in America* (Buechler Publishing Co., Belleville, Ill.). Monsignore Schlarman possesses the enviable and rare gift of being able to present the dry facts of history in the attractive garb of romance—a gift which the critical historian so frequently lacks, but which he always delights to see a more gifted fellow-historian employ for the best interests of historical truth. *From Quebec to New Orleans* is a "popular" work in the best sense of this much-abused term. It proves that, in the production of a "popular" work, the writer of history need not "jazz" his theme (as someone recently put it) by clinging tenaciously to what has become "traditional" and refusing to consider what critical research has subsequently shown to be untenable. In this respect especially the book under review is a noteworthy achievement, deserving of high praise, wide support, and whole-hearted imitation. Because *From Quebec to New Orleans* is true history in the garb of romance, it will be a profitable treat not only for the ordinary reader, whom the dry-as-dust investigator is usually unable to interest, but also for such an investigator himself who, compelled at times to lay

aside his dusty documents and worm-eaten tomes, gladly takes up a book that affords entertainment without prejudice to historical truth and accuracy.

Evidently, author and publisher agreed to produce a book that would appeal also to the eye. It is a very handsome volume. One hesitates a long time before removing and discarding the beautiful jacket, designed in four colors and representing a map of the Great Lakes and the Mississippi Valley, with explanatory legends and drawings. Valuable and enlightening is the lining map of the same region, prepared by the author himself from manuscript maps in American and European archives. The well-chosen frontispiece is a reproduction of a painting by Georges Delfosse, picturing the martyrdom of Père Nicolas Viel, O.F.M., and of his neophyte Indian Ahuntsic, the proto-martyrs of Canada. Like this frontispiece, printed in roto halftone ink on tinted paper, there are more than sixty valuable and interesting pictures illustrating the five hundred and fifty pages of text. Considering also the clear and large type and the attractive cover with the name of the author and the title of the work in gold type, we may regard the volume as a triumph of the art of bookmaking.

In short, *From Quebec to New Orleans* is a work of history that we hope will enjoy a wide circulation, being certain that it will prove an attractive ornament for the parlor table and a valuable acquisition for the library.

Francis Borgia Steek, O.F.M.

If some of us had our own way, we should have all our troubles at one time, and we should not be able to bear them as well as we do when they come one by one.—A. F. K.

The protests of the anti-vivisectionists seem to be limited to the animal kingdom. They are not articulate in the case of the sterilization of human beings.—A. F. K.

## The Downfall of the Templars

The Order of the Templars was founded at Jerusalem in 1119, for the purpose of keeping open the pilgrims' paths to Palestine. The members were bound by the triple vow of poverty, chastity, and obedience. The Order consisted of knights, chaplains, and serving brethren. The Order soon spread beyond Palestine and—such was the enthusiasm of Christendom—was endowed with lands and houses throughout Europe. The Templars added to their militant and spiritual duties, in the days of their prosperity, the business of banking and loan-floating, made easy by their international position and their wealth lodged in safe fortresses.

But the wealth of the Order, though considerable, was not so great as popular report would make it. In extent of property the Templars were probably far less wealthy than the Hospitallers of St. John. In the year 1244 they held only 9,000 manors to the Hospitallers' 19,000.

"On the other hand, the Templars administered their property well, they were themselves persons of capacity, and they were probably far more formidable as an organized society than either their numbers or their wealth might imply. Wise men had long ago guessed at the possible danger this efficient and determined society might become. . . . It is plain that the Templars were a source of uneasiness to the rulers of Church and State in Europe."

The above-quoted paragraph, as well as the two others within quotation marks further down, are lifted from *The Trial of the Templars* by Edward J. Martin (London: Allen & Unwin), a judicious and, on the whole, well-balanced account.

In France, where the number of the Templars was by far the largest, Philip the Fair, as all his subsequent actions show, was determined on the suppression of the Order. There are many reasons for sympathizing with the feelings of Philip:

"A body of professional soldiers with a powerful international organization, with the purpose of their mission no longer capable of fulfilment, with no special allegiance to the country in which they were living, with unusual financial resources at their command, if not in their possession, and with the Templars' record of daring and insolence behind them, such a body could not but menace the stability of Europe, and above all the stability of the French State."

Philip the Fair of France early in the fourteenth century decided, as a step in the consolidation of the French State, to dis-establish the Order. Our author considers that his real objective was another international body, the Catholic Church; but his first step was to approach Pope Clement V, a Frenchman resident in France, with proposals to reconstruct the Order. The Grand Master of the Order, however, declined all schemes of reformation, but in view of definite charges of a serious character, the Pope, in August, 1307, ordered an inquiry into the conduct of the Order, and Philip followed up his step by the arrest of every Templar in France on October 13, 1307.

It was a bold act, since the Templars were religious with definite ecclesiastical rights. Many of the prisoners were examined with the aid of torture, according to the criminal procedure of the time. The anti-clerical servant of the King, William Nogaret, however, regularized the position by obtaining the confirmation of this action from the Faculty of Theology in the University of Paris, who bargained that the prisoners should be handed over to the Church for sentence. Confessions were drawn from prisoners all over France on the charges of (1) renunciation of the Church and spitting on the Cross; (2) mockery in the ceremony of admission; (3) the worship of idols; (4) permission given to members to commit immorality; and (5) omissions

in the Canon of the Mass. At this stage and on this evidence the Pope could have dissolved the Order. But he hesitated to do so, and on October 22, 1307, issued a Bull to the powers of Europe calling on them to arrest and examine members of the Order. Little happened as a result of the Bull; and at last, to expedite matters, Philip, on May 29, 1308, attended a papal consistory at Poitiers. The Pope, however, did not take any action until, as a result of a further consistory, on June 27, 1308, he had examined a number of cases, and in consequence renewed his Bull on August 12 with a series of scheduled charges. Rapid action was taken in France. A papal commission was appointed to report to a church council to be held at Vienne on October 10, 1310. The schedule contained all the usual charges of vice and blasphemy brought against alleged heretics in that and later ages, but the real charge that differentiated the case of the Templars from all others was that they constituted a secret society and that the interests of the Order over-rode all questions of right or wrong. These charges were never met, though the inquiry dragged on from November 12, 1309, until the middle of May, 1310. Then Philip took action against fifty-four individual Templars who had retracted their confessions. They were burnt at the stake in Paris, on May 12, as lapsed heretics. Others were burnt at Rheims, Carcassonne, and Rouen. This brutal intervention speeded up the court, and the evidence was submitted to the Council of Vienne on October 16, 1310, with some material from other countries. The Council, by a majority of four-fifths, decided in favor of suppression, and the Pope issued the Bull "Vox in excelsis" dissolving the Order. The Grand Master and the Master of the Temple of Normandy were burnt as relapsed heretics. In England 229 members were arrested, including the Master of the Temple in London, and the case dragged on from January 9, 1308 to July 29, 1311. The English

court found in effect that the Order was a secret society and that members were required to increase its wealth by right or wrong. There were only three confessions in England. In Castile, Leon, Aragon, and Portugal acquittal was secured.

It is not right to assume that the confessions in France were a mere product of torture. France went thoroughly into the matter of the charges, and there can be no doubt from a collation of the evidence with the English evidence (which was *not* obtained by torture), that the Order constituted a secret society and had become rotten to the core. The Scottish evidence relating to a case some twenty years before the famous trial shows how unscrupulous the Templars had become. Mr. Martin sums up the case with fairness:

"If the wanton executions of May, 1310, be set aside there is little to be said in favor of the Templars. There is a strong presumption that the Order was corrupt spiritually if not morally, and there is an undeniable certainty that its existence could be no longer continued without gravely menacing the States of Europe."

While one must admire the judicial mind of the author and his sympathetic treatment, one is surprised to find an unnecessary and unjustified comparison of the Templars with the religious Orders suppressed by Henry VIII. Mr. Martin shows himself ignorant of the essential history of the latter episode, and betrays a lamentable bigotry in his concluding sentence: "It shows what were the characteristic qualities of the Middle Ages—not piety and chivalry, but violence and dirt and licensed brigandage taking the name of Christ in vain." If these tests were applied to England to-day, would one be justified in saying that violence and dirt were "characteristic qualities of the English nation"?

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Our missionaries are real optimists. They figure they "have everything to gain and nothing to lose."—A.F.K.

### **Analecta Franciscana Hibernica**

The Irish *Standard*, in its issue of March 22, prints information concerning one of the most important enterprises in connection with Irish literature which have been undertaken in modern times. This is no less than the publication of a series of twelve volumes, in which the Gaelic writings of the Irish Franciscans of the seventeenth century, those which were printed on the Friars' press in Louvain and elsewhere, and those which survive only in manuscript, will be published, with notes and translations.

These twelve volumes, which will be named *Analecta Franciscana Hibernica*, will include the early masterpieces of Modern Irish prose.

Three hundred years ago, when the Earls had fled from Ireland and the Catholic Faith was entering upon its long age of penal suffering, Gaelic culture and the Catholic schools were banned and priests went in peril of death. On the Continent, chiefly under the protection of the Spanish nation, refugees from Ireland found refuge and the means of education for the Catholic priesthood. In Louvain scions of the learned families entered the Franciscan Order and created a great religious and philosophical literature, which they printed on their own press.

Now, while the Latin writings of the learned exiles upon deep matters of philosophy and ecclesiastical history may be of great importance, their Gaelic books are more interesting and more precious. Those Gaelic books were designed to provide manuals of religious instruction and of devotion for the legions of Irish troops in the service of Spain, and also for the faithful at home.

Those Gaelic books have become scarce. Of the first great Gaelic text of the Franciscan school, only two printed copies are known in Ireland. Again, of Father Bernard Conry's "Rule of the Third Order," only one copy, and it in manuscript, has sur-

vived in the Library of Cambridge University.

The Irish Franciscans, having recovered recently their historic College of St. Anthony in Louvain, now have arranged to publish in twelve volumes the great Franciscan Gaelic books.

Volume I will be devoted to the writings of Friar Bonaventure O'Hussey: his catechism, his poems, and some of his correspondence.

Volume II will be Archbishop Conry's "Desiderius."

Volume III will be "A Mirror of the Sacrament of Penance," by Hugh MacCaghwell, Archbishop of Armagh, best known as Mac Aingil.

Volume IV will be Father Bernard Conry's "Rule of the Third Order."

Volume V will be the glossary of difficult Irish words which was compiled at Louvain by Brother Michael O'Clery, who afterwards became chief of the Four Masters. With it will appear some hitherto unpublished writings of Poor Brother Michael.

Volume VI will be Friar Antony Gernon's "Paradise of the Soul," a beautiful allegory of salvation, adorned with the original wood-cuts.

Volume VII will be Friar Bonaventure O'Connor's Gaelic translation of Savonarola's "Triumph of the Cross."

Volume VIII will be Friar Philip O'Reilly's translation of the celebrated "Introduction to the Devout Life," by St. Francis de Sales.

Volumes IX and X will be "The Lamp of the Faithful" and a "Latin-Irish Grammar," both by Friar Francis O'Molloy.

Volume XI will be "A Spiritual Mirror," an ascetical book by an Italian Franciscan, as translated into Irish by Father Thomas MacGouran.

Volume XII will be a collection of miscellaneous fragments.

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A ratchet wheel moves in but one direction. No sailor would use it for a compass. Yet some men rely on pride to carry them safely to the other side.  
—A. F. K.

### A Timely Warning

The Boston *Pilot*, organ of Cardinal O'Connell, issues a warning, disguised as "a simple reminder," which is undoubtedly inspired by His Eminence, against Catholic participation in certain movements designed to bring about "a clearer understanding and a more tolerant spirit among men of different religious beliefs." The warning is addressed directly to the so-called Calvert Round Table, but evidently intended also for the Knights of Columbus and other organizations that have of late been fraternizing with Protestants, Jews, and infidels.

"The attitude of the Catholic Church towards such organizations in which Catholic laymen play a prominent part," says the article (*Pilot*, Vol. CI, No. 14), "is one of sympathetic interest but vigilant supervision. She acknowledges the advantages of such movements, but she also realizes their dangers. And one of the chief dangers of the Calvert Round Table is that Catholic members in their over eagerness to bring about a rapprochement with their non-Catholic brethren, may be betrayed into compromising essential Catholic doctrines. This has not happened yet in the case of the Calvert Round Table, but it can very easily happen because it has happened before in the history of the Church. The scheme of the enemies of the Church has always been to flatter so-called 'prominent' Catholics or even some weak-kneed priest with a nice name, and thus try to drive a wedge between influential Catholics and the authority of the Church.

"Nothing is ever gained by compromising in matters of faith. On the contrary grave injury is done to millions of well disposed people outside the Church, who are eagerly yearning for the light of faith and want not unworthy compromises but the truth. The Catholic who explains away his God given faith to gain the dubious reputation of being a broadminded Catholic is not only a truckler but a traitor. . . .

"Our Lord never compromised with truth. He never subordinated justice to expediency. The Church which He founded has followed His divine example. Her members today to be true to the teachings they have received must do likewise. We commend these plain facts to the Catholic members of the Calvert Round Table, not as a warning, and not as a criticism, but as a simple reminder that the measure of their success in breaking down prejudice and in promoting a clearer understanding, lies in the fidelity with which they cling to the pure unadulterated doctrines of the Church, in perfect submission to their ecclesiastical leaders, never stooping either to compromise or to toadyism. *Verbum sat sapienti!*"

### Boy Scouts and Religion

To the Editor:—

Recalling the discussion carried on in the FORTNIGHTLY REVIEW on the Boy Scout Movement, I judge that the enclosed copy of a letter that appeared in the *Catholic Times* (London), March 14, 1930, will interest your readers.

(Rev.) J. A. Vogelweid

Jefferson City, Mo.

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The letter reads as follows:—

The Scout Handbook lays down quite clearly that fidelity to their own religious denomination is the Scout's duty under the first Scout Law.

The chapter on "The Religious Aim," in Lord Baden-Powell's "Scouting and Youth Movements," is an attack from start to finish on institutional or dogmatic religion, backed up by frequent quotations from such well-known critics of dogma as Carlyle, Bishop Barnes, and Dean Inge. Such a quotation as the following shows the trend of the whole article: "In their religion, as in their conduct, they [the Scouts] no longer stand to be ruled by dogma, but are apt to seek for themselves knowledge and reasons for faith. They want the fundamentals rather than the various forms under which

these have been disguised." Bishop Barnes is then quoted in support for what is merely after all the official definition by yet another teacher of yet another dogma: "If we preach that message, we preach Christ. If we have to bury it under an elaboration of ritual and ecclesiasticism we leave men free to doubt whether we really believe the Gospel of the Son of Man." An extremely serious allegation against the religious bodies in general. This is merely a small selection of similar sentiments expressed throughout the article.

In spite of the duty so clearly laid down in the Scout Handbook, which should help to keep the boy faithful to whatever form of faith he professes, Lord Baden-Powell preaches the form of undenominationalism with which he is evidently in sympathy in a manner calculated to shake that fundamental law of the Scout Movement to its foundations, coming, as it does from the source and fountain head of the whole movement. Lord Baden-Powell no longer urges the individual Scout to loyalty to whatever form of religion he has been brought up, leaving it to the boy to find out later for himself which of these various forms of Christianity appears to him nearest to the truth, but himself propounds for the Scout's acceptance the fashionable dogma that Truth necessarily lies outside all organized religion. If this, indeed, is to become in future the "religious aim" of the Scout and Guide movements, those parents who have hitherto regarded it as a help and not a hindrance to the personal faith of their children, will have to wake up and seriously reconsider the situation.

### Catholics and Prohibition

In the opinion of the *Syracuse Catholic Sun*, the appearance of Col. P. H. Callahan before the House Judiciary Committee's hearings on legislation for dry law repeal, however little one may agree with his reasoning, should be productive of at least one good result,

namely, to show our non-Catholic fellow citizens that Catholics are not of one mind on this question of prohibition—as they are not, indeed, upon any civic or political question. Bishop Cannon, and others of his ilk, would like to convince their followers that all Catholics are against Prohibition simply because they are Catholics; that they are marshalled against the Eighteenth Amendment by their ecclesiastical leaders. Colonel Callahan's arguments and Msgr. Foley's letter should effectively dispose of such calumnies; while there can be no doubt that the majority of Catholics are for the repeal of the Eighteenth Amendment, this does not mean that there are not some members of our Church who are honestly convinced that Prohibition is a good thing and who will work hard to keep it on the statute books.

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The *True Voice*, of Omaha (Vol. 29, No. 12) expresses the opinion of a much larger section of the Catholic public as follows:

"We doubt that the hearing on prohibition by the judiciary Committee of the House in Washington will have much effect on Congress or on public opinion in this country. The widely divergent views regarding Prohibition which have been aired before the Committee only show how honest men can differ on methods of dealing with a practical problem. We believe that Prohibition was an experiment—whether noble or not we do not presume to say—and that it will in time give way to another experiment. We never looked upon Prohibition as a final solution of the liquor problem. There is no need of becoming excited over it—either in favoring it or opposing it. The problem will be worked out if it is just given time."

The editor, Father P. C. Gannon, judiciously adds: "Catholics make a mistake in supposing the future welfare of the country depends on their fighting for or against Prohibition."

### Historical Experts and Canonization

The *Osservatore Romano* of March 1 published a decree of the Holy Father bearing on the course of proceedings in certain causes of canonization. The decree belongs to the class officially described as issued "Motu Proprio"—that is, by the personal decision of the Sovereign Pontiff. It adds to the Congregation of Rites, when dealing with certain cases of beatification and canonization, a special "Historical Section," composed of members who are qualified for dealing with matters of historical research, and will be concerned with what the Holy Father describes as "historical causes of the Servants of God."

These causes are defined as those in which it is not possible to collect the depositions of contemporary witnesses, or in which such depositions, taken in due time, are not now available. In such cases the "Historical Section" will make a special examination of all the historical documents bearing on the claim of the candidate for canonization, collecting all these documents either in the original or in authentic copies. The Historical Section will present its report to the President of the Congregation of Rites, and subsequently assist the Congregation in its consideration of objections or criticisms made by the "Promoter of the Faith."

A final clause of the decree adds that the Historical Section is to be consulted also in matters bearing on the revision and emendation of any new editions of liturgical books.

Pius XI, in the days when he was still Msgr. Ratti, Librarian of the Ambrosian Library of Milan, proved himself well acquainted with the modern methods of historical research. In the introductory passages of the recent decree he refers to the remarkable development of these studies in our day as a reason for attaching to the Congregation of Rites a group of expert specialists. He notes that Benedict XIV, in his famous work on Beatification and Canonization, mentioned the

need of help from students of history in connection with "causæ antiquæ"—those which Pius XI now classes as "historical causes."

The publication of this new decree does not, of course, mean that such help has been so far disregarded in the proceedings of the Congregation of Rites. To take an instance of special interest to English-speaking Catholics, the preparation of the case for the English Martyrs and the conduct of their cause was for long years largely dependent on the expert researches of Catholic students of history. What the decree does is to place at the disposal of the Congregation of Rites an organized group of such experts, and give them a special part in the conduct of the process of canonization at Rome.

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In the Diocese of Rennes (France) a conflict has arisen over the *Ouest-Eclair*. This newspaper, which was founded by the Abbé Trochu, is read all over the northwest of France and occupies a somewhat distinctive position in being at once Catholic and ultra-democratic. Soon after the general election in May, 1928, canon Boué, of Bain-de-Bretagne, declared from the pulpit that the *Ouest-Eclair* had sown dissension amongst Catholics. Canon Boué's accusations were made the subject of a formal complaint by the managers of the newspaper, before the ecclesiastical court at Rennes; the defendant was accused of slander, and damages were sought. The tribunal has lately found in favor of the defendant, holding that he had not slandered the complainants, and gave judgment in his favor with damages of 1,000 francs and the costs of the action. It is understood that the newspaper means to appeal to Rome. Meanwhile the press is discussing the matter with avidity. Whatsoever may be the respective merits of the parties, the proprietors showed themselves good Catholics in taking their complaint against a cleric to the ecclesiastical and not to the civil courts.

### The Revision of the Vulgate

The Rome correspondent of the *Tablet* in a recent issue of that newspaper reports on the progress made by the Pontifical Commission for the Revision of the Vulgate, established in 1907 under the presidency of Abbot (later Cardinal) Gasquet, for the purpose of restoring the Latin text of the Bible to the exact condition in which it left the hands of St. Jerome.

St. Jerome did not make a new translation of the New Testament, but merely corrected the old Latin text from ancient Greek MSS. when the sense demanded it. This is especially true of the Gospels and the Psalter; because, although he did produce as well a text translated direct from the Hebrew, this was never adopted by the Church.

The work of making a selection of manuscripts for collation was by no means easy, as so many thousands of them existed. Those anterior to the eleventh century alone numbered about seven hundred. The Commission finally made a choice of about thirty-five MSS., all of which have been photographed page by page.

Having collected these, the next thing was to determine the method of procedure. It was decided to print the Clementine text in bold type down half the page, the other half being left blank for noting the variations found between the printed text and the MSS. Each manuscript was compared with this printed text and all, even the very smallest variations were exactly noted. How many these are likely to be, may be realized when it is mentioned that words are often spelt differently not only in different manuscripts, but in the same one. Thus a single MS. for the Book of Genesis alone showed hundreds of variations. Then the work thus done is carefully checked and verified from the photographic reproductions. This same process is followed for each one of the thirty-five manuscripts.

When all this has been done we begin to approach the critical stage; the Clementine text is written across the top of the page, and every variation observed is noted below. Then comes the crucial decision as to the correct reading. When the manuscripts agree, as they often do, this is easy; but sometimes there are differences. Finally, after the decision has been reached, the work is copied again, but this time the restored reading appears at the top of the page, with all the variations appearing in the thirty-five MSS. noted below. Then the work is ready for the press.

From these details it can be realized that, although a number of Benedictine Fathers are continually at work, the progress is necessarily slow. Probably never before, at least since the days of St. Jerome, has any work of revision been so thorough and complete. That is why thirteen years of work have produced only the restored text for the Books of Genesis, Exodus, and Leviticus. We can hardly expect the revision of the whole Bible to be completed for a long time to come. It is extremely unlikely that any of us will live to see even the major part finished, much less the whole. The life of the individual is short, the life of the Church is long, and a work of this kind must be judged accordingly.

The wisdom of committing this great task to the Benedictine Order has been abundantly justified, and anyone who has seen the very thorough and efficient manner in which it is being accomplished, the patient care in noting the most minute details, even to seemingly insignificant variations, must realize the debt we shall owe to those who are devoting their lives to a work of which they will not see the completion.

The immense value of St. Jerome's work in fixing the exact text of Scripture will be better realized when we remember that he had ancient Hebrew and Greek MSS. to work upon which have all long since ceased to exist. Possibly two existing Greek MSS. may be older than the time of St. Jerome,



but not more than half a century at most; four or five are probably contemporary; and a few more belong to the century later, while for the Old Testament the earliest MSS. are only of the eleventh century, some hundreds of years afterwards. Hence the Latin text of St. Jerome, when completed and restored to the form in which it came from his hands, will be valuable in many cases for amending and correcting the existing Hebrew and Greek text.

### Catholics and Evolution

"Transformisme" is the subject of a learned article in the last volume of the *Dictionnaire Apologétique de la Foi Catholique*, published a short while ago. The article is from the pen of the well-known Jesuit, Père de Sinnety, and contains an exceedingly well-balanced statement of the Catholic position towards evolution.

Fr. de Sinnety points out that there are three different attitudes adopted by various groups of Catholic theologians towards evolution as applied to the human race. The writer sides with the "moderate" group, but makes the following important concession: "If anyone should find it more satisfying for the scientific mind to think that the Creator, in order to constitute the body of the first man, utilized matter already organized, and that He more or less profoundly transformed this organism by the infusion of a spiritual soul, we do not see that this could be objected to from the theological point of view. The Church has never pronounced, either directly or indirectly, on the state of the matter which, according to the text of Genesis itself, served for the constitution of the human body."

Most theologians allow that evolution excluding man *may* be held as a probable hypothesis, but there are some distinguished exceptions, such as Cardinal Lépiciér.

Better little with much happiness than much with little happiness.  
—A. F. K.

### The 2000th Anniversary of the Poet Virgil

The two thousandth anniversary of the birth of the Latin poet Publius Virgilius Maro, which falls on October 15 next, will be celebrated throughout Italy with imposing ceremonies and festivities. The celebrations began April 21, and will extend to the end of the year. It has been decided to name 1930 the "Virgilian Year." Specially selected speakers, chosen by the Italian Academy, will commemorate Virgil in the principal cities of Italy. At Mantua, the birthplace of Virgil, a "Hortus Virgilianus" will be inaugurated, which will contain all the trees mentioned by the poet in his works.

In the Ducal Palace of Mantua there will be held an exhibition of incunabula and other Virgilian books and documents. At Naples the road leading to the famous Grotto of the Sibyls, which has been reconstructed, will be opened, and there will be special ceremonies at the poet's tomb and visits to Lago d'Averno and other places mentioned by Virgil. In the summer a cruise will be arranged to visit all places in the Mediterranean mentioned in the *Æneid*: Scilla, Etna, Syracuse, etc. At each place lectures will be given illustrating the connection of the locality with Virgil. Of special interest to scholars will be the great number of publications which will be issued during the "Virgilian Year."

The Virgilian Academy of Mantua will publish a de luxe edition of all the works of Virgil and a volume of Virgilian research containing articles by Italian and foreign scholars. Other publications include a facsimile of the precious Medicean codex Number 39 of the Laurenziana Library of Florence, containing the *Bucolics*, the *Georgics*, and the *Æneid*, and the publication of the famous Codex of Virgil, owned and annotated by Petrarch and now possessed by the Ambrosiana of Milan.

### St. Thomas and Modern Theories

In an address on "St. Thomas and Some Modern Theories," given by Father Adrian English, O.P., at the meeting of the Aquinas Society, London, lately, the lecturer showed how the true philosophic spirit of the Middle Ages gradually decayed, and how, from the fifteenth to the seventeenth centuries, "textualism" prevailed.

Speaking of St. Thomas' great master, Albertus Magnus, Father English gave examples of the many modern theories which had been studied by that theologian, philosopher, and scientist. Albert studied the organic structure of plants, the effects of the angles of incidence of the sun's rays in heating the ground, the power of refraction of certain crystals, and the configuration of the moon's surface. He believed that race and color were caused by geographical conditions; that the Milky Way was merely a vast assemblage of stars; that from the Equator to the Poles the earth was inhabited—except at the very extremities, where life would be practically impossible on account of the severe cold. He also pointed out that, if animals inhabited those regions, they would have thick coats of a white color (protective coloration).

St. Thomas himself was supremely scientific, and with such a master it was not astonishing that he anticipated several modern theories by six or seven centuries. He wrote three treatises on chemistry, and it is said that in his works is the first use of the word *amalgam*. Throughout his writings were many principles discovered purely by the light of reason, such as the indestructibility of matter and the conservation of energy. His biology proved, too, that evolution is not a modern theory; for St. Thomas viewed the origin and development of the human being according to the principle that the generation of one being is the destruction of another; and his theory implied the fundamental law of bio-

geny, formulated later by Herbert Spencer, that "ontogeny is the recapitulation of phylogeny." The Scholastic theory was that the human body is essentially good and the soul informs the body in such a way that the soul would be in an imperfect state without the body. Father English contrasted this theory with the views put forward by the Modernists, which tend to belittle the human body. He showed how the Angelic Doctor anticipated and answered all the supposed difficulties concerning the resurrection of the body and how he incidentally taught quite modern physiological principles. The lecturer also gave an interesting interpretation of dreams as outlined by Aquinas, whereby modern psychology could to a certain extent be reconciled with Scholastic teaching.

### A New Sect

Gregory Lines, who calls himself an archbishop, recently went to New York City and established the Chapel of the Good Shepherd, in the name of the "American Catholic Church." He makes some exorbitant claims for his sect, which was never heard of until a few years ago. He says that it antedates the Church of Rome and the Eastern Orthodox Church and that it was in existence 1,500 years before Protestantism. He says that it is the lineal descendant of the Church at Antioch, where St. Peter was the first bishop.

Lines may have valid orders, although this is doubtful. His sect has its line of ordination through the so-called Archbishop Mathew of England, who was consecrated in 1908 by the Old Catholic-Jansenist Archbishop of Utrecht. The Old Catholics, as the *Denver Register* (VI, 12) points out, were schismatics from obedience to the Pope at the time of the Vatican Council in 1870, and received their episcopal consecration through the Jansenist sect of Holland, an eighteenth-century denomination whose Orders are valid, although of course illicit. The Old-Cath-

olic and Jansenist forces are thus united today. It is worthy of note, however, that the Utrecht Conference of the Old Catholic Church refuses to accept the validity of the consecrations and ordinations in the Mathew line. The Old Catholics evidently know something which would vitiate the Mathew line. Hence not merely "Archbishop" Gregory Lines, but the adventurers in Los Angeles who call themselves "Liberal Catholics," may be, and probably are, without valid Orders.

### THE AFRICAN SCHOOLBOY

*By the Rev. Wm. O'Kelly,*

*Rector St. Mary's School, Sasse, P. O. Buea,  
British Cameroons, W. Africa.*

Here wends his way the child of savage womb,  
The light of Faith a-dawn within his eyes;  
His soul no longer dark with fetish gloom;  
His heedless gods but baubles to despise.

The nobleness of truth adorns his brow;  
Celestial grace his countenance illumines;  
His words no barb'rous crudity allow;  
The Child-Christ spirit his young soul consumes.

Ah! Wonderful! The power of God to raise  
By th' all-enriching waters of His grace  
Such flower to bloom and fill us with amaze,  
Amid th' encircling squalor of its race!

No ancestry of saintly deeds is here  
His little Afrie mind to dignify;  
Naught mem'ry holds but tribal annals drear  
Of warrings, "ju ju"—hellish wizardry.

At Saering-hour, the Myst'ries to revere,  
His eager heart unleashes sweet refrain.  
The vested priest cannot withhold a tear:  
'Twould seem an angel voice sang in the strain.

In lecture hall, with books and studious mien,  
His tiny mind o'er rules and problems bent,  
He strives with youthful earnestness to preen  
His dusky brain by due embellishment.

On playing-field he romps with jovial glee;  
His pranks make saints above look down to earth;  
The playing-field of Naz'reth ne'er could be  
More thrill'd with childish laughter or with mirth.

Dear child of Libya! One word, I pray!  
Let no regretful thought thy way bedim!  
The heart of Jesus beats for thee all-way!  
Thy portion and thy glory are with Him!

### Notes and Gleanings

Most opportunely there comes from the Catholic Truth Society (London) a pamphlet, *True Religious Unity*, containing the English translation of the encyclical "Mortalium Animos" and an introductory article by Cardinal Bourne, which is especially useful for its exposition of the Catholic idea of unity. Against the false notion of unity as something not now existing, but perhaps to be realized in the far-off future, the Cardinal sets the Catholic doctrine of unity, unbroken and unimpaired since the day when Christ established His Church: "Thus the company in the Upper Chamber on the day of Pentecost constituted the unity of the one Church. A few days later the Church numbered some hundreds, and they were a *whole* Church, and the entire world without was outside the unity of that one Church. Gradually the numbers grew to thousands, and to-day they are many tens of millions. But it is not a question of numbers or extent." This is a truth which needs to be impressed upon the minds of a great many, within as well as outside the Church.

A Catholic college professor writes: "I want to thank you for printing that article on 'The Influence of Secularism in Education' (March F.R.). I believe the writer hits the nail squarely on the head. Oh! for the good old times, when boys thought more of their books than of their sports, and when they studied to learn and not merely to get sufficient credits; when the first and most important branch of study was religion, not some kind of scientific 'ology.' Will those days ever return? What a pity that our Catholic schools fell for the frills and fads of modern educationists!"

The inroads made by the Christian Science sect among the Jews is one of the wonders of our freakish age. Rabbi Nathan Krass of New York declared in

a recent sermon that most of the Jews who become Christian Scientists do not go over because they accept the creed of Mrs. Mary Baker Eddy, but because they have some physical ailment for which they hope to obtain relief. Many of them seem to think they can be good Jews and still belong to a Christian sect. This, Dr. Krass holds, is impossible, so far as Christian Science is concerned, for Judaism is founded on the material existence of objects as well as faith in God. The *Denver Register* (Vol. VI, No. 12) says, "we should not wonder that Christian Science attracts Jews who do not care for orthodox Christianity. One can be a Christian Scientist without being baptized or without believing in the Divinity of Jesus Christ."

Gratitude to Signor Mussolini for having signed the Concordat with the Holy See has made some Catholics exaggerate his services to the Church and assume that his political ideas are based upon Catholic principles. This belief has received a rude shock in the decision of the Sacred Congregation of the Holy Office to condemn formally, as containing the "very gravest errors," two important books recently published under Fascist auspices as expositions of the Fascist doctrine concerning the relations between Church and State, with particular reference to education, (M. Missiroli, *Date a Cesare*; Ignotus, *Stato Fascista*). That the State-controlled press in Italy has not even published the fact that these books have been placed upon the Index, is a disquieting confirmation of other recent evidence that Fascism has no more respect for censure emanating from the Vatican than for criticism coming from any other source.

Mr. G. Lansbury of the British Labor cabinet is reported to have expressed the wish that "the clerics who denounce birth control would as fervently denounce the wickedness of denying to mothers and children a decent place to

live in." But there is an obvious difference. Nobody preaches bad housing as a good thing in itself. And if Mr. Lansbury would but listen, he would probably find that those who take the strongest stand against birth control are equally loud in denouncing the social hardships inflicted on large families, and regard birth control as a disastrous substitute for true reform.

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A curious new swindle is reported by the *Denver Register*. A band of gypsies are traveling over the country, claiming to be platers of ecclesiastical goods. They visit pastors or institutions, tell a plausible story about their skill in metal-plating, and ask for candlesticks or sacred vessels to be plated. Then they take the objects to a local metal-plater, have the work done, and refuse to deliver the goods to the owners unless an exorbitant price is paid. They seem to have stayed but a brief time in Denver; but valuable candlesticks were left by them in the hands of a plater, and either the plater or the church will be out about \$75. It is believed that these swindlers may try to work in other cities. If you have plating to be done, handle it through one of the approved Church goods houses or by some reliable and well recommended firm such as the Mueller Plating Co., which advertises in this REVIEW.

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A touching tribute to Cardinal Newman appears in *Cornhill Magazine* for (March.) Writing of Birmingham as he knew that city forty to fifty years ago, C. H. P. Mayo (since deceased) draws a picture of the aged Prince of the Church: "At the Oratory was Cardinal Newman, an old man, with an infinitely sad and beautiful face: after many buffeting storms he had passed into a haven of rest in his quiet unpretentious home in Edgbaston. . . . He was nearer to the divine light than can be approached by any but a very few, and something of that light always hovered round him. As long as any church can produce such an one, the immemorial life of Christianity, whatever may be the strength to which it is opposed, will never lose its hold and influence upon the heart of mankind."

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The editor of the London *Tablet*, who recently visited Spain, found that country quiet politically, and "still most Catholic" religiously. He reports (*Tablet*, No. 4685): "Men, as well as

what our prayer-books call 'the devout female sex,' repair in large numbers to the well-kept churches. On week-days, as well as on Sundays, it is easy to find high mass in the bigger towns. Even the anti-clericalism of which one hears so much is more political than irreligious; indeed, we could name statesmen affiliated to this mainly doctrinaire anti-clericalism who hear Mass every day of their lives," which is very strange!

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The following thought is remarkable as coming from a Protestant theologian, Dr. Wm. T. Ellis: "There cannot be democracy without theocracy. Brotherhood is impossible without fatherhood. Before ever men can accept the profound obligations and restraints, the inspirations and inhibitions, of democracy, they must first have accepted the sovereignty of the King whose sway constitutes the Kingdom. Even the church seems scarcely to realize that all of our pressing social and political problems actually depend for solution upon the acceptance of Christ and His will as the basic way of life." The *Catholic Church* does!

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The Boston *Pilot* lately celebrated its hundredth birthday anniversary with an elaborate historical edition. The *Pilot* was born as *The Jesuit or Catholic Sentinel* on September 5, 1829. The name was changed to *The Pilot*, January 2, 1836. The most eminent editor the *Pilot* has had was John Boyle O'Reilly. James Jeffrey Roche, poet and author, who succeeded O'Reilly, was also above the ordinary. The Boston *Transcript* says that the *Pilot* "has been no doubt the leading Catholic weekly of the United States." This is not true, as Father Matthew Smith points out in the *Denver Register*. There are six or seven Catholic weeklies superior to, and more important than, the *Pilot*, among them the Brooklyn *Tablet*, the Buffalo *Echo*, the Milwaukee *Catholic Citizen*, and, last but not least, Father Smith's own paper, the *Catholic Register*.

One of the late Abbot Columba Marmion's novices, it is related by his biographer, was directed by him to overcome his tendency to take himself too solemnly. This is how the Abbot, writing to the lad's mother, described the success of his efforts: "Your son was born with the tiara; he now has only the mitre."

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We have often wondered why in our Catholic colleges, and high schools, too, for that matter, the encyclicals of the popes are not given to the Latin classes to translate—not, of course, in their entirety, but those parts of them which easily lend themselves to translation. Not only would this be a splendid exercise in Latin, but it should have also a highly beneficial spiritual effect.—*Catholic Sun*.

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As age grows upon me, I find myself more and more disinclined to pursue controversies to a finish or to contend for the last word. One has said one's say. What little impression one was capable of making has already been made. The number of those who wish to see the matter argued out is bound to be small, and such interest as they feel is probably due to the fact that they themselves hold strong opinions on the subject which no amount of discussion would induce them to modify.—Fr. H. Thurston, S.J.

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The Catholic Church has nothing to lose and everything to gain from a full and candid presentment of historical facts. Every good thing may be abused: indeed the holier the thing, the more grievous the abuse. Abuses have existed, do exist, and always will exist in the Church. We only ask that, if they are to be disclosed, they be placed in their due setting and proportion as incidental to the good.

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A new instrument, called the sonar, and billed in advertisements as providing "the music of the future," was recently demonstrated in Moscow. It

operates by means of electromagnetic waves and to the uninitiated ear conveys tonal effects somewhat between those of a violin and those of an organ. It is claimed on behalf of this instrument that it is extremely sensitive, can record an indefinite number of notes, and can achieve sounds of any degree of strength and magnitude. It is believed that under conditions of mass production the sonar could be turned out at a price not exceeding \$15 or \$20.

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It's got to a point where men, leaving everything to the government, expect thereby to escape individual responsibility. But that isn't the way God has it figured out.—A. F. K.

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If we are to draw pleasure from the last of life for which, in Browning's phrase, the first was made, we must have used the first part well and have learned to love discipline. Even then one doubts if those who protest that they would not be young again, are perfectly candid.—*Catholic Sun*.

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Any man who, after forty years of performing the same task, still approaches it each morning with zest, may count himself exceedingly fortunate.

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We are inclined to believe that the nature of the task has little to do with it. Happiness, peace, relish of one's work, are things that come from within, not from without.—*Catholic Sun*.

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According to an official announcement recently made in Rome, every Italian peasant who was sixty-five years of age before the end of April, 1930, will receive an annual pension. The money for these pensions will be obtained from a fund to which all Italian employers have been contributing for the last ten years. The measure has been warmly welcomed by farmers and is another indication of the attention given by the Fascist government to agricultural problems.

Fr. Bertrand L. Conway, C.S.P., has completely rewritten his well-known *Question Box*, of which no less than 2,253,000 copies have been sold. The book has done much to clear away anti-Catholic prejudice during the quarter of a century that has elapsed since its first publication. The new edition contains something like one thousand questions, selected from a total of 250,000 received from all parts of the U.S. A valuable new feature is the carefully selected bibliography. (The Paulist Press).

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Dean Clarence W. Mendell, of Yale College, says in the N. Y. *Evening World*: "When prohibition came, the students had to accept hard liquor. There was no good beer, and bad beer was hard to get. Plenty of hard liquor was obtainable from the bootleggers. Students are swinging back to beer. Better beer is getting to be obtainable and, I think, students are getting tired of hard liquors. I don't think anyone save a fanatical dry, perhaps—would question that a return of the old-fashioned beer garden would be a fine thing. They were pleasant, friendly places for students to congregate in. There was some pretty high-powered talk around the tables in our day, but these boys today have more to talk about. They're better rounded and educated in a variety of subjects unknown to their fathers."

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The Rev. Berard Haile, mentioned by Fr. Muntch in his article in this issue, has been appointed to the staff of the University of Chicago as research associate in the Department of Anthropology. Father Berard, who is the first Catholic priest named to the university staff, will continue his researches in Indian lore.

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A custom out in the African bush, which has no equivalent in this part of the world is "Forgiveness Week." Fixed in the dry season, when the weather is smiling, this is a week when every man pledges himself to forgive

his neighbor any wrong, real or fancied, that may be a cause of misunderstanding, coldness, or quarrel between them. The spirit of forgiveness, surely an essential part of charity itself is entered into by the native Christians in sincerity and truth. It is, of course, a part of our religion that a man should forgive his brother. But among recent converts, and even older brethren, in the heat and burden of work this great tenet is apt to be forgotten or overlooked. "Forgiveness Week" brings it forcibly to mind. The week itself terminates with a festival of happiness and rejoicing. Is it to much to suggest that in this supposedly more civilized portion of the world a similar week might be instituted?

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The newspapers recently reported the discovery in the Vatican Archives of a document, dating from the year 1500, in which "conclusive proofs are furnished that the family of Christopher Columbus, the Discoverer of America, inhabited a village of Cogoreto near Savona. The village now bears the name of Cogoletto." The current *Catholic Historical Review* says on the subject: "Inquiries at first sources revealed the fact that there was no such document of 1500 found in the Vatican Archives. Instead, there had been consulted a Codex in the Vatican Library dating from the beginning of the seventeenth century in which the families of the city of Genoa had been recorded. Working backwards, Msgr. Angelo Mercati, the prefect of the Vatican Archives, said a certain journalist concluded that, since in 1612 a family by the name of Colombo was detected as originating in Cogoreto, it was inferred that Christopher Columbus had been born there. The assertion lacks 'conclusive proof,' and as far as historical research is concerned, may safely be relegated to the newspaper files of the journalist with whom it originated."

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All the smartest men in the country are not running automobiles. But it requires a smart man to keep from being run over by one.—A. F. K.

## Current Literature

—The friends of Archabbot Peter Klotz, O.S.B., of Salzburg will be glad to know that another of his travel books has appeared: *Unter Tempeln und Pagoden*. All who have read former books of a similar nature by Dr. Klotz will know that the present volume will furnish them with hours of delightful and instructive entertainment. (Herder.)

—The priest of to-day faces new duties and new responsibilities, but the high and holy ideals that inspired the ambassador of Christ in the early centuries of the Christian era must still be his. What example could be more appropriate than the one presented by the life and virtues of St. Francis of Assisi? How this example applies to the life of the modern priest is well shown by the Rev. Dr. H. Straeter in his booklet, *Priester und Franziskusideal* (Herder & Co.), which we recommend to the reverend clergy with the conviction that they will find in it practical and sensible principles for guidance in their exalted vocation.—A.M.

—*Margaret Sinclair*, by Mother F. A. Forbes, is the life of a poor but saintly Scottish girl, born in the slums of Edinburg, who became an extern sister of the Poor Clare Coletines and lived a life resembling that of St. Teresa of Lisieux. Before entering religion, and afterwards, in the cloister, Margaret Sinclair (Sister Mary Francis of the Five Wounds) was an example of beautiful sanctity. Her life teaches us that great lesson, so necessary today, that sanctity is not for the few, but for all. This interesting and edifying book contains numerous illustrations and has a Foreword by the Archbishop of Glasgow. (B. Herder Book Co.)—C. J. Q.

—*Catholic Mysticism*, by A. J. Francis Stanton, is a series of popular lectures, of which the first tells us what Catholic Mysticism is not; the second, what it is; the third, how it is practised by the contemplative in the cloister;

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and the fourth and last, how by the contemplative in the world. There is a real need for such a book, for the subject is a timely and important one, Pseudo-Mysticism leading many to believe it is synonymous with Catholic Mysticism and that devout Catholics in the world and in the cloister are nothing more or less than sentimental visionaries. It would not harm our Protestant friends to read this enlightening volume. The Appendix contains a list of books for students interested in the subject. (B. Herder Book Co.)—C. J. Q.

—*The Jurisdiction of the Confessor according to the Code of Canon Law*, by the Rev. James P. Kelly, J.C.D., is a doctoral dissertation which deserves to be made accessible to a larger public. The author has gathered together the various faculties for absolution and dispensation which the Church grants to her priests in the tribunal of penance, and which are scattered through the *Codex Iuris Canonici*, and he gives a comprehensive technical analysis of the respective canons in a way that makes his book a valuable reference work for confessors and students of Canon Law. (Benziger Brothers).

—Dr. James J. Walsh, medical director of the Fordham University School of Sociology, and a writer of many books, in *The History of Nursing* gives us a brief and instructive survey of this age-old subject. The volume covers a wide range, and the materials are ably handled by the author. Such chapter headings as: "Nursing in Primitive Christianity," "St. Catherine of Siena: Patroness of Nursing," "Florence Nightingale and Modern Trained Nursing," and "The Irish Nursing Orders," will give our readers some idea of the amount of information packed into this interesting book, which is as instructive as it is entertaining for nurses, students and the general reader. (P. J. Kenedy & Sons)—C. J. Q.

—The Loyola University Press, Chicago, Ill., presents a new, revised edition of *St. Jane Frances Frémyot de*

*Chantal, Her Exhortations, Conferences, and Instructions*. Translated from the French Edition Printed in Paris in 1875. The volume is prefaced by an introduction on St. Jane, her life and work, by Miss Katherine Brégy. The "Exhortations," the "Conferences," and the "Instructions to Novices" form the larger portion of the works of the Saint and were given to her Sisters on various occasions. They are a spiritual classic and need no recommendation from us. The translation reads smoothly and will no doubt find favor with other religious congregations of women besides the Visitandines.

—*The Church* is the title of a collection of papers read at the Summer School of Catholic Studies at Cambridge, England, and edited by Fr. C. Lattey, S.J. The contributors are: Archbishop Downey, Dr. J. P. Arendzen, Fr. C. C. Martindale, S.J., Fr. Hugh Pope, O.P., the Rev. Dr. P. G. M. Rhodes, the Rev. J. H. Byrne, Dr. B. Grimley, Fr. L. W. Geddes, S.J., Dom John Chapman, O.S.B., and Mr. Joseph Clayton. Their papers, taken together, form an almost complete treatise on the nature, attributes, notes, and development of the Church of Christ. Dom Chapman's contribution on the Byzantine Schism embodies some original research. The learned author contends that the part so often assigned to Photius in the origin of that schism is an utter misconception. The volume has the advantage of a popular style, which will appeal to many who are repelled by the average theological treatise *De Ecclesia*. (Heffer & Sons and B. Herder Book Co.)

—*The Pastoral Companion*, by Fr. Louis Angler, O.F.M., adapted from the German by Fr. Honoratus Bonzelet, O.F.M., has gone into a second revised and enlarged edition within nine months after its first appearance. (Franciscan Herald Press, Chicago, 1930.) The new edition embodies the suggestions offered by those who made use of the first, and contains all the recent decisions bear-

ing on the various matters of Church discipline. Entirely new are the Chapters on the "Reservation and Exposition of the Blessed Sacrament" and "The Pauline Privilege." *The Pastoral Companion* is a storehouse of practical information—complete, accurate, and succinct—dealing especially with the administration of the Sacraments and the Church's legislation regarding indulgences. We suggest that priests who are entrusted with the direction of souls, and pastors in particular, who are frequently so hard pressed for time, get a copy of this book and place it, not in their bookcase for occasional perusal, but on their office desk for ready reference.—Sacerdos.

—Ludwig Pfandl has written, and Herder & Co. of Freiburg have published, what is probably the most complete and up-to-date history of Spanish literature in the period of its highest fruitage, i.e., from about 1550 to 1700. The beautifully printed and bound volume is entitled *Geschichte der spanischen Nationalliteratur in ihrer Blütezeit* and comprises xiv & 620 large octavo pages. The author groups his materials with special reference to the Renaissance and the Baroque periods in literature and art. Among the authors treated are such celebrities as Cervantes, Suarez, Melchior Cano, St. Ignatius of Loyola, St. Teresa of Jesus, St. John of the Cross, and María Coronel, better known as María of Agreda, of whom Dr. Pfandl says that her visionary experiences are unauthenticated and her writings abound in fantastic imaginings. He characterizes the much-disputed *Mística Ciudad de Dios* as "a mixture of novel and meditation book, pious legend and alleged history, biblical truth and fantastic mysticism," which must be rejected both from the standpoint of sound reason and of healthy sentiment. It is "a document of degenerate mysticism," a new proof that genuine mysticism was dead when María of Agreda wrote her romance, which she had the audacity to call a Life of Christ and

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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His Blessed Mother. It seems the complete text of the *Ciudad de Dios* has not yet been published. The manuscript comprises eight huge quarto volumes and is preserved in the monastery at Agreda. We have quoted these passages from Pfandl's work to show that he is sanely critical. (Herder & Co.)

People believe a lot of foolish things that are harder to swallow than an article of faith.—A. F. K.

Rev. George P. Hays, D.D., formerly pastor of the wealthiest Presbyterian church in Cincinnati, tells of an old German in Pennsylvania who, meeting a young infidel who was to speak at the schoolhouse in the evening, said: "Is you the young man what is to schpeak dis evening?" "Yes sir, I am." "Vell, vot you schpeak about?" "My subject, sir, is this: 'Resolved, That I will never believe anything I do not understand.'" "Oh my! is dot it? Vell now you choost take von leetle example. You see that field over there. Now my horse in my pasture, he eats de grass, and it come up all hair over his pack. Then my sheep he eats de same grass, and it grows wool all over him. And now vot you think! My goose, he eats de grass, too, and it come all over him feathers. You understand dot, do you, hey?"

A League for the Protection of Hen-pecked Husbands was formed in a small Kansas town, and at the first meeting a chap named George Jones was elected president. George had just taken the chair and whacked the table for order with his gavel, when a tall, gaunt, raw-boned woman burst into the hall, rushed at George, and seized him by the collar.

"You come home!" she shouted, shaking him. "What business have you got in a league of this kind? You ain't hen-pecked!"

#### STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., OF THE FORTNIGHTLY REVIEW FOR MAY 1930

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One editorial writer likens prohibition enforcement to an old woman with a broom trying to sweep back the Atlantic ocean.

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"What's the matter, Mandy? Why don't you make an X as usual?" asked the cashier. "Why," Mandy exclaimed, "Ah done got married yesterday and changed mah name."

"What," demands the *Atchison Globe*, "has become of the old-fashioned man who committed suicide by hanging himself to a jack-oak tree?"

Charley Mann of the *Osborne Farmer*, ever ready to aid a brother in distress, answers: "We don't know, but we imagine they buried him somewhere."

A well-known society woman patronized a Chinese laundry in Soho. One day she called in person to lodge a mild complaint, and, thinking the owner knew only pidgin English, tried it on him:

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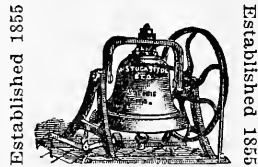
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# The Fortnightly Review

Vol. XXXVII, No. 6

ST. LOUIS, MISSOURI

June 1930

## The Boy and His Life-Work

By Professor Horace A. Frommelt, Marquette University, Milwaukee, Wis.

Catholic parents face trying times with a son arriving at the age of sixteen or thereabouts. It is not enough that they have on their hands the distressingly human problem of the hobble-de-hoy age—that blushing, stumbling mawkish time during which the young human is neither boy nor man; but they must also be concerned with that far more vital difficulty of his vocation, his life-work.

We had secretly hoped and fervently petitioned during the early years that the Angel of God might visit our family circle and, in that strangely mysterious manner so characteristic of His dealings with us, designate one of ours to His service. Beyond that, for which we hardly dared hope, lay the perplexing problem of a suitable life-work for our boy. We have provided all of the Catholic education our means would allow, and yet this seemed to make the question only more acutely insistent. The boy's education, whatever it has been, must now be made to apply to the work that the modern industrial world offers. As we look out over this complex scene of business and manufacturing, commerce and trade, we are bewildered. It is all such a jumbled mass of jobs and positions, trades and professions, that it is little wonder we are confused and fearful in the important matter of helping this boy of ours in so important a step as choosing a vocation.

The business world has of late years borrowed a perfectly good word, which heretofore had only a Christian mean-

ing and use. When we spoke of a boy or girl having a "vocation," Catholics understood by that just one thing. It was unmistakable. But now we hear of "vocations" in the industrial field. Business and the schools are concerned with "vocational guidance and direction," and the professors have elaborated the new science of "vocational psychology."

Industry complains that its shops and offices are literally filled with "misfits," with men and women in the wrong jobs and positions. Our young people must be sorted and sifted according to their qualifications and abilities, and then guided and directed into the kind of work where these qualifications can be used to the best advantage. Much is being done in these matters that is bound to be corrective and helpful. But it is still essentially in the early stages. Science is not certain of itself when confronted with the task of examining and testing an individual for his traits and abilities, and it is quite uncertain when asked to place that individual correctly in the field of work for which he is best fitted. Meanwhile, we face the problem of assisting this boy of ours into a suitable vocation.

Is there anything we can do that will be helpful, or must we leave it all to chance, with a prayerful hope that the boy will somehow finally arrive at work which is at once suitable and to his liking? Probably the time will never arrive when we can take our boy to a vocational clinic to be measured and

examined and tested and then infallibly directed into just one particular field of work, certain that if he did not follow such direction, he would be a failure. It seems that most all of us have abilities and qualifications which can be applied over quite a wide field with what seems to be equal success. But this, if anything, would seem to complicate the situation. What, then, can and should be done?

The situation is not as hopeless as it seems. To be sure, there is no formula or recipe that can be applied as we do in mathematics and then be certain of the result. We are here dealing with a human being, whose actions do not follow a set of fixed laws, as does Nature. But we can intelligently guide and direct him in this important matter if we are aware of his characteristics and have a knowledge of the industrial world in which men work and make a livelihood.

Guidance of the kind we are considering must be based largely on information. No one can know your boy as you do; that surely must be our first assumption. Secondly, a knowledge of the industrial map is necessary, familiarity with its principal divisions, the vocational lanes and highways that divide and intersect, cross and recross this map, and finally the interconnection between the various vocational lines. In other words, we must know the trades and professions which constitute the major basic industries, how they can be approached, what qualifications they demand, and whither they lead.

Finally in applying this information we must keep in mind a few common-sense rules which experience has shown to be necessary.

The great cry in industry at the present time is for more and better-trained men. It is impossible to pick up any of the current secular magazines without finding at least one article based on this need. The leading executives are constantly hammering away on this theme in every reported interview. Human engineering has become

a pet hobby, and the art of modern management concerns itself largely with "personnel work," i. e., the training and perfecting of the individual for the innumerable needs of present-day business.

But there is more than just talk: there is much specific action. Industrial education has become almost as important as production. Apprenticeship training programmes are a vital part of every large establishment. Federal, State, and local governments are assisting industry in this programme of industrial education and training until the way to the trades and professions of the business and manufacturing world are becoming quite easy to travel. Industry needs the trained man, and it has set out to attract him and then provide him with every opportunity to equip himself for any position he is qualified by ability and ambition to hold.

You can make no mistake in directing your boy into industry, provided he can fit himself to its demands. The need for skill and training exists, the opportunities grow faster than they can be filled, and there is a sincere attempt on the part of industry to train and educate to the best of its abilities. Its opportunities are open to all; young men with grade-school, high-school, and college education can be accommodated and are welcomed. The road to the worth-while jobs and positions has been surfaced and leveled to make traveling easy. Experience, based on an intimate acquaintance with industrial conditions of a great variety, has convinced the present writer that here is a great field for our young men who can qualify by character, ambition, and training.

What, then, can Catholic parents do to qualify, direct and guide their sons? They must equip themselves with a knowledge of this industrial field and what it has to offer, and above all make a reasonable and sensible approach to this important task.

In the first place they should realize that the Catholic education, of whatever kind, which their boy has received,

has in no way handicapped him in grappling with the problem of making a livelihood. I say this advisedly, for only too frequently Catholic parents are inclined to apologize for such education. The belief is all too prevalent that we sacrifice the practical values in living up to the demands of the Church in this respect. Nothing could be farther from the truth. It is true that our schools have done little by way of vocational and trade education, but in this they have apparently been guided by a more than earthly wisdom. Industry, at least, is quite agreed that such training must be provided "on the job," in the shop or office, and at the actual operations which constitute that particular trade or profession. All that Industry seeks is a young man who can think, who has been taught habits of self-discipline and application, and above all who has those habits and traits which are commonly termed "a good character." For this our Catholic educational system is at least as effective as, and many of us have come to the conclusion that it is much more effective than, any other.

Let us not handicap ourselves at the outset with erroneous notions. There is no need to be apologetic in the somewhat hazy opinion that practical values and results have been sacrificed. Give your boy a sound Catholic education, so far as your means will allow, and so far as he is capable of absorbing it.

On the other hand, let us not be carried to extremes in this matter of a higher education, of which the people of this country have made a sort of idol. The plain fact is—and every educator can and does testify to it every day—that there are a great many young people in colleges and universities who should by every token be employed at some useful occupation. But they are being sent to college because it is the present-day fad. A false pride in many instances, in others a complete misunderstanding of the meaning of education, are driving parents to go even beyond their means to send their children to college and university. We

cannot ignore the fact that some children are "hand-minded" rather than "book-minded," that their education must come from the doing of things rather than from a book or class-room study about them. Education is a life-long process, with only a very small portion of it to be acquired in a classroom; by far the greater part of the educational process must take place in the actual world of work and in the matter-of-fact business of making a living. So true is this that industry demands of even its technical graduates in the engineering and scientific fields a long period of intensive and preliminary training in shops and offices before placing them in the responsible positions for which they have presumably fitted themselves.

No one, surely, will consider this as advice against higher education in any of its forms, least of all against higher Catholic education. Every boy should be given these advantages to the limit of his powers to assimilate them and of the financial ability of his parents to provide them. But the notion has become so wide-spread that the young man who has not had a college education is somehow handicapped, that it can be hardly considered out of place to say that such opinion is not founded on fact in every instance. The qualifications which Industry demands are only partially concerned with those which an education can give; the majority have to do with character and personality and, finally, with a training which can be acquired only "on the job."

Again and again I have been approached by parents who grieve and sorrow because their boy "does not do well in school." It is the great tragedy of their lives; they cannot understand why they should be so afflicted. One would almost believe that their son was guilty of some terrible crime and that, surely, he could "never amount to much." What folly! What misunderstanding of the whole problem of education and its relation to a vocation, a life-work! It is flying in the face of plain and obvious facts, which loud-

ly proclaim, first, that only a small part of education is given in the classroom; second, that some of us are not equipped to digest instruction beyond recognized essentials; third, that much of the success in the world of work is achieved by those who have not had these educational advantages, and, lastly, that the world demands many qualifications and characteristics which cannot be gathered out of text-books.

A sane and sensible view-point in this regard is an absolute necessity on the part of parents if they would properly guide and direct their offspring. Many a boy has carried an inferiority complex through life, not so much because he failed in school, but because grieving parents impressed him with a sense of failure.

Here a word will not be amiss regarding the unfortunate opinion that graduates of our Catholic arts and science courses leading to the degrees of A.B. and M.A. cannot enter industry; that they are unfit for such work and that their education has prepared them largely only for the so-called professions, such as law and medicine. This is unfortunate, for experience proves that such graduates can achieve the best that industry has to offer. The writer has personally placed this opinion on trial by inducting A.B. graduates into the manufacturing field through apprenticeships designed to provide the necessary practical experience as well as the technical and trade information essential to the work they were engaged in. The results of such experience seem to prove that our Catholic college graduates of the humanities courses have acquired a training in many respects superior to that provided in the purely technical courses, particularly when the management phases of industry are the objective. At least we should not restrict the horizon of these graduates to the learned professions. Industry needs and will welcome them, provided only that they are willing to submit to the hard years of actual shop-training so essential to the young man who would make the management of men

his chosen field of operations. For such as these the opportunities are limited only by the initiative and ambition of the individual.

Only the relatively few, however, are fortunate enough to receive such an education. For the vast majority of boys there comes a time, somewhere between the end of the primary grades and high school, when they "must go to work." It is for these that parental guidance and direction is most necessary. A knowledge of the industrial world, its essential trades and professions, the qualifications they demand, the training courses provided, and the method of approach, is the equipment parents must possess if they would advise and direct their sons aright.

We will close these remarks with some general suggestions regarding the approach and introduction to that *first job* which every boy must look for after leaving school.

Make the job present its credentials. There are bad as well as good jobs, and precious years should not be frittered away on work that means nothing more than just a means to earn money. There are three "marks" by which you can distinguish a good from a bad job:

- 1) It should be a part of a well-established and basic industry.
- 2) It should be but a stepping-stone in a series of jobs which lead to a life-work worthy of and suitable to the boy.
- 3) It should be more of an education than just mere work. It should be educational in nature, preferably part of an industrial educational programme, and it should lay the foundation for a trade or technical career in industry.

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A non-technical view of Aimee Semple McPherson is found in the *New Republic*. A contributor calls those attending services in Aimee's temple "her customers" and says of the temple that it is "full of flowers, music, red robes, angels, incense, nonsense, and sex appeal." The services, in which the grand finale shows "night-gowned virgins" clinging to the Rock of Ages, he describes as "supernatural whoopee."



## An American Benedictine Foundation

St. Anselm's Priory at Washington, D.C., on May 18th laid the corner-stone for a home for its thirty monks, and in a circular letter appeals to its friends to relieve them of the burden of thinking of material things to the detriment of their true objectives. This Benedictine foundation asks the F.R. for some measure of publicity, in order to draw like-minded men to the new community. What they are mainly looking for is *vocations*. We have a theory that the money part will take care of itself.

The manner of the founding of St. Anselm's is set out in the circular. The community is constantly growing by accession and already has some very remarkable men among its members. The original group of American priests at the Catholic University who asked for and obtained the cooperation of the Abbot of Fort Augustus in Scotland, has been supplemented in a noteworthy way. For years the Abbot of Fort Augustus, Dom MacDonald, had been selecting a group of monks for a foundation at one of the great English universities. That was in full accord with the policy of the Benedictine Congregation in England since its return from the Continent and it is one of the causes of the remarkable regrowth of Catholicism in Great Britain. The returning monks founded schools in which Catholic youth should be trained in such a way as to set a tone and a standard at Oxford and Cambridge. Anyone who has followed Catholic education in England during the past seventy or eighty years, knows what has been accomplished.

The World War cut across Abbot MacDonald's plans, and his monks were scattered over all the world in war service. After peace this appeal reached him from the group of priests at the Catholic University. Fort Augustus was short-handed and poor, but it responded. Dom Adrian Weld-Blundell came from the International Commission for the Revision of the Vulgate; Fr. Francis Blackwell, an essayist of note, was a member of the editorial staff

of the *Westminster Gazette* before he became a monk; Dom John Lane-Fox, of a family prominent in government and of distinguished war service; Dom Stephen Ryan, who had served for years in the missions in South Africa, Australia, and Brazil. These were joined by Dom Augustine Walsh, of Cincinnati, well known to Americans, and later by Dom Hugh O'Neill, botanist and chemist, so widely acknowledged as a leading authority in his field that he was borrowed from the monastery by the U. S. Department of Agriculture to save the citrus fruit industry from the ravages of the Mediterranean fruit fly and by the State of Florida for a survey to eliminate the breeding-places of that insect. The monks from Fort Augustus were loaned for nine years to help the American monks consolidate their foundation and develop the system and methods which had been so remarkably successful in Great Britain and Ireland. When Abbot MacDonald was chosen Archbishop of St. Andrew's and Edinburgh, Primate of Scotland, Dom Wulstan Knowles, prior of the Portsmouth (R.I.) community, was elected abbot of Fort Augustus in his place, and Dom Hugh Diman (twice president of the Harvard Teachers' Association) was elected prior at Portsmouth. A number of young men—some priests, some laymen—have gone already from our universities to Fort Augustus for their training. The plan is to give them the best in Europe before sending them back here. When they have completed their theology at Fort Augustus, they go to a German, French or English university for special courses; thence to one of the great ancient abbeys of Europe, Beuron, Solesmes, etc.; thence to Rome for a further course; and then return to the American foundation. In the mean time, Fort Augustus, short-handed as it is, manages to find a new monk for every one drawn off to be an abbot or an archbishop. The latest accession is Dom Ninian MacDonald of the famous old Catholic Highland clan,

whose diplomacy during the World War, at Fiume, was so striking that he was kept for some time after on one of the numerous international commissions for the delimitation of boundaries. He is, incidentally, a linguist of note and has contributed some valuable monographs (privately circulated) to the history of certain phases of the World War. Four members of the community are professors at the university. Dom Thomas Moore, one of the inaugurators of the foundation, is well-known for his psychiatric researches and for his work in clinics at the Providence Hospital in Washington and Mt. Hope in Baltimore, as well as for his school at Brookland, D.C., for the mental treatment of special cases of children, which supplies a much-needed modern requirement.

All these years St. Anselm's community have lived in very cramped quarters by reason of their voluntary decision not to permit themselves to be troubled by bricks and mortar. At present the monks are crowded into a small frame cottage—once a sausage factory. One hundred and fifty thousand dollars is needed for the building of the priory. It has been suggested that one hundred persons in ten different cities might each contribute one hundred dollars. Five thousand dollars will house one monk forever. The donor's name will be inscribed in each cell, and daily prayers will be the rental.

The priory and school at Portsmouth (Rhode Island) have flourished from the start. Dom John Hugh Diman, who built up St. George's school from a handful of boys to rank with (and some claim ahead of) St. Mark's, St. Paul's, and Groton, was looking for the cloister when he became a Benedictine monk. The demand for his experience was too pressing to be denied, and when the new community was given a house and seventy acres of land at Portsmouth, he opened a school there with seventeen boys, intending to keep it very small and utilize all his years of experience. But he could not resist the demand and gradually expanded to

seventy-five boys, with an enormous waiting list for selection. This fine property was originally given to Dom Leonard Sargent of Boston, who had joined the Downside community, and it was transferred from Downside to Fort Augustus' child, Fr. Sargent joining the new foundation.

This foundation has been called an English foundation. This is not so. It was American from the start, but needing help to develop a system which has made such a remarkable contribution to Catholicism in Great Britain, and which is able to make a necessary contact with the glorious German and French Benedictine tradition, back to Rome, under the best auspices at Rome, the American group sought and obtained Fort Augustus' coöperation. The vocations are American. Fort Augustus merely gives the facilities for furthering them by European experience and study.

We feel that it should be known that there is such a community, and what it is doing. There are a great many Americans, priests and laymen, troubled by the struggle for brick and mortar, who yearn for an apostolic religious life. The vocations to the Maryknoll Missions and to this Benedictine foundation show it. The monks of St. Anselm have a building programme, but they will not push it in stone. They are pursuing it in the Benedictine field of prayer and individual work—any useful work for which the individual monk is best suited.

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In a paper on "The Norse Discoveries of America," printed in the *Saga Book of the Viking Society for Northern Research* (Vol. X), M. M. Mjelde brings forward astronomical evidence to show that Vinland lay south of 37 degrees latitude—a conclusion accepted by Gathorne-Hardy, whose own calculations have been hitherto the most satisfactory.

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If the merger movement continues, we shall soon see colleges consolidating to get better football teams.

## A "Psychic" Mystery

The split which has occurred of recent years among psychic researchers in the United States apparently threatens to find an echo in England. Here it was the "Margery" case (the controverted phenomena of Mrs. L. R. G. Crandon) which brought matters to a head between the seepies and the believers. In England the most acute phase of a long-smouldering conflict of opinion has resulted from the events chronicled in the book of Mrs. Kelley Hack, just published under the title, *Modern Psychic Mysteries: Millesimo Castle, Italy* (London: Rider). We call it the book of Mrs. Kelley Hack because her name appears on the title-page and she refers to herself frequently as "the author"; but the more vital contents of the volume have not been written or even translated by Mrs. Hack. The reader's interest will centre in the séances of which the record has been drafted by Professor Ernesto Bozzano.

These séances took place at Millesimo Castle, a medieval building not far from Savona, Italy, which was acquired by the grandfather of the present proprietor, Marchese Centurione Scotto. He and his wife, having lost their eldest son, an airman killed in 1926, were eager to hear his voice again. In the course of a visit to England to consult mediums who might furnish these living-voice manifestations, the Marchese discovered that he himself possessed remarkable mediumistic powers. Since then, in combination with Signora Paolo Rossi, a French lady whose psychic gifts are also exceptional, the Marchese Centurione held a series of séances in the summer months of 1927 and 1928, under the direction, for the most part, of Professor Bozzano. It is alleged that in these circumstances the most astonishing phenomena have occurred. The Marchese, who weighs nearly 200 pounds, was raised some six feet from the ground in a heavy chair (seggiolone). Strong male voices were heard speaking not only local dialects (e.g., Sicilian, Venetian, etc.), in which the normally educated Italian is quite

incapable of conversing, but also German, French, English, and Latin. Strange "apports" were brought into the room through locked doors from various parts of the castle. These included a halbert six feet long, which no one could have secreted about his person, swords, a big saw, an ivy plant four feet high with its pot, and a large doll. Most stupendous of all, the Marchese Centurione himself, while the doors remained locked, the keys in the locks on the inside, was on one occasion transported out of the séance room without warning. By degrees the circle of ten persons, sitting in darkness, became aware that the principal medium was no longer with them. The Marchesa became much alarmed, the light was turned on, and for more than two hours search was made in vain through the principal rooms of the castle. Eventually a clue was given by automatic writing and the master of the house was found in the stables, breathing stertorously in a deep trance, the door of the little room in which he was discovered being locked on the outside with the key in the lock.

This is the story which is told at length, with many repetitions and digressions, in the book under review. It can hardly excite surprise that in the *Journal of the Society for Psychical Research*, as also previously in the *Zeitschrift für Parapsychologie*, the account has been severely criticized. The absence of adequate control, it is urged, discredits the whole narrative. The séances took place in pitchy darkness. Nobody was searched, and we are not even told whether the window of the room was open or shut. The insinuation is pretty clearly conveyed that the "apports" were brought into the room under the dress of Signora Rossi, for it is pointed out that this particular form of phenomenon occurred only when she was present. Professor Bozzano, who pledges his scientific reputation for the evidential character of the manifestations, is treated as an incompetent observer. As a conse-

quence of the very hostile review in the *Journal*, Sir Arthur Conan Doyle resigned his membership of the Society for Psychical Research, and sent round a circular inviting other members to follow his example and to join by preference the British College of Psychic Science.

It must be confessed that, surprising as the phenomena at the Castle Millesimo appear, we cannot shut our eyes to the fact that the mediums concerned are in no sense professionals or open to the suspicion of any obvious ulterior motive. Ten signatures are attached to the following declaration referring to the occurrences on July 29, 1928, when the Marchese Centurione is alleged to have been "asported":

"We, the undersigned, all present at the séance held in the Marchese Centurione Scotto's castle at Millesimo on Sunday evening, July 29, declare that we have read the report written by Professor Ernesto Bozzano, and that we find it absolutely correct in all its particulars, and corresponding to the truth."

All the signatories were people of social standing. Besides his wife, the Marchesa, and Signor Rossi and his wife, we have Professor Bozzano, Professor Castellani, and another barrister—people who certainly had some reputation to lose. If the Marchese was a confederate in his own mysterious disappearance, we are confronted by the extraordinary psychological problem that a man of high position should invite a number of guests to his house to play a silly trick upon them which seems to have caused them, and his wife in particular, the most acute alarm and distress. Moreover, it is difficult to imagine how the voices could have been faked without the aid of confederates; for the Marchese himself knows neither German nor English, nor even the Sicilian dialect in which the control chiefly conversed.

Although Mrs. Hack's intentions in producing this volume may have been excellent, it is to be feared that her share in it is not likely to prejudice the

reader in its favor. She has, it appears, only a slender knowledge of Italian (see a letter of Signor Rossi in *Luce e Ombra*, XXX, p. 43), and her extravagant terminology, her digressions and repetitions, as well as her want of order, make the book extremely hard to follow. Professor Bozzano's comparatively lucid statements suffer from the confusion which she has introduced.

### The Cult of St. Ann

The latest publication of that noted scholar, Dr. Beda Kleinschmidt, O.F.M., is, *Die Heilige Anna, ihre Verehrung in Geschichte, Kunst und Volkstum*. Whoever is interested in scientific hagiography, iconography, liturgy, and folklore, will find in this work a rich mine of information. Dr. Kleinschmidt narrates the history of the cult of St. Ann from the earliest times to the present day. His work is the first detailed, scientific history of that devotion. The author utilizes not only the documentary evidence, but also monumental sources. He gathers together in his volume copies of the numerous paintings, pictures, and statues of St. Ann. These he minutely describes and explains. At the same time he shows the devotion that has centered round these shrines. Most of the material is naturally taken from German sources and German works of art. However, the work is not confined exclusively to Germany. It also depicts the development of devotion to St. Ann in Spain and Italy. Even Oriental and Russian works on St. Ann are considered. The book is divided into three parts: the first treats of the origin and gradual development of the devotion to St. Ann up to the 15th century; the second, of the flourishing period of this devotion in the 15th, 16th, and first half of the 17th century; the third brings the record down to the present time. It is worked out on a strictly scientific basis, yet in such a way that it is not above the comprehension of the ordinary reader. (L. Schwann, Düsseldorf, Germany.)

## Aspects of Boy Delinquency

By the Rev. Augustine Bomholt, Dubuque, Iowa

We have before us three articles from recent issues of the *Chicago Tribune*, which plainly show that our analysis of the boy delinquency problem, its causes and remedies, published in the FORTNIGHTLY REVIEW years ago, was correct. The *Tribune* editorially informs the public that Dr. Clifford Shaw, sociologist of the Institute for Juvenile Research, found, in a district "back of the yards," 450 to 500 delinquent boys among a total of 1600. This is a rather low percentage, due no doubt to the fact that many cases of delinquency do not appear on the surface, but remain hidden for one reason or another. In this we are certainly right, for the editor says: "In the gangs thousands of these potential criminals are bred to one who is killed or captured." While we agree in a good many things the *Tribune* editor says, we dissent in the application of the remedy which he suggests in supporting the suggestion of Dr. Shaw, namely, that an administrative area be set aside "back of the yards" for experimenting in crime prevention under the direction of psychologists and psychiatrists of the Institute. No mention is made of the most important factor in the reduction of boy delinquency, and that is the home, without the coöperation of which all efforts of Church, school, and social agencies are sure to end in failure.

Of course, boy psychology must be studied and perfectly understood. We admit, too, that many of the delinquent lads are subnormal or abnormal, and here is a field for psychiatry. But the underlying causes of the whole problem are undoubtedly moral. The soul, acting through the organs of the body, must be reached, and for this the intelligent, sympathetic, and continuous application of religion is a *conditio sine qua non*. "Haus-Seelsorge" is what is needed. Too many homes are Catholic only in name. The pastor should interest himself specifically in the way-

ward and delinquent boys of his flock, gain their confidence, and thus be in a position to counteract effectively the evil influences that beset them. By far the greater number of boys will respond to intelligent and sympathetic treatment; but, unfortunately, who cares?

It is a notorious fact, by the way, that many Catholic families live "back of the yards," and we wonder why the clergy of those districts do not concern themselves more with the lambs and kids (young goats) of their flocks, rather than let psychiatrists and psychologists of the Institute do it for them.

The second article from the *Tribune* is a report on social and moral conditions in the United States made by the League of Nations Child Welfare Committee at Geneva, Switzerland, by Mlle. Chaptal. A few quotations from that report will show that she has placed her finger upon the sore spots of society. "We encountered such depths of misery, moral and physical, as would appall the most experienced of social workers." And again: "Hygiene frequently takes the place of morals, and physical health sometimes takes precedence over conscience. The human soul does not seem to be regarded as a living reality."

Regarding the U.S. in general, this outspoken observer says: "The child's life is not surrounded by the protective bulwark of the home. He lives his own life; has his recognized freedom (too much of it), and is allowed to make his own decisions." All of which is true—and bad, and it shows that we were right in contending all these many years that, if constructive work is to be done for our boys, the home must first of all be taken into serious consideration. *There* is the genesis of boy delinquency and degeneracy, and *there* the remedy must be applied. No other agency can be substituted for the home, and no man or woman take the place of father or mother.

The third article comes from Plymouth, Ind. It is a report made by Florence Riddick Bays, a State probation officer. She tells us that 15,000 of Indiana's children are delinquent, and that, if neglected, "thousands of them will be in our prisons a few years hence." Probation is suggested as a remedy; but what can probation accomplish if parents are criminally neglectful, and the environment, for which municipalities are responsible, is unwholesome. According to this theory, the State must endeavor to undo the mischief done by the parents in the home. This is simply impossible. While studying the statistics of boy delinquency in a certain juvenile court of a large city of the Middle West, we found that many married women serve as probation officers. Why do they not stay at home and mind their own families? Boy delinquency and child delinquency offers them a well-paid job, and in many cases no doubt it is not interest in the cause of the unfortunate young, but in a good salary that moves these women. A certain lady of our acquaintance once addressed a meeting in the capital city of the State. It was at the time when women suffrage was submitted to a referendum. To justify the participation of women in politics she told the audience that she was the mother of seven children. A voice from the gallery proclaimed: "You ought to stay at home and take care of them." The lady was, of course, indignant, but the heckler was right. Reconstruction or reformation of the family must begin in the home. And let us hope that, in time, our women folk will see the light and follow it.

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### Missionary-Ethnologists

The progress of ethnologic research and the solution of important problems in the cultural history of man depends largely upon minute ethnographic studies of definite areas. During the past half-century Catholic missionaries have contributed important data to ethnologic science. Names like those of Emile Petitot and A. G. Morice, who

both labored in the Canadian Northwest, and of Fr. Berard Hail, O.F.M., and Fr. Eugene Buechel, S.J., whose field is respectively among the Navaho of Arizona and the Sioux of South Dakota, will hold an honored place in the history of American ethnology. No history of the science of man can overlook the name of Fr. Martin Dobrizhoffer, who published his *Historia de Abiponibus equestri bellicosaque Paraguariae Natione* in 1783, or of Père Lafitau, S.J., who was one of the first Iroquois scholars and the author of a work still quoted, *Moeurs des sauvages Américains comparées aux mœurs des premiers temps* (4 vols., Paris, 1724).

The Catholic Anthropological Conference, founded at Washington, D.C., in 1926, now publishes an annual series of monographs and brochures which form a welcome addition to ethnologic science. For, like the works just quoted, they come from "workers in the field."

The first volume of these monographs, now complete, consists of five numbers, four of them ethnographic studies, that is, studies of restricted areas. The Gunautuna of New Guinea, the Ifugao of the Philippine Islands, the Bahanga of Africa, and the tribes of the mountain province of Luzon (P.I.) are the four groups investigated from the standpoint of their culture.

The fifth and last number, which has just come from the press, is by a veteran missionary in the Philippine Islands, the Reverend Morice Vanoverbergh, C.I.C.M., and is a valuable study of the dress and adornment of the people in the mountain province of Luzon.

Volume I of the Catholic Anthropological Conference publications comprises 242 pages and is a splendid record of the scientific work our missionaries are doing in outlying regions of the globe.

We bespeak for this series the support which it so richly deserves.

Albert Muntsch, S.J.

Santa Clara University,  
Santa Clara, Calif.

### Resumption of the Vatican Council

The resumption of the Vatican Council, which was prorogued indefinitely on October 20, 1870—a month after the 20th of September that made the popes for nearly sixty years “prisoners of the Vatican”—is now very widely expected. But, as the London *Universe* points out, it cannot be an affair of this year or next. The necessary preliminaries for a general council are many, lengthy, and formidable, and with every decade they become more so.

Very opportunely there has just been published in English a detailed history of the Council as set down in contemporary letters by a great and typical English Catholic, Archbishop Ullathorne, filled out into a general historical picture by his biographer, Abbot Butler—two prelates of wide vision and long experience, standing outside all sections and parties, and able to appreciate the excellencies and allow for the deficiencies of the Council. (*The Vatican Council. The Story told from Inside, in Bishop Ullathorne's Letters by Dom Cuthbert Butler, Monk of Downside Abbey* (Longmans, 2 vols.)

Taking a general view, a resumed Vatican Council presents in anticipation one marked contrast with the great gathering of 1869 and 1870. The Council was in almost every aspect a storm-centre that riveted the attention of the whole world, Catholic and non-Catholic. It stood adjourned in one of the Church's darkest moments. To-day peace has been made at the centre of Christendom, and the Holy See is held in respect among the secular governments of the world in a degree hitherto unknown in modern history.

Similarly, upon the ecclesiastical side no subject is at issue such as then so gravely disturbed the Catholic mind in the matter of defining the papal infallibility.

It would seem, as things now stand, that a resumed Council would be an affair of quiet constructive work upon such matters of faith and practice as are deemed to need attention, and that it should afford neither the Catholic

nor the outside world much occasion for excitement. But it will be well for Catholics to realize before-hand that a general council really is a matter of the gravest importance for the Catholic world, especially in the reactions of the non-Catholic world towards it.

In his fine introductory chapters on the historical background of the Council, Abbot Butler directs particular attention to this point. The opposition to, or the minimising of, the papacy, has always had two sides, the one theological and the other political. The relations of Church and State come up all along the line whenever the Church stands forth as teacher and ruler—or, to use more up-to-date phraseology, the relations of the Church and “modern society.”

To this day the Syllabus of Pope Pius IX is the favorite *cheval de bataille* of the anti-Catholic controversialist. And, as Abbot Butler says, “all this business of the Syllabus was very much alive during the Council, though not coming to the surface.” It will be still more lively during any resumption of the Council, and for this reason Catholics should be warned and fore-armed. There is the same misunderstanding of the Church's truly conservative action now as then, the same determination to represent her as reactionary because she does not tolerate revolution. There are the same fringes of extremism upon the Catholic body, and Abbot Butler notices the agreement of Veuillot and Maurras on the political side. There is the same misinformed jealousy of the Church's magisterial power outside her borders.

All these issues will be revived and storms may very easily arise in consequence.

Let Catholics, then, see to it that public opinion is kept rightly informed, that newspaper misrepresentations, often the outcome of mere ignorance, are corrected, and, to this end, let them make sure of their own adequate acquaintance with the matters at issue.

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Today is the tomorrow you worried about yesterday.

### Catholic Germany's Effort to Save the Christian Family

Of all civilized countries, Germany is taking the lead in constructive social reform along Christian lines. Anyone who studies the comprehensive and practical programme of the 68th General Convention of Catholic Germany, held last year in Freiburg, Baden, cannot fail to see that Germany is recovering from the World War, not only industrially, but also religiously. The splendid and indomitable spirit which animated the Catholics of that country in the years of the "Kulturkampf" is again in evidence among young and old and is ably directed in its opposition to the elements threatening to subvert Church and State—atheism, Socialism, Communism. Our German brethren know where danger threatens, and present a solid front to ward it off, firm in their determination to uphold the principles of Christianity.

The tremendous efforts made and the results accomplished cannot fail to command the respect and admiration of the entire Catholic world. Those memorable days (August 28th to Sept. 1st, 1929) in Freiburg were dedicated to God and country. The Apostolic Nuncio, Dr. Eugene Pacelli, (now Cardinal Secretary of State) graced the convention by his presence and, at the conclusion of his splendid address delivered in classical German, imparted to all the Apostolic benediction. Freiburg enjoyed the privilege of welcoming bishops and prelates from all parts of the Reich, and official representatives of the various German States. The United States was worthily represented by Bishop Rummel of Omaha. The international character of the Church, as well as its unity of purpose, were illustrated by delegations from Italy, Hungary, France, Rumania, Switzerland, and several other countries.

There was one single issue before the convention, namely, "The Salvation of the Christian Family." All the principal addresses centered around this important problem. It seems that in

Germany, as here in America, the greatest danger threatening society is the disintegration of the family. Over there, in the "Fatherland," they think it worth while to devote nearly all the sessions of a national convention to the interest of the Christian family, while we, obsessed with the idea of prosperity and national greatness, are loath to admit the existence of serious dangers to that important institution. *They* go to the root of the disease and apply the remedies supplied by the Church, whereas *we* content ourselves with fads. In Germany Church and State authorities and the great bulk of laymen and women unite in making truly heroic efforts for the preservation of the family, whereas we permit this indispensable foundation of society to crumble and decay. "*Germania docet.*" Once again Germany is teaching an important lesson, which, for our own safety, we had better study and apply.

The proceedings of the Freiburg "Katholikentag" have been published in full by Herder & Co. in a splendid volume entitled *Rettung der christlichen Familie*, which has furnished the text for this article.

(Rev.) Augustine Bomholt

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The 167th edition of the "Almanach de Gotha" contains an account of the Papal State after an absence of fifty-nine years from its pages. It is interesting to note that the Vatican City is credited with an area of 0.44 of a square kilometre and a population of 518, of whom 113 are Swiss, presumably officers and members of the Swiss Guard. Of the rest all but sixteen are Italians. The editor, who sent this particular folio to press on March 11, omits to record the resignation of the Papal Secretary of State, Cardinal Gasparri, on January 28 and the appointment of Cardinal Pacelli as his successor on February 10, but does omit Cardinal Merry del Val from the list of members of the Sacred College, although he did not die until February 26.



### Pombal: Greatest of Despots

Professor Edgar Prestage lately read a paper before the Lingard Society on Pombal.

Sebastian Joseph de Carvalho, Marquis of Pombal (1699-1782), was Portuguese minister in London and Vienna, and in the latter city married a daughter of Marshal Daun, a union which helped to make his political fortune. During his stay abroad he imbibed the doctrine of Regalism, of which he became an extreme exponent, and on the accession of Joseph I, the King made him one of the three Secretaries of State at the instance of the Queen-Mother, an Austrian like Pombal's wife. Soon he became, in fact though not in name, first minister. The Treaty of Limits of 1750 between Spain and Portugal in South America and the extinction of the Jesuit jurisdiction over the Indians brought him into conflict with the Jesuits. Their opposition, on account of the ruin it brought on their missions, excited his ire, and thenceforth all his efforts were directed to overthrow the Society of Jesus. He charged some Jesuits with being accessory to the attempt on the King's life on September 3, 1758, known as the Tavora conspiracy, confiscated their property, and exiled the Portuguese Fathers, while he put the foreign members and some of the Portuguese in prison, where many died as a result of their privations, while others only regained liberty on the King's death and Pombal's downfall in 1766. Moreover, he had Father Malagrida, an old missionary reputed to be a saint, garrotted and burnt at an *auto da fé*, on September 20, 1762, on the charge of heresy. As Pope Clement XIII supported the Society, Pombal expelled the papal nuncio, broke off relations with Rome, and made the Portuguese Church subject to himself, since he exercised all power in the King's name. He erased the names and feasts of the great Jesuit saints from the calendar, and attained his ambition when the pressure of the Bourbon Courts compelled Clement XIV to suppress the Society of Jesus. He had previously submitted the nobles

to his authority by the execution of the Duke of Aveiro and the Tavoras, with every circumstance of cruelty and abuse of law. The trial was held in secret, the victims were not confronted with the witnesses against them, and the sentence condemning them to death was drawn up beforehand under Pombal's direction. Those who confessed their guilt did so only under torture.

The common people suffered no less under Pombal than the Jesuits when they dared to resist him, and the reign of terror lasted for eighteen years. It is difficult to determine how far the King was responsible for the acts of his minister, but that he cared only to amuse himself is admitted. Some historians think that Pombal cowed him by his dominating personality and by persuading him that he alone could preserve Joseph's life and throne; others consider that the King, though a weak character, possessed a strain of cruelty, which the minister fostered.

As a public man Pombal has to his credit the rebuilding of Lisbon after the earthquake of 1755 and the partial liberation of his country from economic dependence on England. On the spiritual side his rule was destructive, and he prepared the way for the series of political upheavals which have afflicted Portugal for more than a century; hence this greatest of despots has been and is the idol of anti-clericals and revolutionaries.

Pombal died of the dreadful disease of leprosy, and in 1811 the French invaders broke open his coffin in hopes of finding treasure; being disappointed, they scattered the contents in the churchyard, where there were found by General Trant—some bones, a bagwig, and a pair of faded Morocco slippers.

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If learning does not increase a man's faith, then he has learned little. If it increases his doubt, then he hasn't learned enough. If he has learned to love God and to serve Him, he has learned all he needs to know.—A. F. K.

## An Introduction to the Philosophy of Religion

Most priests who have passed the meridian of life have had little or nothing of what is now known as philosophy of religion in their seminary course. In their student days the questions discussed in this important science had not yet taken the position they occupy at present in religious discussion, and yet they are of very great importance. For a long time Wundt, Wm. James, Leuba, Pfeiderer, and other writers hostile to "metaphysics" spread errors in this field of speculation. Catholic scholars were forced to enter the lists in order to guard the deposit of faith from the fallacies of men who proposed old errors in new disguises. The fourth International Week of Religious Ethnology, held at Milan in September, 1925, devoted its programme largely to the psychology of religion. Father Pinard de la Boullaye, S.J., and the famous Austrian priest-ethnologist, Dr. Wilhelm Schmidt, S.V.D., who were the leaders at this congress, called attention to the duty of Catholic scholars and theologians to take up research work in this field.

Fortunately we have the work of a competent scholar, Professor George Wunderle, of the University of Würzburg: *Grundzüge der Religionsphilosophie* (Paderborn, 1924) to guide us in this field. But there was need of a more compendious treatise. This too, has now been supplied, by Dr. Heinrich Straubinger in his *Einführung in die Religionsphilosophie* (Herder). It is, as the Germans say, "kurz und bündig," a *multum in parvo*, giving the essentials of this new science in the light of the *Philosophia perennis*. The book cannot be said to be easy reading, but it will repay careful study, and we hope it will be made accessible to English-speaking Catholics by a competent scholar, for we need an introduction to the philosophy of religion for our college, university, and seminary students as well as for the clergy and educated laity in general, and this seems an ideal book for the purpose.

A. M.

## An International Index to the Vatican Archives

The project of co-ordinating research work in the Vatican Archives has been carried a step farther as the result of an international meeting held in Rome early in March, under the presidency of Professor Fedele. The meeting was the outcome of a proposal made by Professor J. H. Baxter, Regius Professor of Ecclesiastical History in the University of St. Andrews, at the meeting of the International Committee of Historical Studies at Venice last year. This proposal was discussed at length by a large number of delegates. The possibility was considered of assembling in Rome a band of technical experts from different parts of the world, who would proceed with the compilation of a complete index of all the existing archives. This project had, however, to be dismissed on account of the magnitude of the task. The meeting, however, approved a less ambitious scheme. It was decided that each country should prepare a list of its books and writings dealing with the Vatican Archives, as well as all books containing quotations from Vatican documents. These lists will afterwards be used as the basis of an international bibliographical index, which will be compiled by a commission to be appointed by Msgr. Mercati, prefect of the Vatican Archives.

## Catholic Criticism

To the Editor:—

The criticism of Dr. Walsh's reply to Dr. Barrett, where he (Dr. Walsh) belittles the FORTNIGHTLY REVIEW, impels me to note how few Catholic writers employ a courteous tone towards their opponents on matters controversial. One naturally suffers from timidity in expressing one's views, because one is certain to receive an insolent reply to a perfectly well-meaning letter in which one states one's convictions.

Alice E. Warren  
(Mrs. Schuyler Warren)

New York City.

## Catholic Teachers in Public Schools

Legally, Catholics have as good a right as others to teach in the public State schools, which are open to all children regardless of the religious views or affiliations of the parents. But morally we may question whether Catholics should in great number prepare for teaching in the public schools. They should rather be encouraged to study for some other vocation.

The *Western American* sanely suggests that something be done to employ more lay teachers in our parochial schools. Many parishes have no school. Others have not enough Sisters to teach in their schools. Many classes are too large. Wages offered are not high enough. Nothing can be done about this in a hurry, but if the question were taken up by the Catholic Educational Association, we might gradually have some improvement. A survey could be made, and Catholic applicants could be directed into other fields. With a national endowment fund for parochial schools where they are needed, we could take care of many Catholic lay teachers, male and female.

Far from achieving a glorious individual freedom, are not the chains of a new slavery being fastened upon us tighter and tighter every day? Are we not being compelled by a powerful and impersonal tyrant to be as much alike as possible in every particular, and this under pain of worldly failure and even social death? Are we not allowing ourselves to be told just what to do, think, eat, wear, see, say and read—and always for the profit of the invisible tyrant who commands us? Are most of us much more than consuming mechanisms compelled to earn as much as possible in order that we may spend it all for the glorification of the great god Industry? And are we not encouraged to mortgage our futures that more and more may be consumed, that more and more may be produced, that more and more may be consumed, and so on—for what intelligent human reason nobody seems to know?

## Notes and Gleanings

A Liturgical Summer School will be held at St. John's Abbey, Collegeville, Minn., from June 24 to Aug. 2, under the auspices of the Liturgical Apostolate. The schedule of courses comprises: The Spirit of the Liturgy, The Sacramental Life of the Church, The Liturgical Year, The Liturgy and Catechetical Instruction, Liturgical Music and the Parish, Gregorian Chant, Normal Methods for Class Teaching of Children, Elementary Harmony and Principles of Accompaniment, Voice Training, Private Organ Lessons for Beginners, and Extemporization Classes for Organists. The charges are nominal. The success of last year's Liturgical Summer School and the satisfaction of the students at the close of the term sufficiently recommend the courses offered to such as may desire to learn more about the sacred liturgy and intelligent participation in its functions. A Liturgical Day will be held at the end of the session. For further information address: The Liturgical Summer School, St. John's Abbey, Collegeville, Minn.

Mussolini's decision to cease all further work of draining Lake Nemi and to abandon the proposal to recover the second Roman galley, came as a surprise to archeologists. The reason given for this sudden change of policy is that the second galley resembles the first so closely in structure that its recovery presents no interest, and the work, therefore, is not worth while continuing. Any interesting material that this second galley may still contain will be recovered by divers, but the framework of the ship will be left under water.

Speaking of the Vollbehr Collection (F. R., XXXVII, 5, p. 103), Mr. Michael Williams says in the *Commonweal* (XII, 1): "One bill regarding which there could be no difference of opinion was introduced some time ago by Representative Ross A. Collins, of Mississippi. Indeed, if it were not for

the dictates of economy, the matter would have been taken care of in a jiffy. A famous German collector of books, Dr. Otto Vollbehr, presents for sale to the U. S. government for the Library of Congress his accumulation of incunabula, as books printed during the early days of the art's history are termed. One item is a unique 3-volume Gutenberg Bible—absolutely the only one of its kind in existence, and held to be worth a round million dollars. Dr. Vollbehr offers his entire library, 3,000 volumes, at \$500 apiece, which figure is 'absurdly reasonable' according to testimony offered during the course of a committee hearing by assembled connoisseurs. . . . Undoubtedly the Bible has been the great book of American civilization, and quite as undeniably possession of the Gutenberg copy would make the Library a place which countless throngs would visit. Apart from all this is the indisputable value of such a fund of incunabula for the student of printing, book-making, and culture."

The *Eugenical Review* having quoted St. Thomas Aquinas against Fr. Vincent McNabb, O.P., on the question of sterilizing the feeble-minded, Dr. Grimley, after a careful examination of the passages in question (*S. Th.*, 2a 2ae, qu. 47-79 and qu. 65, art. 1), states quite definitely that they do not show that St. Thomas would have approved of sterilization for the sake of and by the State, except in so far as applied to punitive or therapeutic sterilization. The Eugenists are not fighting for either of these things, but for a legalised sterilization which is neither punitive nor therapeutic, but preventive of conception merely. There is a world of difference between what St. Thomas allows and what the editor of the *Eugenical Review* wants.

Some of the daily newspapers are beginning to revolt against the low moral standards of the "talkie-producers." One of the critics refers to the "dirty talkies," and denounces the producers' "utter, absolute, and abject contempt"

for womankind. "Talkies," he says, "have stripped women, not only of clothing, but of morals, decency, truth, fidelity, and every civilized quality of virtue. . . . Behind the whole current film production there is the terrific assumption that what appeals to women is the spectacle of the lowest type of woman snaring the lowest type of man." This is not too strong, and the

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*Catholic Gazette* (XXI, 4) is right in saying that "unless there is a very rapid change for the better, Catholics will be bound to renounce the films as a form of entertainment, except where there is an absolute guarantee from some responsible body that nothing objectionable will be shown."

The *New Republic* of April 30 published a list of recent "Communist cases" in U. S. courts, with a statement of the treatment meted out in each case. In California five young women are in prison for displaying a red flag in a children's summer camp, one from one to ten years and the other four from six months to five years. In Buffalo two men are in jail for 100 days each because they were caught decorating a hall with "work or wages" signs. Two men are serving four months' sentences in Waterbury, Conn., for carrying slogan-placards at a public demonstration. In Pennsylvania three Communists, arrested in a private home and convicted on the evidence of literature found in their pockets, are serving five-year sentences. In Ohio two girls have been given sentences, one from five to ten years, the other from one to ten years, for distributing literature deemed to be seditious. In Massachusetts Harry Canter has served a one-year sentence for calling Governor Fuller "the murderer of Sacco and Vanzetti." In North Carolina George Saul, arrested for addressing an open-air meeting, is doing six months on the chain-gang. In New York City four men arrested at the March 6 demonstration in Union Square, have been "sent-up" for indeterminate sentences up to three years. These are only a few of many recent occurrences, taken not from the criminal history of Tsarist Russia, but from the story of what is going on right now in "free" America. If anything can make Communists, it is such tyrannous folly.

Bishop Shahan, in an article contributed to the *Ecclesiastical Review* (LXXXII, 5), has the following reference to a well-known controversy: "In a Cistercian collection of privileges,

published at Dijon in 1491, appears a Bull of Innocent VIII granting to the Abbot of Citeaux the privilege of ordaining his subjects to the subdiaconate. The authenticity of this Bull has been frequently disputed. Apropos of the work of P. de Langogne (Rome, 1902) who maintains its authenticity, Cardinal Gasparri says that he caused search to be made in the Vatican Archives, and was told that the Bull itself was authentic, but that there was no mention in it of the diaconate. It seems that P. de Langogne had relied on an old copy of this Bull found in the Victor Emmanuel Library at Rome, in which mention is made of the diaconate. This copy is worthless, of course, in face of the Vatican original." ("*Dunkel ist der Rede Sinn.*")

Workmen preparing a foundation for the monument which will be erected to the American army at Montfaucon (Haute Loire), France, have uncovered the ruins of a castle built in 1066 by Godfrey of Bouillon, Duke of Basse-Lorraine, who led the First Crusade in 1096-99 and became King of Jerusalem. Thus, in commemorating the exploits of modern warriors, an accomplishment of an ancient hero is revealed. The ruins, which are in some respects well preserved, consist of galleries and a staircase. They were uncovered at a depth of about ten meters. Earthen pots and stores of calcined grain were also found.

Catholic theology does not admit a double standard of morality, one for men and another for women. But as Dr. B. Grimley points out in the *Catholic Gazette* (XXI, 4), in another sense there is a lot of cant behind this talk of "double standards." There are women who fail to understand a perfectly elementary rule of nature and of grace, namely that woman attracts man, allures man, and consequently tempts man, and in a much stronger way than she attracts, allures, and tempts her sisters. The question of what is right and proper cannot be disposed of by talking about a single standard of morality, because when the difference of

sex comes into play, there is a double standard. A certain style of dress and behavior which would be tolerable amongst members of the same sex, may be very intolerable where another sex, especially with stronger passions, has to be encountered.

Nora Aaron has thought up a delightful palindromic title for a book of the modern type, in which ancient murders are psycho-analyzed and thus "understood." This one concerns the world's first killer, and is called "Cain, a Monomaniac." It reads the same, forwards or backwards. Truly, all the palindromes are not yet exhausted.

A useful book, agreeably free from pedantry, is *The Teaching of English*, by Herbert E. Palmer (Murray). We note that Mr. Palmer upholds the memorizing of verse, which has lately been condemned in some quarters: "By aid of it [verse] . . . taste is acquired, good literature becoming a sort of personal property of the recipient, to act as an antagonism to the mediocre. Though not much else of definite material may adhere to the mind in after-life, snatches of the poems learnt by heart will remain, clean polished hooks upon which to hang intellectual and spiritual raiment." Prose paraphrasing of verse is deprecated on the ground that no intelligence is required to turn the wonderful or inspired into the commonplace.

Many precious old manuscripts repose in the Bibliothèque Nationale, Paris, and are consulted there by students from all parts of the world. Some of them are fragile and must be handled with the greatest care. It is proposed to have facsimile copies made of the most famous, so that the copies, instead of the originals, can be used by students. In addition, it is proposed to send other copies to the principal libraries of Europe, where they will be accessible to students and scholars of many countries. This work is being carried out under the auspices of the Institute of

Intellectual Co-operation, which is connected with the League of Nations.

Catholic public opinion should make it impossible for a Catholic newspaper to give the plot of an objectionable film without denouncing it. As a writer in the *Catholic Gazette* justly says, it is time that every Catholic newspaper stripped its references to the films of the disgusting euphemisms of the secular press. It is time there was nothing anywhere in the Catholic press that could be interpreted as a connivance at the "whole shameless parade of the selfish drama of unbridled lust." The Catholic press should not touch the films with a barge-pole unless to publish the findings of "a vigilant film bureau that might save many a clean soul from premature pollution in these chaotic post-war days."

Dr. William Leisorson, professor of economics at Antioch college, Ohio, says that when industry's slogan becomes "Employment First," instead of "Dividends First," the work of disbanding the large armies of the jobless will be well under way.

Virgil has been, of all the Roman poets, the favorite among Catholic students in all ages. Dante's tribute to him shows us in what high esteem the scholars of the Middle Ages held him, and the Catholics of the twentieth century will, we trust, vie with those of the thirteenth, in honoring the "Mantuan singer."

Of Samuel Polgar, 80-year old cabman of Budapest, it may be said that nothing in all his cab-driving became him like the leaving of it. Other cabmen retire obscurely, often fitfully, little by little ceasing to look for fares. But Mr. Polgar chose differently. First he drove his cab all over Europe on a triumphal tour as the last horse-cab in Europe, which it was not; then he presented it to the Budapest Museum. And now he has suffered one of those swift strokes of Fate so often noted and admired by the Greek dramatists. The

City has presented him with a modern taxicab in recognition of his high spirits. He is over eighty; but he has risen to the occasion, and announced that he will now tour Europe in his new car. The story is one full of encouragement for elderly persons, if only as a reminder that any decreased efficiency that may come of advanced years can be offset by the entertainment value that is inherent in doing things at a great age.

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The New Theatre at Budapest, Hungary, has made an interesting and successful experiment with a stage version of Dickens's "David Copperfield." The play consists of 18 dramatized episodes from the book, the gaps between the scenes being bridged over by a kind of dramatic lecture by an impersonator of the author. During the intervals an actor made up to resemble Dickens appears in a box, knits together the broken threads of the plot, and takes the public into his confidence with regard to his treatment of the chief characters, who at the end of each monologue appear before the curtains like figures of a puppet show, to be galvanized into life by the command of the novelist. This unusual style, it is claimed, has made it possible to condense the novel into a play without overcrowding the stage.

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Nothing can prevent the undue influence of military and naval establishments on political and international affairs but the adoption of the teachings of Christ. So long as peoples know that they cannot trust each other's given word, so long will Europe be an armed camp, and probably North America another in the course of time.—*The Casket*.

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Two more houses have been completely reclaimed and set in order at Herculaneum. One of these is a large building which is supposed to have been an inn close to what was in old days the sea shore. The inn is a distinctly large house, with a peristilium of 12 pairs of columns. In the middle of the

traditional garden was found a large charred trunk of a tree, and this has been placed for protection under a glass case and left on the spot where it was found. The second house lies a little way away from the inn, and seems to be the real type of villa belonging to a citizen of importance. Specially remarkable are the frescoes painted on a background of an unusual blue-green color. Owing to the extreme difficulty of excavating at Herculaneum, the area as yet uncovered is still relatively small. The new principle, however, now being observed both here and at the new excavations at Pompeii, whereby objects dug up are left on the spot instead of being taken off to a museum, has already made Herculaneum of exceptional interest and value.

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The Italian government has decided to strike a medal to commemorate the bi-millenary of the birth of Virgil. On one side is a female figure symbolizing Fame, placing a laurel wreath on the brow of Virgil, who is seen seated with a copy of his poems in his hands, and on the reverse is the episode of the Aeneid in which Anchises, meeting Ulysses in the Elysian Fields, describes to him the future glory of Rome. Above is reproduced the phrase: "*Tu regere imperio populos, Romane, memento.*"

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A national body devoted to child health and protection has been making a general inquiry into what children represent in dollars and cents. From its first to its eighteenth birthday, young America has, it is found, on an average, cost its parents or somebody else a total of \$7238. The average annual cost is \$420. The total cost, of course, may be much more, but that sum represents the mean between maximum and minimum. Who would suspect that we had such a lot of capital tied up in the coming generation? Some whose bank account is meager do not realize how rich they are.

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Banquet Catholics look big in print, but God has their true measure.—A. F. K.

## Current Literature

—*The Breviary*, by Dom Jules Baudot, recently deceased, of Farnborough Abbey, noted liturgist and hagiographer, is the fourth volume of the "Catholic Library of Religious Knowledge" series, now being published in England. A previous work, *The Roman Breviary*, by the same author, which appeared in English in 1909, treats of the sources and history, while the present one deals with the history and contents of the Breviary. Confined to a limited space, Dom Baudot has nevertheless given us a worthwhile book, a reliable summary, written in the concise and unhesitating language of one who is master of his subject. A special point to be noted is that he outlines the history of the Breviary up to the present time, including the reform of Pius X, which had not yet been enacted when the author wrote his former work. Even the layman will clear up many vague notions by reading Part II, which describes the contents of the Breviary in relation to the daily and annual *cursus* of the official prayer of the Church. Although the author divides the church year into three cycles, he does so merely for practical reasons, admitting that "most liturgists distinguish two cycles" (p. 142), with Christmas and Easter as their logical pivots. The Benedictines of Stanbrook have kept up their usual high standard in the translation of this work. (B. Herder Book Co.)—Roger Schoenbechler, O.S.B.

—Public notices given last year to the 14th centenary celebrations at the Benedictine cradle of Monte Cassino in Italy have aroused a wider interest in books on Benedictine life and history. Readers will welcome the little volume, *The Benedictines*, by Dom David Knowles, of Downside Abbey, England, which recently appeared as the third of the "Many Mansions Series" (Macmillan). The chief end of this study, the author tells us, is "a consideration of Benedictine monachism as it exists in the world to-day, one mansion among

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many" (p. 49). Within the narrow limits of this scholarly essay is compressed a penetrating picture of the Rule of St. Benedict and of the monastic life modelled after it. Occasional historical glimpses give a colorful background. There is much spiritual thought condensed in these pages, and they demand thoughtful reading. The volume is neatly edited, except for several misprints (e. g., Sluny for Cluny on p. 27; revival for revival on p. 57), and the misplacing of the second line on p. 45).—Basil Stegmann, O.S.B.

—Reminiscence, poetic characterization, roguish humor, and withal weighty wisdom for our day and age, form the make-up of the little volume *Klosterschüler*, by Siegfried Streicher (Räber & Cie, Luzern and Leipsic). The author recalls his impressions and experiences at the monastic school of Disentis in Switzerland. Interesting and instructive in themselves, these plastic and reactionary days before 1914 are but a symbolic picture of life with all its newness and romanticism and conflict. The lesson is charmingly told.

—*You and Your Children*, by Dr. Paul H. Furfey, lecturer on sociology in the Catholic University of America, is an interesting and instructive book on child training. Catholic parents and teachers, both lay and religious, will find it of valuable aid in the up-bringing of the little ones intrusted to their care. The style is both pleasing and simple. It is, in every respect, a worthwhile piece of work. (Benziger Bros.)—C. J. Q.

—Enid Dinnis makes her reappearance with a charming story of "Merrie England," during the year of grace, 1480, in *The Shepherd of Weepingwold*. It is a thoroughly Catholic story, told in the author's best style. There are so many inferior novels being written today—even, alas, by Catholic writers—that it is a distinct pleasure to come across such fine stories from the pen of one who knows not only how to write ex-

quisitely, but also to portray the Church as she really and truly was and is. Miss Dinnis deserves a wide and enthusiastic clientele. (B. Herder Book Co.)—C. J. Q.

—Among recent pamphlets of the ever alert and scholarly Catholic Truth Society of London are: "The Soviet Campaign against God," a translation of Pius XI's protest addressed to the Cardinal Vicar of Rome; "St. Margaret of Scotland," a brief biographical sketch by Cecil Kerr; "A Popular Guide to Westminster Cathedral," with two plans; "St. John the Baptist," a sketch by Fr. C. C. Martindale, S.J., and some fiction. The Society informs us that it has reprinted Fr. Martindale's sketch of "St. Augustine" and its translation of that great Church Father's *Libellus de Contemplatione Christi* ("The Contemplation of Christ.") All the publications of the C. T. S. can be purchased in the U. S. from the B. Herder Book Co., St. Louis, Mo.

—Dom Justin McCann, O. S. B., master of St. Benet's Hall, Oxford, has done an admirable work in translating into English *The Spirit of Catholicism* from the German of Dr. Karl Adam, professor of dogmatic theology in the University of Tübingen. This work differs from all volumes with which it would likely be classed. For Dr. Adam does not go into arguments to prove the claims of the Church, but endeavors to give a clear-cut exposition of her main doctrines. It is, in a word, a masterful presentation of the central facts of the Church, done by one who is sure of his ground. The book has gone through five editions in Germany, and has been acclaimed in England as a superlatively fine piece of work. It appeals especially to thoughtful Catholics, and is suitable for all serious thinkers looking for the Kingdom of God. (Macmillan Co.)—C. J. Q.

—*I Go to Mass* is a small prayer manual of Mass and Communion prayers, every aspect of which, from technical make-up to language, was de-

signed for little tots. There are a number of pictures which may distract; but the language of the Mass prayers is delightfully simple and has retained the liturgical sentiments of the Ordinary of the Mass very well. The special prayers before and after Communion are somewhat more subjective, but still represent a great improvement over the general sentimentalities so often found in the prayer manuals designed especially "for" the faithful. This manual can be heartily recommended for children who are learning to read.

—V. M.

—Liturgical sermons for Lent, although held more frequently in late years, are rare in print. Therefore Dr. R. Tippmann has worked his book of readings, meditations, and prayers for the Sundays of Lent into a series of nine sermons, which recently appeared in booklet form: *Lasset uns hinaufziehen nach Jerusalem und Ostern halten!* (B. Herder Book Co.) The Mass texts for the Sundays from Septuagesima to Palm Sunday here make an effective appeal to the deeper religious feelings and prepare the heart for a fuller realization of the joyous Easter mysteries.

—Father Henry S. Spalding, S.J., has written another book for young folks, called *At the Gate of Stronghold*. The adventures of the sons of a New York detective in the Dakota Bad lands should thrill and intrigue every full-blooded American boy from ten to fifteen. It would be a good book to read during the hot summer months. (Benziger Bros.)—C.J.Q.

—Father Neil Boyton has given us in *The Blessed Friend of Youth* a well written life of Blessed John Bosco, who spent his life with boys, mostly those of the street. He was ever active in serving them, promoting their physical training by sports, and establishing a system of education to fit their needs. All American boys will be delighted with Father Boyton's book. The Foreword is by Alfred E. Smith. (Macmillan Co.)—C.J.Q.

## THE ECHO

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"*The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers.*"

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### A SPRINKLE OF SPICE

No one in the village showed much concern at the news that Rooker was dead, for he had earned a reputation as one who could not be trusted. But a few months after his funeral Rooker was responsible for a big sensation.

"Have you heard about the defacement of Rooker's tombstone?" asked one villager of another, as the two met in the main street. It appeared to be the one topic of conversation in the place; but the second villager had not heard about it.

"What's happened?" he inquired.

"Someone has added the word 'friends' to his epitaph."

"What was his epitaph?"

The first villager grinned.

"He did his best," he said.

That many-sided man of letters, Henry Howorth, was taken aback one day when introduced to a gushing lady who declared she was so charmed to meet him because she wished to talk to him about her little dog.

"But I know nothing about dogs," he protested.

"Oh, how can you say so," she said, "when you have written books about them?"

"Never, Madam, never!"

"But surely," she persisted, "you have written a history of the mongrels?"

"Mongols, Madam, Mongols!" he barked.

And that recalls a story about Whistler's French poodle. This poodle, of which he was extravagantly fond, was seized with an affection of the throat, and Whistler had the audacity to send for the great throat specialist, Sir Morell Mackenzie. The latter, when he discovered that he had been called to treat a dog, didn't like it much. But he said nothing: he prescribed, pocketed a big fee, and drove away.

The next day Dr. Mackenzie sent post-haste for Whistler, who, thinking he was summoned on some matter connected with his beloved dog, dropped his work and rushed to the Mackenzie home. On his arrival, Sir Morell said, gravely:

"How do you do, Mr. Whistler? I wanted to see you about having my front door painted!"

In a Pullman car two men were arguing as to whether Mark Twain was born in Missouri or in Kentucky. As if desiring to settle the dispute, an elderly lady said to them:

"Excuse me, but Mark Twain was born in Missouri."

Said the contender from Kentucky: "Lady, you must be mistaken."

"No, I am not mistaken," said she "I am his mother and I was there."

Radio invention will not cease. Now a certain kind of programme is called a "songalogue."

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REV. J. M. LELEN in the

*Catholic Daily Tribune.*

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Teacher: "How many of you children want to go to Heaven?"

The children all raised their hands, but Johnny.

Teacher: "Johnny, don't you want to go to Heaven?"

Johnny: "No; my mother told me to come straight home after school."

"That check I gave on our bank has come back," complained the wife to her husband. "What do you suppose they did that for?"

"No funds, I suppose."

"No funds! Why, they advertise that they have a half a million surplus."

Husbands are not made more tender by being kept constantly in hot water.

She: "Darling, I've just heard the most terrible bit of scandal."

He: "I thought you had, dear; you looked so happy when you came in."

Inspired possibly by Senator Nye's famous appeal to "unhorse the barnacles," a Tennessee editor refers to the Senate as "an eyesore in the nostrils of all thoughtful people."

A foreigner was being examined in a court of naturalization. One of the questions asked by the judge was this: Who is the president of the U. S.? The man said, Al Smith. The judge asked him if he really believed that, and here was his come-back: "During the campaign I heard many speeches, and we were told if Al Smith is elected there will be hard times; men will be out of employment; the farmers will not get a square deal; the stock market will crash, and the whole country will be dripping wet. All these things have happened—so Al Smith *must* be the president."

The priest was waiting for the new altar boy to carry the missal to the gospel side. The lad was completely at sea as to what to do; so, going up to the priest, he said: "What's the matter, Father, is it time to serve the drinks?"

A brief recently filed in the Florida supreme court contained a new definition of the word "logical" given by a Negro witness. "Did you know the defendant, Pearson?" the witness was asked. "I had a logical acquaintance with him," the Negro replied. "What do you mean by logical acquaintance?" "Well," the witness replied, "we both belonged to the same lodge."

A university student received a question during examinations that he did not know how to answer. He wrote the question on his paper and gave this reply: "God knows. I don't. Merry Christmas!" The day after New Year's he received back his paper with this notation: "God gets a hundred. You get zero. Happy New Year!"

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# The Fortnightly Review

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ST. LOUIS, MISSOURI

July 1930

## An American Historian on Medieval Germany

By Dr. P. G. Gleis, Professor of German in the Catholic University of America, Washington, D. C.

Apart from a few translations, *Feudal Germany*, by J. W. Thompson (Chicago, 1928), seems to be almost the only book in the English language on medieval Germany. The *Cambridge Medieval History*, Bryce's *Holy Roman Empire*, and Herbert Fisher's *Medieval Empire* deal with Germany only in a general way.

Dr. James Westfall Thompson is one of the most prominent historians of this country, a former president of the American Historical Association, a member of the American Academy of Sciences, etc. His book comprises over 700 pages and is published by the University of Chicago Press.

While Fisher's viewpoint is the "Empire" as such and Bryce's book follows the history of the Roman imperium's German restoration, Dr. Thompson deals principally with the economic and social aspects of feudal Germany, of its civil and religious wars, and of the conquest of the Slavic East, with many interesting observations and interpretations.

Thompson bluntly speaks his mind in delicate matters, such as the relation of Church and State, the value of feudal government, and the ideals and problems of all government.

In medieval matters Thompson endeavors to be fair. His statements are contradictory, however, as will be seen at once from the following. "Neither party was wholly innocent or wholly guilty," he says on page 17, "and no complete determination of relative re-

sponsibility can be made." There are unfortunately great lacunae on the religious side of Thompson's study. He seems to be weak in Church History. In spite of the above statement he definitely fixes the blame for the religious and social chaos of medieval Germany on the Church. Henry IV was right! In the West of Germany (pp. 17, 102, 136, etc.) and in the east (pp. 445, 476, etc.) the "Church" was guilty of avarice. The fundamental source of unrest, of civil wars, of the friction between Church and State, the real bone of contention, the sorest grievance of the pagan Saxons and Slavs against Christianity, in Thompson's opinion, was the *land hunger of the "Church."* Land-grabbing, he thinks was the most pronounced form of avarice of the Middle Ages (pp. 17, 124, 127, 394, etc.) But only an ignorant or a prejudiced man will pronounce a harsh or bitter judgment either way in this momentous controversy. "There is much to be said—and much to be forgiven—on both sides; each side had its rights and its wrongs, its wise and its stupid, its strong and its weak, its good and its evil men" (p. 111). Thompson emphasizes, however, the "Church's" "fraud and violence" (p. 128) more than is necessary. For, "one must guard against judging the history of the eleventh century by the standards and practices of the twentieth; it requires an effort of the historical imagination to appreciate the theories and to visualize the conditions

which then prevailed" (p. 111). "The Church, for all its temporal power, intense feudalization, and plenitude of vested interests, never wholly lost sight of the dignity and authority of justice, as a principle among men" (p. 247).

In the light of the recent World War and its alleged "democratic" ideals, Thompson presents several interesting and bold interpretations of medieval history in Germany. Above all, *Henry the Lion and Barbarossa's domination of Italy* appear in a valuation that could have been applied only after this war. The famous controversy on Germany's Italian policy between Giesebrecht, Sybel, Ficker, and others, and the fundamental issue involved, still remains unsettled. The development of modern Germany as a world-power caused Droysen and Treitschke so to construe Hohenstaufen imperialism (Frederick Barbarossa) as to give validity to modern Hohenzollern pretensions. The Guelfs were represented as selfish partisans and Henry the Lion as a "rebel" because of his opposition to the autoeratic ambitions of Barbarossa. "It is high time now," says Thompson (p. 268), "to reevaluate this historical verdict of the nineteenth century. In the dimming of the lights of modern kaiserism the great Duke of Saxony is now beginning to stand forth in true focus, and seen to have been one of the greatest of medieval German statesmen; with the exception of Henry IV probably the greatest German between Charlemagne and Luther." This statement appears exaggerated. If Henry the Lion and the Guelfs in their "tremendous" conflict with "kaiserism," with the emperor's "grandiose" dream of medieval "imperialism," striving to unite more firmly than ever Germany and Italy, were instrumental in the growth of a new theory of government, one that would give due expression to *both* the rights of the crown *and* to local rights—were they conscious of the fact? Was it not an accident that Henry's opposition to the Emperor and the general assertion of ducal prerogatives coincided? Is

there a causal relation between Henry the Lion and the origin of "Landeshoheit"? We doubt it. This question is not new. Ficker discussed it in 1861. Was it Henry's purpose to create and formulate the principle of limitation of the royal power in the modern sense, to establish "State rights"? Or had—as Thompson himself seems to indicate—the new principles of government evolved but dimly? Were they not, perhaps, dormant all the time? Did "Landeshoheit" not grow out of *many* sources and quite naturally (immunity, power of judges, weakening of the central government because of conflict with the pope, the Slavs, the Italians; "rights" of counts, land-owners, bishops, seniority, etc.)?

Thompson himself (p. 276) states: "The German people, strongest in Saxony, had been slowly and painfully—often blindly and intuitively too, for institutions develop unconsciously—working toward the formation of a government" which recognized their rights. Is it true that Frederick the First "little deserves the consecrated shrine which he has found in the hearts of the German people"? Seen in the perspective of medievalism, was not Henry merely doing the logical thing in asserting his rights against the crown, exactly as Frederick Barbarossa only adhered to, or revived, ancient crown prerogatives when he determined "to maintain the honor of the empire [and the union] which from the foundation of Rome had been glorious and undiminished"?

Much can be said for and against Barbarossa and Henry the Lion and their place in history. It is true that the picture of Barbarossa as a "hero" has been unduly magnified by Hohenzollern historians. A novel, *Um die Krone des Emslandes*, by Father Koster, just published, does not portray Frederick Barbarossa in harmony with pre-war conceptions. Sentiment is changing!

George Washington was a "rebel" to the English, but he is a "hero" to his countrymen in America. Henry was

an "outlaw" to modern monarchists; but he is a "pioneer of progress" to present-day republicans. Frederick, indeed, may not entirely deserve the halo with which monarchical Germany surrounded him, and history may have done tardy justice to Henry. Frederick may have applied Roman law and suppressed German law, and may have nourished personal egotism and megalomania. Yet, after all, Henry too was a man of his time, with feet of clay and human frailties, selfish and arrogant. He ruined Adolf of Holstein's intelligent and tactful Slavonic policy; his own motto was the drastic Roman "Divide et impera," and his avarice was notorious. No doubt, Germany's medieval imperialism was "destructive" in some ways, although meant to be "constructive." So was Henry's.

In constitutional evolution another figure stands out in Thompson's book—a young Alsatian monk (who died about 1105) as the founder of the modern theory of the nature of sovereignty, government, law, and society. I refer to *Manegold of Lautenbach*, a defender of the Guelfs and Gregory VII. The "genesis," Thompson says, "of the contract theory of government goes back to the tract of Manegold of Lautenbach, the rebellion of the Saxon peasantry, the revolt of Rudolf of Swabia and the contentions of Lothar II and Henry the Proud. The principles of modern constitutional history go back to the Guelfs. Medieval Germany shares honors with medieval England in this distinguished particular. The ruin of the Guelfs by Frederick Barbarossa ruined the principles for which they struggled, and thus permitted English history to snatch the glory of creating the first constitutional monarchy in recorded history. I do not wish to pit the history of medieval Germany against that of medieval England. But in point of priority of constructive political development Germany certainly stands first—the first effective State that emerged out of the chaos of the ninth and tenth cen-

turies" (p. 263). So says Thompson, pointing with a certain pride to Manegold, who 100 years before the Magna Charta preached the right of the "people" to revolt against unjust and illegal government. When Manegold teaches that an unjust government need not be obeyed, indeed, may rightfully be rebelled against, he is not far from the modern doctrine that government rests upon the consent of the governed. Manegold's *Liber ad Gebhardum* (*Mon. Germ., Lib. de lite, I*) is an important factor in the history of the evolution of political theory. It was the Saxon farmers and the Guelfs who started the ball rolling towards "people's rights" in the revolt against the kings. Thompson is right in calling attention to this almost forgotten fact, although it is a far cry from the term "people" in the Middle Ages to that of today.

In the protracted struggle which broke out in 1075 between Henry IV and the Pope, between the Emperor and his revolting vassals, and between the king and the rebellious Saxon peasantry, it is comparatively easy to understand the contention of each party. Thompson succeeds, however, in explaining them in their mutual relations, as an organic compound—a difficult task. In the maze of issues he sees as the underlying motive power one ever present element, namely, aggrandizement and greed, on all sides!

Thompson's chapter on the sentiment of Europe toward the Germans in the Middle Ages is quite appropriate. To learn that medieval Europe loved the Germans as little as modern Europe, is matter for thought and reflection. This information is not new: the German as a "barbarian" is not of this generation. We look at history through Roman and French eyes; to them Germans must be "barbarians" because they were their *political* antagonists.

Medieval German history, as Thompson proves, still opens up fields of research for one who cares to plunge into details. The following studies may be suggested: Cluny and Chivalry (p.

93); Was Lambert of Hersfeld a liar? (p. 140); Literary Relations between Germany and Italy from 1100 to 1300; Satirical Drama of the Time of the War of Investiture, (p. 258); Early Satires on Chivalry (p. 106); Slavic-Oriental religious-pagan relations (p. 445); Cluny and Arabic Spain (p. 460); Was the Concordat of Worms valid for the Church in general? (p. 159); Manegold and constitutional evolution and theory of government (p. 259); Relation to John of Salisbury, Marsilius of Padua, William of Ockham, Wyclif, Thomas Aquinas, Dante, Nicholas of Cusa; Evolution of the term "Populus" from Medieval to Modern Times; St. Francis of Assisi's Knowledge of the Romances of Chivalry; Did the Medieval "Church" endorse "slavery"? (p. 401); The Jew in Medieval Slave Traffic (p. 395); Medieval Italian National Aspirations; Religious Orders and Pilgrimages and the Origin of Romances (p. 106); Did William of Malmesbury Clearly Perceive the Justice of Henry IV's Position? (p. 124); Does the Papal Primacy Imply a Clergy Free from Secular Control? (p. 124); "*Milites gregarii*" (p. 330) and German "*Krieger*"; Women Patrons of Poetry in the 12th Century (Eleanor, two Mathildes, Marie of Champagne).

Thompson is probably the first American historian to portray the recovery of most of modern Germany from the Slavs. "What Jackson and Clay, Ohio, Indiana, and Illinois meant to the history of the United States between 1815 and 1850, that Albrecht the Bear and Leopold of Babenberg, Brandenburg and Austria, meant to Germany in the twelfth century" (p. XIX). The only thing comparable to this achievement is the history of the expansion of the American people westward, and Thompson keeps this constantly in mind. With a rare knowledge of modern bibliography on early Slavic history, he unfolds an absorbing drama.

(To be concluded)

### Infinite Series

The following verses on "Infinite Series" by Jacques Bernoulli, a famous scientist of his day (1654-1705), are interesting, we believe, for many reasons, not the least of which is the close relationship between a rather common mathematical conception and the divinity as visioned by this scientist turned poet. We present here both the original Latin and an English translation, by Helen M. Walker of Teacher's College, Columbia University, both versions from Smith's "Source Book in Mathematics:"

Ut non-finitam seriem finita coerceat,  
Summula, & in nullo limite limis adest:  
Sic modico immensi vestigia numinis  
haerent

Corpore, & angusto limite limis abest.

Cernere in immenso parvum, dic,  
Quanta voluptas!

In parvo immensum cernere, quanta,  
Deum!

Even as the finite encloses an infinite  
series

And in the unlimited limits appear,  
So the soul of immensity dwells in  
minutiae

And in narrowest limits no limits  
inhere.

What joy to discern the minute in  
infinity!

The vast to perceive in the small,  
What divinity!

In olden times—even a generation or two ago—people married young, and the raising of a family was accepted as a matter of course, and a necessary consequence of normal marital life. In those times there was little or no talk of complexes, inhibitions, and suppressions. Men and women accepted life on the terms that God Himself had laid down—terms which modern society has rejected, and the penalty for which rejection must be paid in one way or another, by individuals and nations. The frustration of the purpose for which marriage was instituted, cannot be carried on for any great length of time with impunity.—*Extension Magazine*.



## Let George Do It!

By the Rev. Will W. Whalen, Orrtanna, Adams Co., Penna.

A priest died building a church; his successor died trying to pay for it. Both made magnificent corpses. But I get the creeps when I look on a priest's dead body unless he was very old. There is no reason why a priest should die young. Old Plautus wrote that the good perish in their youth: "He whom the gods love dies young;" but Plautus was a comic poet, and that quotation comes from his play about—Bacchus!

Of course, we at once conjure up Sts. Stanislaus and Aloysius. But don't you think God wished our young lads to have models before them—though thanks to some writers, poor St. Aloysius has been made a pink and white hero that no red-blooded boy would care to imitate? At long last, the Jesuits, who are usually alert, have begun to break a lance for the much-abused prerogatives of this virile young saint. "He was taken away lest wickedness should alter his understanding or deceit beguile his soul." That certainly was not written about priests, though looking at a dead priest brings to mind that other quotation about the wicked ceasing to trouble and the weary being at rest. For the life of a priest is and must be a tiresome road.

But priests too often busy themselves about jobs they had better leave alone or delegate to the laity. Some priests in planning a small church festival worry about everything from the dishing out of the ice cream to the washing of the dishes. A wise woman would tell them ice cream dishes needn't be washed: why not use paper plates? The Apostles ordained the deacons to save themselves the task of feeding the poor, and so had more time to give themselves "continually to prayer and to the ministry of the word." In the dear old bucolic days, before automobiles came along to frighten cows and distract pastors, there were some priests who farmed. Maybe there are a few of that grand old army still de-

lighting to tickle the soil. The last one I knew died years ago, and he was eighty-five. He got sunstroke, and was gathered up by six stalwart youths with a fork in his hand. He dragged through a crippled martyrdom of seven long years after that, and never said Mass again.

Now he shouldn't have been out in the heat on that terrible July day. What if the potatoes did show up as marbles at the excavating period? Was not he of much more value than they? And did the congregation expect him to work like that plowman whom we're sick of meeting in quotations, the one (I will quote!) who "homeward plodded his weary way"? Certainly not. That old priest never fretted about sermons. His congregation did: he never knew when to stop. Perhaps, if he had had to worry about sermons as I do, he might not have had so much time on his hands for strenuous outdoor exercise like plowing and reaping. His flock adored him, but they did hate to see him with a red bandanna about his neck instead of the Roman collar.

Our people like to work for the Church and us. They don't mind our bossing—which is quite a different thing from interfering. Some priests—I'm sure they're rare—even watch their cook while she's doing a three-minute egg.

To "flash back" to my beginning. I was a boy student peddling a Catholic magazine when I met the pastor who started to build the church. He was about forty and handsome, the picture of health. Two years later I hardly knew him in the shriveled, thin, nervous old man I beheld. He died when the church was completed. His successor I recall for his splendid bass voice. He was paying the debts the other man had contracted—which should have been child's play in so Catholic a city. I went to a lawn fete he was engineering. That priest was

fluttering about. He with his own hands had illuminated the lawn with Japanese lanterns. It was highly artistic, I suppose, but not one of us could see properly the cards we held at pinochle.

I had breakfast with him a few years later. His splendid ocean of voice had shrunk to a rivulet, his shoulders were stooped, his hands shook, and it wasn't very long till I was giving him a memento in my prayers for the dead.

I never lived in the farmlands till I came to my present location. I have learned many things, and realize a kind Providence must have had me in mind when this mission lost the farms it used to own. Acres and acres of territory once belonged to our old church, which for some reason slid down to the verge of bankruptcy. Then the farms and orchards—*felix exodus!*—were sold and the church debts paid, leaving the pastor only a rich and well tombstoned churchyard for his garden.

When I first landed in the farm country, I decided to become one of my people. I bought a fallow field next to my churchyard, tore down the worm fence, and made a new "parking place" for the dead. In the addition to our cemetery were weeds, of course. I shrouded my sensitive face in a huge hay hat, buried my nice white hands in big gloves, and raked all the rubbish into the center of the field. Then I lit the rubbish and retired to my well earned meal. My cook was half-blind, and the fire had spread everywhere before she called me. The whole cemetery was a raging furnace of flames, reaching out with avid red fingers to the forest beyond. If that forest had taken fire, God pity us all! I hadn't ever seen forest fires then, but I have since, and I can never forget them. Sheets of hellish serpentine scarlet sweeping everything before them like an ocean of hate. Men with their lives in their hands fighting fire with fire. 'All my conceit vanished at the sight of what I had done. I tolled the church bell, and the farmers came hastening. In ten minutes the fire was extinguished.

One of my boys remarked casually: "You made the mistake of starting the fire in the middle of the field. Had you lit the edges, it would have crept to the center and killed itself."

So it's every man to his own task.

Then I laid my proud hands on my first automobile. It wasn't long, of course, till there was something wrong with the motor; it had an unpleasant habit of stalling, particularly in crowded streets. In the garage I encountered a lazy-looking repair man, and gave him directions, which he took with ill grace. He didn't like me any better than I liked him. He later became prominent in the Ku Klux Klan. But really it wasn't at all necessary that I should have antagonized him as I did. But I paid—not only the garage owner. Pomposly I drove through the historic battlefield of Gettysburg, when there ensued a series of terrific explosions. I thought every moment I'd go flying up in the air. Then the car cantered on a little way like a frisky calf, and my heart began to be at peace. I even hummed an irreverent parody. Again came the spontaneous combustion, somewhat louder and worse than before. What had at first sounded like grunts, now had the echoes of blasphemy. It was quite awful and blood-curdling. A garage man discovered me, and I was towed ingloriously into Gettysburg square, where a crowd tiptoed at my plight. Thanks to my interference with the lout in the garage, he had maliciously short-circuited wires—and there I was. All because I didn't mind my own business.

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The latest researches on the Grail legend, we are informed by our esteemed friend, Dr. P. G. Gleis, of the Catholic University of America, have led to the conclusion, *independently* arrived at by three distinguished scholars (Schreiber, Stein, and Schröder), that the legend is fundamentally Manichaean in character.

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The way of the transgressor is a two-way thoroughfare—coming and going.—A. F. K.

## "Above the Ordinary" Editors

By Denis A. McCarthy, LL.D., Boston, Mass.

The editorial note on the Boston *Pilot's* 100th birthday in the May issue of the FORTNIGHTLY REVIEW (XXXVII, 5, p. 117) mentions two former editors of that paper—O'Reilly and Roche. Miss Katherine E. Conway should also have been mentioned as being "above the ordinary." She went to the *Pilot* in O'Reilly's day and, continuing as an assistant, succeeded James Jeffrey Roche when he gave up the editorship to become U. S. consul at Genoa, a position that came to him from President Roosevelt.

Miss Conway, who died only two or three years ago, was the author of several books, including two novels, *The Way of the World* and *Lalor's Maples*. She also published a book of poems, *A Dream of Lilies*. Another collection, *The Color of Life*, was published after her death. For years she was the outstanding literary woman in Boston. She was the recipient of the Laetare Medal from Notre Dame University and of the Medal "Pro Ecclesia et Pontifice" from the Pope.

When the Reading Circle movement began, out of which grew the Catholic Summer School, she was one of its most earnest supporters. She founded the John Boyle O'Reilly Circle in Boston, which is one of the few reading circles that have survived. For years she taught a class in English literature at St. Mary's, South Bend, Ind., even while doing her editorial work for the *Pilot*.

She did not continue with the *Pilot* after that paper became the diocesan organ, although toward the end of her life she did some work for it again. But in the interim she was the editor of the *Republic*, a weekly paper owned by that prominent Boston politician, John F. Fitzpatrick, whose treatment of Miss Conway was always most kind and considerate.

Having known Miss Conway for many years, I think it only fair to make this comment on the FORTNIGHT-

LY's editorial note. Her name should not be omitted from any mention of the *Pilot* editors; for she certainly was "above the ordinary."

With the departure of Miss Conway from the *Pilot*, all its editors have been priests. There has been quite a succession of them. But in the early days the *Pilot*, although always an outstanding Catholic paper, was edited by laymen. It is now almost forgotten that one of its first editors, back in the early 'Forties of the last century, was Thomas D'Arcy McGee, who, as editor of the *Pilot*, being then not yet twenty, attracted the attention of the Irish leader, Daniel O'Connell, by the force and grace of his writings on the subject of Ireland. McGee, who had come to this country at fifteen, later returned to his native land, became involved in the revolutionary movement of "Young Ireland," fled to America to escape arrest, entered journalism again in this country, became disgusted with the way the Irish were treated here (it was then the Know-nothing time), and went to Canada, where he entered into the political life of that country and became one of the fathers of the Dominion. His opinion of the British Empire underwent a complete change, at least with respect to its relation to Canada. As a loyalist he ran foul of certain forces which could not see things that way, and was assassinated as a result, after a life which would today be called "strenuous" or "colorful." He is reckoned one of Ireland's most graceful poets.

McGee was a *Pilot* editor who well might be called "above the ordinary." Whether or not any other of the paper's editors, save those I have mentioned, may be called so, time alone will reveal. But at any rate there are few Catholic papers in the country that can point to such a succession of "above the ordinary" editors as McGee, O'Reilly, Roche, and Miss Conway.

## The Catholic Boy Leader's Primer

It is encouraging to note that a distinctively Catholic literature is being developed in the field of recreation. Father Kilian's latest book is a companion to his "Boy Guidance," which appeared some years ago. (*The Boy Leader's Primer*, by Rev. Kilian J. Hennrich, O.M.Cap., Director General, Catholic Boys' Brigade. Milwaukee: Bruce Publishing Co.)

*The Boy Leader's Primer* concerns itself with the organization and execution of programmes of natural attractions for groups of boys. It is a practical work, covers the field completely, and contains an almost unbelievable amount of valuable matter. Its thorough treatment of each topic, together with its concise form, recommends its use as a standard text and reference work for all interested in providing recreational activities for boys.

The appearance of *The Boy Leader's Primer* serves to recall various phases of Catholic boy work which are often forgotten. From a practical standpoint we too frequently lose sight of the fact that recreational programmes, to be worth while, must take care of a considerable number of boys, and must reach the boys who need recreation most. This is not accomplished when all leadership and material resources are exhausted on a small number of gifted boys, or boys of special interests, or when a high standard of athletic skill is required, so that hundreds of boys, including those who need recreation most, are left without any programme.

Programmes which handle only a few boys are useful, of course, according to the work which they accomplish. But the point to be insisted upon is that they do not solve the only, nor the most important, problem. Boys must be handled in large groups if they are to be reached at all. Father Kilian's book emphasizes this, and, what is more important, furnishes many definite practical ideas for handling and interesting a large number of boys.

It is only by means of parish programmes that the average boy can be given activities which will train his character as it should be trained. The parish has a character training programme which attempts to reach every boy. The parish programme, leading the boy to strengthen his soul at the great sources of divine grace, giving him years of training in the religious atmosphere of the parochial school, can be supplemented by recreational activities which serve to keep the boy close to things Catholic, and which help to shield him from temptation. But such supplementary recreational programmes cannot be called worth while if they handle only a few boys, leaving hundreds of the most needy untouched.

*The Boy Leader's Primer* further recommends itself to the Catholic reader because it presents recreational work in its true perspective. Throughout the book one finds a line of demarcation, unobtrusively but surely drawn between Catholic and non-sectarian boy work.

Catholic boy work is an apostolate. It means helping the boy to save his soul. Father Kilian says boy work is a recreation for the average man. This is true, but it is also true that there is a large amount of hard work and self-sacrifice connected with it. Where very little work in the right direction has been done for the boy at home, a leader must frequently exercise heroic patience and self-control. He must be motivated by supernatural considerations to succeed with the boys who need help most.

The tendency in modern education to concentrate on the material object of education and to ignore the term of the educational process, has necessarily crept into considerations of recreational work. We hope that Father Kilian will treat modern recreational problems in the light of the great formal principles of Catholic education in the next book of his series.

R. E.

## An Unwarranted Attack

[Under the above-quoted title the *Abbey Chronicle*, a monthly magazine published by the Benedictine Fathers of St. Joseph's Abbey, St. Benedict, La., in its May number (Vol. V, No. 5) defends the Editor of the F. R. against the recent attack made upon him by Dr. James J. Walsh in the *Forum*. We really don't believe Dr. Walsh, who is himself an occasional contributor to the F. R., meant any harm, but in view of his somewhat disparaging remarks about this journal and its infirm Editor, we of the F. R. are pleased to see the reverend Benedictine editor of Louisiana come to the rescue, and we cordially thank him for his kind words, which, though they indicate an aim rather than an accomplishment, are nevertheless a comfort and an encouragement.]

With much interest akin to deep satisfaction we read two accounts, one in the *Josephinum Weekly*, Vol. XVI, No. 12, and the other in the *New Zealand Tablet* of Jan. 5th, relative to the FORTNIGHTLY REVIEW. With a good deal of chagrin we note the attack of the eminent journalist and author, Dr. James J. Walsh, on Mr. Arthur Preuss and his excellent FORTNIGHTLY REVIEW. For almost forty years Mr. Preuss has been an outstanding figure in his staunch, sincere, and fervent defense of Catholic truth, even though his stand has called forth at times some rather caustic and astringent reciprocations. Mr. Preuss, in his long and faithful career has possibly made some enemies—one always meets with opposition in defense of truth—by his fearless and uncompromising statements, but by the same token, on the other hand, he has marshalled to his side multitudes of friends throughout the English-speaking world for which he writes.

But, reverting to Dr. Walsh's *Forum* attack on Mr. Preuss, why did not that eminent journalist give a direct answer to Dr. Barrett rather than choose to criticise Mr. Preuss, a journalist as eminent as himself. This is indeed an unhappy occurrence, for Dr. Walsh, it seems, has rather lowered his standard and with it his moral influence in Catholic journalistic circles. In his attempt to belittle the F. R. and its able editor, the eminent doctor, we hope, has been misled. However, we fear Dr. Walsh has by so doing only inveighed against himself. For surely the F. R. will continue to be as welcome a monthly visitor to the homes of its many patrons as in the past and will be read with, perhaps, a good deal more avidity.

That Mr. Preuss is the *enfant terrible* among Catholic journalists, with the *Josephinum* and others, we cannot concur; and the statement that "the few who read it [the F. R.] . . . do not take it too seriously," is certainly far and wide of the mark. However, Dr. Preuss needs no defense. Granting that Dr. Walsh is a prolific Catholic writer who is read with a great deal of interest, has he stood up in the face of contrary winds and fought with the sharp point of his pen as fearlessly as has Dr. Preuss? We doubt it. But Dr. Preuss has without doubt paid a high price for his stand in defense of Catholic truth, *sans peur et sans reproche*, bowing an obeisance to none, and we pray God to spare him many more years to continue his noble work, for his passing will mark that of the FORTNIGHTLY REVIEW, and with the passing of the F. R., Catholic journalism will have lost one of its ablest exponents.

Yet the F. R. represents merely a modicum of Dr. Preuss's activities, for besides editing his review, he is also the editor of many volumes on dogmatic and moral theology, the author of several books on theological and kindred subjects, editorial writer and contributor to other Catholic publications, literary editor and critic for one or more large book publishers, and an accomplished linguist. Although a layman, his ranking as theologian and moralist is admittedly very high, and as a litterateur, Dr. Preuss is second to none.

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Commenting on Dean Inge's complaint that Irish peasants believe in a priest's curse, a correspondent of the London *Universe* suggests that nobody in the Dean's flock believes he has spiritual powers of any sort.

### New Light on the Deluge

In a volume entitled, *The Flood: New Light on an Old Story* (London: Kegan Paul) Mr. Harold Peake treats of the results of recent excavations at Ur and Kish, brought to light only last year.

A preparation for the recent discoveries is furnished by the author's account of the Babylonian stories of the Flood. He begins by giving the story told by Berosus, and reported by Eusebius and other Greek historians. This is followed by a brief description of the effect produced by George Smith's translation of the Babylonian Deluge Tablet, more than half a century ago. This made it clear that the Babylonians had a flood legend of their own; but it is part of an epic poem containing obviously mythical elements.

A fresh stage in the story is reached when we come to the evidence supplied by the tablets brought back from Mesopotamia in the last few years by Mr. H. Weld-Blundell. For here we have a list of the kings reigning in the Mesopotamian cities, both before and after the Deluge, which came upon the land under the tenth king—just as the Xisuthros of Berosus was tenth from the first king of Babylon, and Noe was the tenth from Adam. This evidence had already led archaeologists to regard the Flood of Babylonian legend as a historical fact, when this view received a dramatic confirmation from the unmistakable traces of a great flood revealed by the excavations made at Ur last year.

The chapters on these recent discoveries are naturally the most important part of Mr. Peak's book. The author has evidently made a careful study of all the evidence at his command, and he has had the advantage of help from such first-hand authorities as Mr. Woolley and Professor Langdon. In connection with the evidence of Berosus, preserved by Eusebius, Mr. Peake observes: "Unfortunately, the original Greek text of Eusebius has been lost, and we are dependent for our information upon a Latin version

of an Armenian translation. We are however, able to check the accuracy of this by a Greek version, preserved in the chronicle of Georgius Syncellus, who lived about A.D. 800" (p. 36).

Though the main facts are as stated, this may, as a *Tablet* critic observes, convey a mistaken impression to readers unacquainted with Aucher's fine edition of the Chronicle of Eusebius in Armenian and Latin together with the extant fragments of the Greek. For we are hardly left to depend on the translation of a translation; and, though the Greek text is fragmentary, so far as it goes we still have the very words of Eusebius, or those of the older authors from whom he is quoting. It may be added that Eusebius tells the story twice, once from Alexander Polyhistor, and secondly from Abydenus, and this last is found in the *Praeparatio Evangelica* (still extant in Greek) as well as in the Chronicle; it is also quoted in the fifth century by St. Cyril of Alexandria in his first Oration against Julian the Apostate. St. Cyril and Eusebius readily identify the Deluge of Noe with that which is described by Berosus, who must have drawn his knowledge from the story told, long before, in the Mesopotamian tablets. But what are we to say on the question of the universality of the Flood? Some readers may find a satisfactory solution of this problem in a little book on *Le Déluge Biblique* by the Abbé Motais.

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The remarkable linguistic powers of President Masaryk have often been a subject of press comment. The gift of tongues has proved a useful accomplishment to Czecho-Slovakia's head, and no less is this so in the case of a German priest, the Rev. H. A. Reinhold, port chaplain at Bremerhaven, an office which brings him into touch with Catholic seamen of many nationalities. Among the languages in which he is proficient are: Dutch, German, English, French, Italian, Polish, and Russian.

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Improving college courses by adding more golf links is a modern chain system in education.—A. F. K.

### "Hortus Virgilianus"

The "*Hortus Virgilianus*" recently referred to in this REVIEW (XXXVII, 5, 113), covers 14½ acres south of Mantua, Italy, starting outside the Porta Virgilio. The grove is entered by a great walk, 700 yards long and 30 yards wide, flanked by a double row of poplars. A pretty flower bed runs along the middle. The walk ends in a big circular space, to be used for meetings, pageants, dramatic performances, concerts, and festivals. A number of avenues leave this space and cross the wood in all directions. At the south-eastern end the *labyrinthus* (maze) is being constructed, and near by are the *pomarium* (orchard) and the *vinea* (vineyard) with a long pergola. For the general scheme of the *lucus* the architect has faithfully followed the descriptions of Nietner, Tuckermann, and other scholars who wrote about old Roman gardens.

Beeches, oaks, chestnuts, ash trees, pines, firs, and laurels rise everywhere. There are flowers and fruit trees, and immediately beyond the *lucus*, over another 9½ acres, is a marsh full of reeds, pastures, and fields. Thus it is hoped that specimens of all the trees, flowers, fruits, and cereals mentioned in the works of Virgil will be collected in the wood and in the adjoining stretch of land. Here are his "herbs sweeter than sleep," the "pale violets," and the hyacinths now "gloomy," now "purple-colored," now "so suavely reddish." Here are his "black mountainous cypresses destined to challenge the perils of the sea" ("*casus visura marinos*") and the "keen holm-oak with its indented leaves and black trunk."

The *lucus Virgilianus* ends where once rose Andes (old Pietole), the birthplace of Virgil. But was Andes really there and was the poet born three Roman miles from Mantua? Nobody doubted it until 1762, when the poet Scipione Maffei, basing his argument on the epithet "Venetian" given by Macrobius to Virgil, identified Andes with Bande, a small village twenty miles from Mantua on the hills

of Lake Garda. Others later advanced the theory that Andes was Rivalta. Recently Professor R. S. Conway put the birthplace of Virgil in Calvisano, in the province of Brescia. Returning from Calvisano, Prof. Conway also visited Mantua. Bruno Nardi, who has just published an essay to confute the theory of Professor Conway and vindicate the Mantuan origin of Virgil, accompanied him and his party to the spot where old Pietole stood. There, pointing out to him certain undulations of the ground and showing down below the marshes formed by the Mincius, he endeavored to convince Prof. Conway that it could very well have been the scenery described in the ninth Eclogue, where Virgil speaks of the hills sloping down "*usque ad aquam*." His eloquence was apparently not successful. But the two scholars, like the two knights of Ariosto, shook hands over their difference and Professor Nardi made a present of his recent essay to his English opponent with the graceful dedication:

AMICO HOSTI  
HOSTIS AMICO  
UT OMNEM HOSTILITATEM  
VINCAT AMICA VERITAS.

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The death is reported from Valkenburg, Holland, of Father Herman Gruber, S.J., the great Catholic authority on Freemasonry. He began his literary career with two books on Comte and Comtism, and in 1897 achieved international fame by his thorough exposure of the Leo Taxil and Diana Vaughan swindle. His writings on Masonry, including the long treatise in the Catholic Encyclopedia, have been admitted to be reliable by eminent Masons. Fr. Gruber was an occasional contributor to the FORTNIGHTLY REVIEW, and even when we could not print his communications, because of their length or for some other reason, the information they contained was always found interesting and valuable. This eminent scholar was a native of Tyrol and belonged to the Society of Jesus since 1868. *R.i.p.*

### Church Histories

Herder & Co., of Freiburg i. B., announce that they have in preparation a new, comprehensive History of the Catholic Church, which is to take the place of Hergenröther's famous *Kirchengeschichte*, re-edited nearly thirty years ago by Msgr. J. P. Kirsch. The new work is being written by the same Msgr. Kirsch, with the co-operation of Dr. Andrew Bigelmaier of the University of Würzburg, Dr. Joseph Greven, of the University of Bonn, and Dr. Andrew Veit, of the University of Freiburg. It is to comprise four large volumes. The first volume, dealing with the history of the primitive Church (*Die Kirche im Rahmen der römisch-hellenistischen Kulturwelt des Altertums*), by Dr. Kirsch, is in press and will appear this summer. It is to be followed, before the end of the year, by Volume IV: *Die Geschichte der Kirche im Zeitalter des Individualismus 1648 bis zur Gegenwart*, in two parts, both by Dr. Veit. Volume II, *Die Geschichte der Kirche vom 8. bis 13. Jahrhundert*, by Dr. Greven, will appear in 1931. Volume III, *Die Geschichte der Kirche vom beginnenden 14. Jahrhundert bis 1648*, by Dr. Bigelmaier, is to be published in 1932.

The publishers, in announcing this work, state that while it takes over the general division of Hergenröther's *Kirchengeschichte* and while the editors hope to retain the other outstanding features of that classic, it is not a new edition of the older work, but an entirely new work, based throughout on the very latest researches.

In this connection we may mention that the B. Herder Book Co., of St. Louis, is about to publish an English adaptation of Mourret's 10-volume *Histoire de l'Eglise*, edited by the Rev. Newton Thompson, S.T.D., favorably known as the translator of Fillion's *Life of Christ*. The fifth volume, dealing with the Renaissance and the Reformation, is to appear first and may be expected within a few weeks. This work, when completed, will constitute the first large-scale History of the

Catholic Church in the English language. An examination of the proof-sheets of the forthcoming volume has convinced us that it is up to date and interestingly written.

The vice-president of the Radio Corporation of America told the International Auxiliary Language Association the other day that the linking together of peoples by radio made an international language more than ever necessary. Another speaker at the same meeting pointed out that more than 300 international conferences held annually further emphasized that need. Accordingly, efforts are to be made to encourage co-operation between the advocates of existing "international languages"—which practically nobody speaks. Among these were cited: Esperanto, Ido, Nov-Esperanto, Occidental, Novial and Latin without inflections.

### WHEN YOU CALL ME, MASTER

By Rudolf Blockinger, O.M.Cap.  
Hweihsin, Kansu, China

When you call me, Master, I'll be at the plow,  
With the dust and sweat of labor on my brow;  
Though my feet be sore and stiff,  
And my hands all callous grown,  
By the fruits of toil the plowman will be known.

Many's the time I've nodded, Master, at the plow,  
I have sat me down to rest and wipe my brow;  
And at times I hit a rock,  
And betimes I missed a row,  
But the worst was when the team refused to go.

Many a furrow lies 'twixt cradle and the grave,  
Some are straight, but others like a broken wave;  
Yet the crooked must be straight,  
And the broken set aright,  
For the morrow when the Master heaves in sight.

I will do my best to make the last rows straight,  
With the plow in hand it's never quite too late;  
When my faltering steps have failed,  
And the cold sweat bathes my brow,  
By your help you'll find me, Master, at the plow.



## Father Thurston on the Holy Shroud of Turin

Msgr. Barnes recently wrote in defense of the authenticity of the Holy Shroud of Turin, which brought out a letter from the venerable Father Herbert Thurston, S.J. (London *Catholic Times*, No. 3617), in which he says among other things:—

"I intervened in this discussion, not because Msgr. Barnes expressed belief in the authenticity of the Turin Shroud, which, of course, he is perfectly justified in doing, but because he said that the contrary opinion was 'childish.' To use such a word of a conclusion which after years of discussion has been adopted by almost every authoritative work of reference, and by Catholic scholars of the highest repute . . . is surely a little provocative.

Msgr. Barnes in his last letter seems to consider that the concession of an Office of the Sindon by the Holy See settles the matter. But for the scholars referred to, many of them priests, this obviously does not settle the matter. They know very well that such concessions are granted at Rome in reliance upon the representations submitted, often by bishops or royal personages, and that there is no pretence of deciding the historical problem involved.

On the other hand I gather that Msgr. Barnes is not aware that when in 1670 Margaret of Savoy solicited the favor of a Plenary Indulgence for those who visited the Holy Shroud, the S. Congregation of Indulgences required the insertion of the words 'as is piously believed,' and imposed the condition that the faithful should meditate on the Passion of Christ without raising the question of the authenticity of the relic itself ('*non tamen venerantibus illam quasi germana esset Jesu Christi sindon*'). I quote this on the authority of Msgr. Monchamp's pamphlet, *Liège et Rome*, 1903.

As for the linen of the Shroud, the burden of proof surely falls on those who maintain that this frail material, knocked about, as we know it to have

been, dates from the first century. No close inspection by experts or microscopic examination of the tissue itself has been permitted in modern times. . . The question of the Shroud was threshed out in 1902-3. Every point now raised was then fully debated, particularly the problem of the "negative." (See on this de Mély, *Le Saint Suaire*, pp. 27 seq.; there are two copies of this brochure in the library of the British Museum.) That the alleged negative impression constitutes a difficulty I have always freely admitted, but the problem cannot be adequately solved without a scientific examination of the Shroud itself, and this has never been allowed. No new evidence has come to light since the world-wide discussion in 1902-3, but the result of that discussion has been that M. Vignon's marvellous discoveries in the photograph have been discredited, and that almost every Catholic scholar of note has rallied to the historical thesis of Canon Chevalier. The fact is indisputable, and I am content to leave the matter there.

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Theodore Maynard estimates that eight per cent of those listed in "Who's Who" are Catholics, whereas the Catholic population is twenty per cent of the whole. This has led some Catholic editors to deplore our "lack of leadership." But, as the *Denver Register* (Vol. VI, No. 24) points out, the problem is purely a sectional one. We have no lack of Catholic leadership in some parts of the country. Besides, "Who's Who" is not a reliable guide. It is concocted entirely too much along the line of who holds certain jobs rather than on any attempt to find who wields real influence. Where the Catholic press is well developed and not afraid to speak, there is Catholic leadership; where it is not, our people have an inferiority complex. The Catholic press, in Father Smith's opinion, has more to do with overcoming an inferiority complex among Catholics than even our colleges and universities.

### The Communist Complex

The more wide-spread unemployment and consequently popular discontent with the government and the capitalistic system becomes, the louder the cries of Communism and the stronger the demand from the beneficiaries of this system, including the larger portion of the daily press, that Communism be put down by force and its followers imprisoned or evicted from the country.

The *Western American*, a small but well edited Catholic weekly published in El Paso, Tex., has some very sane remarks on the subject in its Vol. VIII, No. 47, which we take the liberty to quote. "It is time," says our contemporary, "to punish Communists and anarchists after the act or when conspiracy to commit a definite deed can be proved. To persecute discontented people who are potential Communists is to make them firmer in their conviction that we have class government and government that gives to those who already have much and takes from those who have little or nothing left.

"Intimidation seems to be the object of scores of periodical raids. Last year the police broke up a Communist meeting at Martin's Ferry, O., and arrested several of the leaders. They were convicted of violating the Ohio criminal syndicalism law, a law that had its birth during war time and a questionable right of application even then. Three were fined \$5,000 and given five-year prison sentences last November. Last Saturday the Seventh District Court of Appeals reversed that jury decision and declared that the alleged utterances of the trio 'did not constitute a serious threat against the American government.' The literature passed out by the three before the meeting was described by Judge Roberts as 'intemperate, vague, improbable and absurd.' The same can be said of many of the fears and deeds of police and others who have the Communist complex while they seem to be entirely ignorant of the rights of free speech and assembly as well as the right to petition and work for improvement of condi-

tions that are considered oppressive. The meeting of the Catholic Industrial Conference at Denver showed there is great need of providing relief for many working people."

### "A Strange Bible Revelation"

Under this and similar headings secular papers have been publishing a story which appears to have originated with the London *Sunday Express*. It is to the effect that a Viennese Bible student has discovered that the current rendering of Ex. xx, 5 is wrong and should read as follows in conformity with the Hebrew text: "I am the Lord thy God, am a god of loving kindness and mercy, considering the errors of the fathers as mitigating circumstances in judging the sins of the children."

It is asserted that the student was summoned to Rome two years ago by Cardinal Gasquet, who declared that "an official application would be made to the Vatican to make the necessary correction."

The origin of the story, says the *Universe*, "is in all probability simple enough. The original Hebrew text had no vowel points. Moreover, some Hebrew consonants are very much alike. Consequently, a slight modification of the text will often give it a different meaning. Evidently the Viennese student has suggested some such modification of the received Hebrew text of Exodus xx, 5. Such modifications have been and are constantly being suggested by Catholic scholars. Each suggested emendation is considered on its merits by other Scriptural scholars: a few meet with a certain measure of acceptance."

The other features in the story are too unlikely to need serious consideration. No modification of the official Vulgate text is likely to be made in consequence of this "discovery." The Book of Exodus in the revised edition of the Latin Vulgate has already been published.

The secular newspaper in question says that the "mistake" was made in 270 B.C., when the Septuagint Greek

Version was made, and we are told that "this was later the basis to a large extent of the Vulgate."

In matter of fact, the Latin version based on the Septuagint was not the Vulgate, but the *Vetus Itala*. The Vulgate was a new translation by St. Jerome, based largely upon the original Hebrew. This version has been pronounced to be authoritative by the Church, which means that it contains nothing contrary to faith and morals.

### Notes and Gleanings

Regarding Bishop Shahan's strange remark, quoted on page 141 of our June issue, about the famous Bull of Innocent VIII, one who has made a thorough study of the subject writes: The series of articles published a few years ago in the *F.R.* should have settled all doubts regarding the genuineness of the Bull in question. Fr. Pius of Langogne pointed out that the statement made by Cardinal Gasparri and quoted by Bishop Shahan was absolutely unfounded. The Cardinal was deceived by some librarian. There is no such Bull to be found in the Vatican Archives, *with or without* mention of the diaconate. The Bull Cardinal Gasparri was told about is a myth. What Fr. Pius discovered in the Victor Emmanuel Library was not a MS. copy of the Bull, but the printed text, published in 1491. Theologians had asserted for years that the famous Bull never existed. Fr. Pius found a contemporary printed copy of it and published the text. This copy is undoubtedly genuine and its genuineness is attested in the Victor Emmanuel copy by the secretary of the abbot of Cluny by an obelus. The Congressional Library in Washington has another copy, which, as far as I remember, has not that obelus of attestation.

From Holland comes word of what seems to be a new kind of activity for working nuns. The "Ladies of Nazareth," in the diocese of Haarlem, take vows, but neither wear a habit nor receive a new name "in religion." They

dress according to their individual tastes and retain for ordinary use the surnames by which the world knew them before they entered upon the religious life. Many of them are thus able to take positions in factories and large workrooms, wearing ordinary clothes and doing the same work as other women. Without any sort of spying or eaves-dropping, they obtain an insight into the mentality and actual condition of Holland's industrial classes, and are therefore able to make valuable suggestions for the improvement of urban hygiene as well as for the defence of faith and morals. Their idea, which the Bishop of Haarlem warmly approves, is to live and work in factories as correctives to those undesirable girls (found in nearly all such places), who corrupt their juniors by bad language and by boasting of their loose conduct after working hours.

"I am happy every time I read the little catechism," said the Holy Father in an audience recently granted to the members of the Roman Catechistic Congress. "It is wonderful to study the working out of these simple truths which embrace all life and regulate all our thoughts and works." The study of the catechism—in other words a knowledge of our religion—is the great need of to-day. The Catholic Church has nothing to fear from knowledge: she has everything to fear from ignorance. The man who is ignorant of his religion is in danger of losing his faith. A Catholic cannot be too enquiring in the things which the Church of God teaches. The more he knows about his religion, the more he will honor and love it.

A subscriber writes: Archbishop Ireland, upon returning from one of his visits to Pope Leo XIII, had a conference in Chicago with William J. Onahan and Charles C. Copeland. During the conference, Mr. Copeland said that he was a prohibitionist. Mr. Onahan remarked that a Catholic could not be a prohibitionist. Archbishop Ireland then related that he had dis-

cussed that subject with the Pope and that the Pope said if a Catholic believed that prohibition was the best remedy for the evil of intemperance, it was not only his privilege, but his duty to be a prohibitionist.

Cheap books of clean humor, racily and neatly told in the modern idiom, might well issue from our Catholic publishing-houses. One can be a good Catholic without always talking about one's religion; and a Catholic publisher would not be degrading his imprint if he made contributions to the general stock of decent reading-matter with nothing explicitly devotional, theological or ecclesiastical in them.—*London Tablet*.

From time to time there has been a good deal of attention and thought given by Catholic writers and students to the question of Catholic leadership; that is, leadership in education, science, invention, research, and so forth, apart from the purely religious leadership which belongs to churchmen. It sometimes seems to us that the first thing to do for Catholics is to persuade them that they need leaders; that it would be to their advantage to have them; to have the way shown them in the better sort of worldly wisdom by men and women who are their brethren and who have been given a sound foundation in essential Catholic truth. Up to now, Catholics in general have always been inclined to jealousy and envy of the Catholics who have shown some capacity for taking a leading part in such matters. Do Catholics want leaders?—*Casket*.

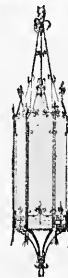
The decision of the U. S. Supreme Court declaring as constitutional the Louisiana law under which free text-books are supplied to private schools in that State, has provoked much discussion. The plaintiffs, in bringing action to restrain the State Board of Education from spending public funds for text-books for parochial and private schools, asserted that it was indirectly

levying a tax for the aid of private schools. The Supreme Court, in upholding a decision of the State court, declared: "We cannot doubt that the taxing of the State is exercised for a public purpose. The legislation does not segregate private schools or their pupils as beneficiaries or attempt to interfere with any matters of a purely private concern. Its interest is education, broadly; its method, comprehensive. Individual interests are aided only as the common interest is safeguarded." Speculation concerning the results of this decision hinges around two considerations: (1) Will texts obnoxious to Catholics be supplied to parochial schools? (2) Will "education, broadly" be interpreted later so as to allow the State authorities to assume other forms of control?

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No national celebration seems to be complete nowadays without its attendant issue of commemorative postage stamps. The Virgil bi-millenary has proved no exception, and a very striking set of ten values has been prepared by the Italian post office in honor of the occasion. The designs illustrating familiar episodes and passages from the poet's works have been effectively carried out in the manner of mural paintings by Corrado Mezzana, finely reproduced by the rotogravure process. Each vignette has inscribed beneath it an appropriate quotation in the original Latin. Thus a picture of the meeting between Helenus and Aeneas which adorns the 15 centesimi stamp bears the legend "*Ecce tibi Ausoniae tellus, hanc arripe velis*" (Aeneid III, 477) Anchises and Aeneas watching in the underworld the march of the great Romans to be, is the subject of the 20 centesimi denomination, accompanied by the quotation from Aeneid VI, 851, "*Tu regere imperio populos, Romane, memento.*" The 25 centesimi value depicts Aeneas feasting in the shade of Albunea, with the inscription "*Salve fatis mihi debita tellus . . . Hic domus, haec patria est*" (Aeneid VII, 120-122).

Townsend's Life of Pius XI, just published in England, is denounced as inaccurate by the Irish *Standard*, which quotes from its pages the naïve statement that "canonization never takes place until a Catholic is dead." On p. 181, we read that the infallibility of the pope was proclaimed in 1870 and that certain gestures of His Holiness in 1925 "suggested that the new Pope fully agreed with the doctrine." It is good to know that Pius XI will not have to excommunicate himself for heresy.

The following is an extract from an article published about 50 years ago on "Time Measurers." The writer is describing water clocks, and after remarking that they had one defect, that the water flowed quicker at the last than at the first, he says: "They were, how-

ever, put to one excellent use, which has, unhappily, fallen into decay; they were set up in law courts to time counsel: 'to prevent babbling, that such as spoke ought to be brief in their speeches.' For this custom the world was indebted to the Romans (especially Pompey), and from it Martial is supplied with a pleasant sarcasm; perceiving a dull declaimer moistening his lips with a glass of water, he suggests that it would be a relief to the audience as well as to himself if he would take his liquor from the clepsydra." Clepsydra was the water clock.

In reply to a reader who asks why he gets a letter with a Chicago postmark inviting him to contribute money to a Catholic institution in Iowa, the Milwaukee *Catholic Citizen* says: "We surmise it is a part of a well organized business which works this way: The Chicago end is an agency which solicits the Catholic institution to let the agency collect for it, the agency retaining 65 per cent of the amount collected. The agency is not always composed of Catholics. But they dope out stirring appeals and net profitable returns. When they have finished with one Catholic institution, they solicit the business of another—and not necessarily a Catholic one."

More and more Catholic churches in Europe, especially in France, are being built in concrete, and a new style of architecture, suited to this new material is growing up. An interesting account of one of these churches appeared in a recent issue of the *Manchester Guardian*.

The Pope fears more for the safety of the United States from the perils of Bolshevism and irreligion than he does for Russia. The fight in Russia against irreligion is in the open, and hence it can be combated. In America, irreligion is sown covertly by education, and the Holy Father believes that this country is running into a danger for which it is not prepared.—San Francisco *Monitor*.

## The New Testament Apocrypha

There is no need of buying *The Lost Books of the Bible* (a worthless and deceitful thing), for we have a good English edition of the New Testament apocrypha, by Montague Rhodes James, published only a few years ago by the Oxford University Press. The material is arranged under the main headings: Gospels, Acts, Epistles, Apocalypses. The earliest apocryphal gospels exist only in fragments. Of these the "Gospel according to the Hebrews," the "Gospel according to the Egyptians," the "Gospel of Peter," and the "Preaching of Peter" may be specially mentioned. Dr. James accepts the usual view that, while the "Gospel according to the Hebrews" closely resembled the Gospel of Matthew, it was not an original form of it, but a secondary document. The fragments of the "Gospel of Peter" are printed among the Passion Gospels and the Apocalypses. The "Preaching of Peter" was a very early apologetic work which is likely to come into fuller prominence; we may mention an elaborate discussion of it by Dr. J. M. Reagan, *The Preaching of Peter: the Beginning of Christian Apologetic* (1923).

This section includes a convenient collection of "Agrapha," that is, unwritten sayings of Jesus, which are not found elsewhere in the volume. Some of these are additions to the text found in our manuscripts of the Canonical Gospels, especially the famous reference to the man working on the Sabbath in the Codex Bezae, and the "Freer Logion," inserted by a fifth-century manuscript at Mark xvi, 14. The rest are preserved in the early Fathers.

The section on the infancy Gospels includes narratives of the birth of Mary and of the birth and childhood of Jesus. The primary works here are the "Book of James," which belongs to the second century, and the "Gospel of Thomas," in its original form a second-century work which has been expurgated by the excision of the doctrinal speeches.

The chief Passion Gospels are the "Gospel of Peter" and the "Gospel of Nicodemus," otherwise known as the "Acts of Pilate."

The section dealing with apocryphal Acts is the longest in the book. There are five works which were formed into a collection by the Manichaeans and substituted for our canonical Acts of the Apostles—the Acts of John, of Paul, of Peter, of Andrew, and of Thomas. The earliest of these is the "Acts of John," which is not later than A.D. 150. It is Gnostic in tendency, as is clear from its Docetic representation of Jesus and the famous account of the appearance of Jesus to John in the cave on Mount Olivet, while the multitude stood round the wooden cross, believing Jesus to be suffering on it. It also contains the strange hymn to the Father, sung by Jesus as the disciples danced round Him in a ring.

In dealing with the Acts of Paul, Dr. James has had the advantage of Carl Schmidt's remarkable work on the Coptic manuscript. These Acts contain the famous story of Paul and Thecla and the account of Paul's martyrdom. Dr. James dates it about A.D. 160. The "Acts of Peter" he believes to be not later than A.D. 200. They contain accounts of the contest between Peter and Simon Magus at Rome, also the narrative of Peter's martyrdom, preceded by the well-known "Domine, quo vadis?" story. The "Acts of Thomas" are preserved in full, though the relations of the versions are rather obscure. In the Syriac form they contain the famous "Hymn of the Soul," possibly the work of Bardaisan the Gnostic, but no part of the original Acts.

It is unnecessary to linger over the remaining Acts, the spurious Pauline Epistles, or Paul's alleged correspondence with Seneca. But we specially welcome the "Epistle of the Apostles," which has not previously appeared in English. Attention has been called to this important work by Carl Schmidt

in his volume, *Gespräche Jesu mit seinen Jüngern nach der Auferstehung*.

The New Testament Apocrypha add very little of value to the New Testament, so far as authentic historical reminiscence or religious and moral truth are concerned. They pander to unwholesome curiosity or the greedy credulity of a generation enamored of signs and wonders. They are often unbalanced and overstrained in their preoccupation with the virtue of continence, even in the marriage state, which points to an ugly sex obsession. They revel in coarse and cruel details of the punishment of the wicked. Not infrequently they bore the reader. On the other hand, the stories are frequently interesting in themselves, and some fine thoughts and sayings are scattered here and there. But their chief value is to be found in the insight they give us into the mental and spiritual quality of the writers and the readers, both in the Church and in the sects or heretical schools.

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I applaud Professor Huxley when he says we ought not to go forth imposing our European civilization on Africans. We have civilized the Australian blacks out of existence by supplying them with alcohol, gunpowder, clothes, and three diseases.—Fr. C. C. Martindale, S.J.

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When you read such phrases as, "bad in a manly fashion," or "child-like candor in vice," you may know that an attempt is being made to make sin look manly and innocent.

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The Catholic Church must continue to urge the return of the woman to the home as a sound economic and moral policy.—San Francisco *Monitor*.

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There may be splinters in the ladder of success, but you don't notice them unless you are sliding down.

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Preliminary census reports are that American villages are doomed. There is no longer room for them between the filling stations.

## Current Literature

—The Century Play Co., 1440 Broadway, New York City, has just released for stock companies a three-act comedy by Father Will W. Whalen dealing with a parish priest. The title is "What Priests Never Tell." The comedy is made from Father Whalen's novel, "The Celibate Father" (B. Herder Book Co.) The one setting shows the priest's humble rectory at a mountain quarry. The whole story is told in a single night—the night of the annual picnic. Near-tragedy in the priest's parlor, while floating through the open window the discordant notes of a country band shatter the peace of the evening, playing "Turkey in the Straw." Years ago, when Dan Sully toured, there was at least one priest-hero play every season: "The Parish Priest," "The Match Maker," "The Rosary," "The Angelus," "The Confession." Of late years the priest-play has gone into the discard. Father Whalen hopes to revive it. We wish him the success which his efforts so well deserve.

—The late Dr. Georges Surbled's famous work on *Catholic Moral Teaching in its Relation to Medicine and Hygiene* is obsolete in some portions, but the bulk of it is still true and timely, and hence the medical profession and the general public will thank Father Hubert J. Eggemann for undertaking an English adaptation of it, of which the first volume, subtitled "The Human Organism in Health, Disease, and Death," has just appeared (Herder). The translator has made use of Dr. Sleumers' recent German adaptation of the work and enlisted the aid of Dr. Joseph Grindon and Mr. Arthur Preuss in bringing his version into line with modern research and current literary standards. Thus, we believe, Surbled's book will continue to do good in an even wider circle than before. Volume I is divided into four parts: The Heart, The Nutritive Life, Disease, and Death, and deals, *inter alia*, with such problems as diet, fasting, housing, condi-

tions of labor, exercise, rest, longevity, surgical operations, life insurance, signs of death, cremation, etc. (B. Herder Book Co.)—C.D.U.

—The Marquette Education Monographs series has just been enriched by the addition of Dr. Edward A. Fitzpatrick's *The Foundation of Christian Education*. "What think you of Christ? What significance do you find for education in His personality, His teaching, and His life? These are fair questions to ask the educators of our time." "To answer these questions candidly, to point out their implications, is the admirable purpose and the scholarly achievement in the present work of the educator, Dr. Edward A. Fitzpatrick, Dean of the Graduate School of Marquette University," in the words of Fr. William M. Magee, S.J., President of the same University, in the introduction to this noteworthy volume. It is strange that it remained for a layman to produce this volume—a book in which the very essence of the Catholic educational system is, perhaps for the first time among English-speaking Catholics, clearly and beautifully enunciated. With the constant enlargement of the Monograph series, the rehabilitation of the *Catholic School Journal* under the able leadership of Dr. Fitzpatrick, Marquette University bids fair to establish, at last, a much needed center of Catholic educational ideas and ideals. (Bruce Publishing Co., Milwaukee.)—H.A.F.

—Three recent additions to *The Treasury of the Faith Series* are: *God and His Attributes*, by the Rev. A. L. Reys, professor of Philosophy at St. Edmund's College, England, with an introduction by the Rev. Fulton J. Sheen, of the Catholic University of America; *The Sacrament of Baptism*, by the Rev. John P. Murphy, D.D., Ph.D., with an introduction by Michael Williams, editor of the *Commonweal*; and *Purgatory or the Church Suffering*, by the Rev. J. B. McLaughlin, O.S.B.; with a preface by Rt. Rev. Patrick J. McCormick, Ph.D. This Series can be highly recommended. It

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—*The Ideal of the Priesthood as Illustrated by the Life of John Coassini of the German-Hungarian College in Rome*, by the Rev. Ferd. Ehrenborg, S.J., adapted into English by the Rev. Frank Gerein, portrays the character development of a noble youth who overcame the common weaknesses and imperfections of human nature and acquired true priestly virtue and knowledge in the pale of a great modern university. The principal traits of the picture are drawn from Coassini's own notes. The book makes splendid reading for those who have the ideal of the priesthood constantly before their eyes and also for those who, in any state of life, earnestly strive to please God and work out their eternal salvation. We can imagine no more appropriate and useful present for a seminarian or a young priest. (B. Herder Book Co.)

—The third volume of Fr. A. M. Skelly's *Conferences on the Interior Life for Sisterhoods* has for a subtitle, "The Mystic Life," and treats of the union of the soul with God, passive purification, spiritual trials, and infused contemplation. The work appeals strongly to those for whom it is intended. A fourth volume is to complete the series. (Herder.)

—The latest addition to the series of pamphlets known as "Florilegium Patristicum" is a critical recension, by Dr. Joseph Martin, of St. Cyprian's famous treatise *De Lapsis*, which that eminent Bishop and Church Father wrote in the spring of 251, immediately after the persecution of Decius, and in which he most touchingly laments the apostasy of so many brethren and explains that their reconciliation depends on a good confession and the per-

formance of a corresponding penance. The preface sets forth the principles which guided the editor in selecting his text. The paper and print, as in all the booklets of this collection, are excellent. (Bonn, Germany: Peter Hanstein).

—Under the title, *Der Geist des Ganzen*, Benedict Momme Nissen, O.P., offers choice selections from the unpublished writing of the late Julius Langbehn, author of *Rembrandt als Erzieher*, and a convert, to whom quite a cult is being paid in present-day Catholic Germany. The volume is tastefully illustrated and contains many precious gems of thought, e.g. (p.229): "The Catholic Church is continually asked to become converted to modern ideas; but seldom is the modern world exhorted to become converted to humility, simplicity, and piety. The simplest truth of pastoral theology is frequently overlooked and disregarded nowadays, namely, that no outsider can be won over to the Church unless he turns seriously from error to the truth." (Herder & Co.)

—It does not take one very long to discover that *Libica*, a recent publication summarizing the doctrines of the Catholic Church, by the Rev. Henry Borgmann, C.S.S.R., must have involved an immense amount of labor in its compilation. The title is formed from the first syllable of the words: LI-turgy, BI-ble, CA-techism. The little book is intended for the general reader and as a text-book for use in the class room. It is a veritable mine of information on things all Catholics, cleric as well as lay, should be well acquainted with. We wish it every success. (John Murphy Co.)—C.J.Q.

—We like *Retreat Discourses and Meditations for Religious*, by the Rev. J. P. Toussaint, which has recently been translated from the German, by the Rev. J. P. Miller, C.S.S.R., for the book contains much that is both inspiring and practical. Such a collection will be of help to those making a retreat as well as to those giving it. (B. Herder Book Co.)—C. J.Q.

—A book especially suited for religious is *Light and Shadow in Religious Life*, by the Rev. Otto Cohausz, S.J. This little volume, tastefully gotten up, contains such chapter-headings as: "The Riches of Poverty," "The Ways of Charity," etc., indicative of the vast amount of spiritual advice found in its pages. The author tells us that his work is dedicated to religious of both sexes, "but that it may be servicable to others who are striving for perfection," and be of use to priests in the direction of souls and in giving conferences. It is a translation from the French by the Rev. Laurence P. Emery, M.A., professor of moral and ascetical theology in Oscott College, Birmingham, England. (Benziger Bros.)—C.J.Q.

—*Co-Stars* is the title of the latest novel by the indefatigable Father Will W. Whalen. It is unlike any of his other twelve, but decidedly Whalenesque for all that. William Lyon Phelps, of Yale University, says it is "a highly interesting, clever, and diverting book." It is all that and more. It is a novel that will call for a regrouping of the author's critics. The sad will be glad and the glad will be boisterously so while perusing *Co-Stars*. If you have a large capacity for laughter, get a copy and advise your friends to get one before the edition is exhausted. (Squaw Press, Orrtanna, Pa.)—Fr. Jerome, O.S.B., St. Leo, Fla.

—One of the finest pieces of modern hagiography which we have seen, is *Saint Catherine of Siena*, by Alice Curtayne, a new Irish writer. We have found her book both interesting and scholarly. Here, indeed, one discovers that "truth is stranger than fiction," for there is not a dull page throughout. One of the greatest of women saints and the stirring and terrible period in which she lived are painted in such vivid colors that the perusal leaves a lasting impression. It is, however, a work for the more mature only. The notes at the end are valuable and informative. (Macmillan.)—C.J.Q.

# THE ECHO

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—Two good books for young girls are *College Days at the Manor*, by Mary Dodge Teneyek, and *Paula of the Drift*, by Mary Mabel Wirries. They are soundly Catholic, and moreover, full of charm. Such books should be found in the libraries of all our Catholic schools for girls. We hope both authors will continue to write in this vein. We have need of such books, in an age that seeks to give young girls a false and pernicious outlook on life. (Benziger Bros.)—C.J.Q.

—*Immortality* is the title of a series of essays on the problem of life after death, which Fr. J. M. Lelen has translated from the French of the Rev. Theodore Mainage, O.P., professor in the Institut Catholique of Paris. The author approaches the problem as a philosopher guided by the light of natural reason and ably gathers up and restates all the arguments which establish the rational basis of Christian belief in immortality. He writes mainly for unbelievers and therefore does not emphasize the viewpoint of faith. The book is well written and adequately translated. (B. Herder Book Co.)

—*The Little Flowers of Saint Catherine of Siena* is a delightful little book containing miracles, legends, letters and stories of the great mystic, culled from old manuscripts by Innocenzo Taurisano, O.P., and translated from the Italian by Charlotte Dease. These "fioretti" are intended to make St. Catherine better known and loved. (E. M. Lohmann Co.)—C.J.Q.

—*Menschen und Heilige* is a symposium by twenty-five eminent German Catholic writers, each of whom tells the story of some saint, with a view to showing how genuinely human the saints are. The volume is edited by Heinrich Mohr. Among the contributors are: Bishop Waitz, Peter Dörfler, Ernst Thrasolt, John Mumbauer, Richard Knies, etc. Some of the sketches are illustrated. All of them show how the saints can be brought nearer to modern readers than is usually done in hagiographical works. (Herder & Co.)

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### A SPRINKLE OF SPICE

The Vicar: "The collection this morning will be taken in aid of the arch fund, and not, as erroneously printed in the Parish Magazine, in aid of the arch fiend."

The dinner guest's nose was exceptionally large, and Father had noticed Willie staring at it. Expecting the boy to make some frank and outspoken comment, he gave him a disapproving glance.

"That's all right, Dad," came the reassuring response, "I'm not going to say anything. I'm just looking at it!"

George Rector, well-known restaurateur, relates in his memoirs that at an Army and Navy Club dinner, Willie Collier, the actor, arose to speak after a dreary hour's eulogy by a general. Collier's entire speech was:

"Ladies and gentlemen: Now I know what they mean by the army and navy forever."

Which is somewhat longer than Wilton Lackaye's witty speech before an amateur dramatic society after a two-hour introduction by the chairman, who wound up by saying:

"The guest of honor will now give us his address."

Lackaye arose and said:

"My address is the Lambs' Club."

Then he sat down.

In the final examinations conducted in a Chicago high school, the following question was asked: "What is the essential thing about the earth from an agricultural standpoint?"

One answer read: "The essential thing about the earth from an agricultural standpoint is that it revolves on its axis, thereby providing for the rotation of crops."

Student: "Say, I wanna exchange this textbook."

Clerk: "Why, you've had it a whole term."

Student: "But I just found out that every other page is missing."

The *Churchman* gives the following interview between a famous "female evangelist" and newspaper reporters:

Aimee Semple MacPherson, about to sail on her European evangelizing tour, talked gaily to a group of New York reporters.

"I hate these new creeds that spring up like mushrooms," she said. "My creed is, you know, an old one. It's based on the eternal verities. A friend of mine said to me in Los Angeles: 'Maybe you'll pick up some new creeds over there in Europe, but you'll have to be careful about bringing them back—you know how hard it is to get things through the custom house.'—'Oh,' said I, 'there'd be no difficulty about that. These new creeds never have any duties attached to them.'"

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# The Fortnightly Review

Vol. XXXVII, No. 8

ST. LOUIS, MISSOURI

August 1930

## A Historical Parallel

In discussing recent manifestations of decadence all over the world, Dr. Joseph Eberle says in No. 39 of the current volume of his excellent weekly review, *Schönere Zukunft*:

Diederich's well-known magazine, *Die Tat*, in its April issue reprinted from Theodore Mommsen's History of Rome some passages dealing with the characteristic phenomena of the decline and fall of ancient Rome. In reading that author's descriptions of the stage and family life among the Romans, their fashionable and luxurious ways of living, their national character and political principles, one feels as if one were reading a description of present-day conditions. In the circus of decadent Rome gladiatorial contests and fights with wild beasts were the principal attractions. The theatre presented vapid harlequinades devoid of deeper meaning, particularly on sexual themes. Married couples had no children. The middle class was on the verge of destruction, and the insolence of immensely wealthy upstarts with their luxurious habits of living bred a constantly increasing number of proletarians. Society was dissolved into a chaos of various individuals and tendencies. The State was cosmopolitan in the commercial sense, and no longer respected the specific character of the people, their history and traditions. The whole picture closely resembles a photograph of our own age, with this difference, however, that today certain evils are more fatal than in the days of imperial Rome because then they were confined to certain places of degeneration,

whereas now modern technical inventions carry the seeds of corruption all through the world and thus spread cultural and moral decay everywhere.

Those who are severe in judging the present are all too frequently denounced as pessimists. But in reality more sins are committed today by silence and an attempt to palliate prevailing evils than by criticism. We hear a great deal about Josephinism in the 18th century, but rarely anything about the Neo-Josephinism of our own time, which consists in making public opinion the servile tool of our contemporary Caesars, namely, the plutocrats and politicians. Byzantinism in its various forms was never so vile and abject as the servility with which the press of today cringes before the powers of Fashion, Politics, and Money. Carol of Roumania only a few weeks ago was regarded by public opinion as a contemptible profligate; now that he has attained to kingship, he is fawned upon even by serious newspapers for purely commercial reasons. Many American multimillionaires are criminals if judged in the light of the ethical demands of Christianity. They should be haled before the court of civilization as defendants; instead, they are flattered and eulogized with all the cultural deficiencies of the nation to which they belong, for they are the creditors of Europe—poor Europe!

Verily, we are not afflicted with a superabundance of critics; what ails us is a too large number of silent hypocrites and abaters of the evils from which humanity is suffering. More than

ever we need fearless prophets resembling those of the Old Testament, courageous heralds of the truth like those who preached to our Christian forebears. O Lord, send us men of the calibre of Isaias, St. Ambrose, St. Hilary, Abraham à Sancta Clara, and Ketteler!

### The Pope and America

Cardinal Mundelein lately found it necessary to explain that Pope Pius XI did *not* mention America or have this country particularly in mind when, in addressing the Lenten preachers of Rome in March, he deplored the liberties of conduct and companionship which parents allow their children in these days of unbounded license.

Mr. Benedict Elder, president of the Catholic Press Association, caustically comments on the incident as follows in the *Louisville Record* (Vol. LII, No. 26):

"Too many of us in America—including some Catholics with an inferiority complex which seems to prompt them to be ever forward in criticizing utterances and policies that emanate from the Vatican—entertain a conceit about ourselves that is disproportionate to our importance in the world. They think the rest of the world is watching our step in all matters with the same interest it watches our commercial and financial progress. So, when the Pope speaks, they imagine he is speaking of America, and if it is plain that he is not speaking of America, then he must be thinking of America; and if it seems that he is not even thinking of America, then he *ought* to be thinking of America! But the Catholics of the world number three hundred thirty or forty millions, of which the number in the United States is some twenty millions, or about six per cent. In other words, when the Holy Father speaks, say, to 100 Catholics, 6 of them are American; when to 1000 Catholics, 60 are Americans, etc. Moreover, as there are some 17 or 18 hundred million people in the world, and one hundred odd million in the United States, about the same proportion holds for our coun-

try when the Pope speaks not only to Catholics, but to all men. In either case, to imagine the Pope as having America specially in mind, or to think he ought to have this country specially in mind, is an example of national vanity which is only the froth of patriotism, not the real thing."

"But if the Pope does not think of America in particular when, in the exercise of his pontifical magisterium, he speaks of moral conditions generally, neither is America excluded from his general thought. There is nothing peculiar to Americans that exempts them from the moral obligations which, as the Vicar of Christ, it is the divine office of the Pope to define for all nations, even as it is his office to define the truths of Christ whereby men shall be saved. Nor is there anything peculiar to American Catholics that exempts us from obedience, loyalty, and respect for the laws and rules of the Supreme Pontiff made for the universal Church, or from the reverence due his august person as the representative on earth of our Lord Jesus Christ. The Church is one body—one in faith, one in doctrine, one in government. Catholics in America are members of that body—no less than are Catholics in Rome, no more than are Catholics in China. For all alike, there is one faith, one teaching, one Lord, and the Lord's Vicar is the Bishop of Rome, the Pope."

A subscriber writes: For the good name of American classical studies I must take exception to Helen M. Walker's rendering of the last pentameter line of Bernouilli's "Infinite Series" (F.R., July, p. 152). In the first place, what kind of jargon is this sentence: "The vast to perceive in the small, what divinity!"? Then, this is no translation, for it does not give the meaning; and what kind of grammar yields: "quanta, Deum"—"What divinity"? Teachers' College, Columbia University, notwithstanding, the line should read, allowing for the rhyme, "What joy in the small to perceive God's immensity!"

## Papal Mandates Against Luxury and Immorality

The Central Bureau of the Catholic Central Society, in one of its interesting and instructive press bulletins (Vol. XVII, No. 54), points out that, contrary to the belief of many Catholics opposed to prohibition, legislation for the control of public amusements, the sale of intoxicants, and the use of luxuries was quite common in the Catholic Middle Ages.

Thus in the imperial city of Strasbourg bakers were not ordinarily permitted to bake cake, as the government contended that using flour for cake would make bread unduly expensive. In a similar manner, public authority all over Europe strove to keep down luxurious living and to suppress whatever might tend to lower the standard of private and public morality.

Pope Innocent XI (1676-1689), who was revered as a saint by the Romans after his death, was noted for his opposition to luxury, and what naturally flows from it, public immorality. Professor L. von Pastor devotes several pages of the second half of volume XIV of his *Geschichte der Päpste*, just from the Herder press, to a record of the measures adopted by this great Pope for the purpose referred to.

The fashion of the day, which prescribed that ladies should wear low-cut dresses and short sleeves, had been introduced into Roman society by a niece of Cardinal Mazarin, Maria Mancini. When the admonition to discard such raiment proved without avail, the Pope published a mandate that only prostitutes should be permitted to adopt this style. Moreover, the preachers were instructed to insist on the reintroduction of the old Roman costume, and when their admonitions did not avail, the Pope decreed that all women who were not modestly dressed should be denied Holy Communion. Then, as now, it took constant efforts to break the hold of fashion on its votaries. Pastor notes that this Pope published mandates of the nature referred to in the years 1681, 1683, 1685, 1686, and

1687, adding that "a turn for the better, however, ultimately came."

The same Pope opposed gambling and certain evil tendencies of the stage and music. "That he was not a man to adopt half-measures," Pastor writes, "his actions even during the first carnival season demonstrated. It was only after some effort that his permission to have two operettas rendered in a small theatre was obtained. However, no women were permitted to appear in the play. A new theatre, erected at great cost, was ordered to be transformed into a granary."

All through his reign (1676-1689), Innocent XI upheld his mandate forbidding the public production of operas for an admission fee. But even private theatricals were opposed by him, and, likewise, of course, the various amusements connected with the Roman carnival. Because of the seriousness of the times he suppressed them in 1684, 1688, and 1689. While they were permitted in other years, he adopted measures calculated to prevent excesses. So strict was this Pope in regard to matters of this nature that the Roman seminaries found it difficult to obtain permission to render dramas even during the carnival season. Moreover, women were not to be instructed in music by men. The customary races on the Tiber, held on the feast of St. Roch, were also forbidden and the money usually appropriated for that purpose was turned over to an orphanage.

It is but natural that the Romans should not have relished these mandates, and in consequence there was considerable dissatisfaction, borne by the noble Pope with equanimity. He did not heed even lampoons, until their authors became too abusive, when they were promptly and properly squealed.

The same volume of Pastor's *History of the Popes* contains the life of Innocent XII (1691-1700). He too opposed luxury of dress, and although he at first permitted theatricals, the introduction of an offensive French play

in 1697 induced him to adopt stringent measures. In the face of the opposition of some of the Cardinals, he commanded that a theatre, erected at a cost of a hundred thousand scudi, be demolished. And while he permitted private theatricals during the carnival of 1698, he forbade them in the following year.

Similarly, throughout Europe, previous to the 19th century, public authority, whether in the Papal City or in such republics as Venice, Geneva, or Nuremberg, closely supervised all activities that in any way tended to corrupt morals. Hence, it is not correct to contend that the Puritans alone attempted "to make people moral by legislation."

It should not be forgotten, in this connection, that one of the first Christian emperors, Theodosius I, in 392 ordained that the circus, where the races were held, should be closed on Sunday. Seven years later Arcadius issued a mandate to the effect that "On the Lord's Day there shall not be conducted in any city either theatrical productions or horse races, or any other public show."

### Catholic Criticism

(From the *Southern Messenger*, San Antonio, Tex., Vol. XXXIX, No. 21)

In a recent issue of the FORTNIGHTLY REVIEW there appeared a communication from Alice E. Warren, of New York City, which comes very near to explaining one of the reasons the Catholic press in the United States is far from being the power it should and could be:

"The criticism of Dr. Walsh's reply to Dr. Barrett, where he (Dr. Walsh) belittles the FORTNIGHTLY REVIEW, impels me to note how few Catholic writers employ a courteous tone towards their opponents on matters controversial. One naturally suffers from timidity in expressing one's views, because one is certain to receive an insolent reply to a perfectly well-meaning letter in which one states one's convictions."

Those who have no more than a passing acquaintance with the editorial propensities of some Catholic publications, will recognize the truth of Mrs. Warren's indictment; those who have had the opportunity of observing one of the numerous undercurrents of Catholic thought, or rather prejudice, will be justified in declaring that the FORTNIGHTLY's correspondent puts the case all too mildly.

In fact, if one wishes to inform oneself as to the extent to which the exponents of Christian charity are willing to go in the denunciation of every one who does not care to fall into line with their own notions, one has only to peruse critically the personal columns of some of our Catholic periodicals. And nowhere else is the virus of prejudice more easily discernible than in the attitude of a great part of our press towards the FORTNIGHTLY REVIEW, the only independent Catholic publication which we have in this country, and its editor. Rarely is it referred to without a sneer; while, as in the case of Dr. Walsh, many writers deliberately go out of their way to try to make it appear that the FORTNIGHTLY is more Catholic than the Church herself, and, therefore, not to be seriously regarded.

We hold no brief for Mr. Preuss, nor is he in need of any special advocacy on our part. But we are interested in justice and fair-dealing. One of the perennial worries of American Catholic editors seems to be the question how best to extend the comforts of their religion to the millions who sit in darkness. At the same time it is evident that there are some among them who, in their enthusiasm to regain what is lost, never so much as pause to consider how many persons are being driven back from the very threshold of the Church through the un-Christian attitudes exemplified by numerous Catholic writers.

There is a certain amount of satisfaction in having little. It can often bother you as much as if it were plenty.—A.F.K.



## An American Historian on Medieval Germany

By Dr. Paul Gleis, Professor of German in the Catholic University of America

### II (Conclusion)

Catholic readers may want to know more about Thompson's views on religious issues. A few sentences may illustrate his attitude, although one basic opinion runs through the entire book and is repeated over and over again: the root of the entire life and struggles between 900 and 1200 in Germany, including the expansion of Christianity in eastern Germany, was an economic one! "The war of investiture was at bottom a contest for the control of church patronage. The root of the whole matter was the temporalities of the church. The contest was fundamentally motivated by economic interest. Gregory VII and his successors strove to repudiate those feudal duties and obligations to both government and society which the Church's possession of vast landed property naturally and legally entailed, and at the same time to keep the Church's lands" (p. 102).

I select at random a few other sentences:

"The war of investiture cannot be rightly understood except in the light of the economic and social history of Germany in the tenth and eleventh centuries. The root of the problem between church and state in the Middle Ages, and the chief root of the evil in the church, was its immense landed wealth" (p. 127).

"Between the alternative of renouncing her feudal revenues, her temporalities, her privileges, her political power, and so seeking deliverance from secular control, and the alternative of keeping her temporalities and yet securing freedom from the authority of the state by crushing the state, the church did not hesitate. She chose the latter course" (p. 127).

"If the church had been less secular and more spiritual, if it had been willing to resign, or at least largely to abridge, its temporalities and material

possessions, if it had been less devoted to the 'Royalty of Peter' and the Petrine supremacy and more devoted to the teaching of Jesus that His Kingdom was not of this world, the issue between church and state would probably never have gotten beyond the limits of doctrinaire discussion" (p. 17). "The land hunger of the church . . . is a fact calculated to appall and dismay one accustomed to interpret religion in spiritual terms" (p. 17).

But could the Church help having property? Was it not literally thrust upon her? Did not the Germanic invaders of the Roman Empire and the later kings assign to the only educated class—the clergy—governmental positions? Did they not desire the priests to share the civil government with them? Did land as gifts or payment, did offices, not come naturally to the clergy? Was not temporal life entrusted to them? Should they have rejected gifts of a material nature when there was no necessity for doing so? A conflict with the feudal lords was inevitable, and had to come, sooner or later. There is no genetic relation between the "Church's" possession of property and her alleged neglect of the teaching of the Kingdom of Christ!

To Dr. Thompson's mind (p. 112) there *was* a way out of the chaos of relations between State and Church: it was not separation, but either renunciation of the Church's feudal possessions or a clear definition of the sphere of authority of each without jeopardy to the other—i.e., establishment of their equality in separate spheres. "There are clear indications that such a solution was possible. The reigns of Henry II and Henry III had shown that the political functioning of the church did not necessarily exclude the spiritual working" (p. 112).

"The church, i.e., the radical wing of the Cluny reform which dominated

it after 1049, was really the unpromising party. For it was resolutely bent upon achieving the supremacy of the papacy over both church and state. . . . The just and reasonable remedy . . . would have been for the church to renounce its feudal possessions. . . . The imperial government was willing to make the performance, but the church was too rich to make the sacrifice. It was determined to keep its lands and privileges, but to repudiate the obligations to the state which it had assumed with their possession—a policy little less than robbery under the guise of religion” (p. 112).

“When the state resisted, the church went to the length of seeking to destroy the state, to dissolve the historical and legal bonds which centuries had developed, by organizing rebellion and creating anarchy. In a word, the policy of the Gregorian church was a rule or ruin one. It was a policy of no compromise, not even shrinking from the *annihilation of civil society*” (p. 113).

“Like the rich young man who came to Jesus (Mt. XIX, 16-22), the church had too great possessions to make the sacrifice. Its idealization of poverty was belied by its avarice. A few rare spirits like Arnold of Brescia daringly advocated the true remedy and expiated at the stake the zeal of the reformer born out of due season. The greatest spirits of the Middle Ages, like St. Francis, Dante, Nicholas de Clamanges, for example, deplored the church’s choice. But few churchmen, and never any pope save Paschal II, had the courage to advocate the true solution of the church’s corruption” (p. 153).

“Gregory VII’s achievements in the field of finance testify to his administrative capacity and the essentially *material nature* of his aims and projects” (p. 110). On page 125, Thompson calls Gregory a “superlative idealist.”

“Naturally the popes kept this materialistic ambition in the background and forced the issue on other grounds. It [the papacy?] used phrases like the ‘Rock of St. Peter’ and the ‘Living Church’ as clever watchwords

in order to conceal its real purpose and to cover its conduct with the draperies of sanctity. But the real striving of the popes was for wealth and power, in the chief form in which wealth and power were embodied in the feudal age, namely, land” (p. 103).

Thompson confuses “church” and “individuals.” His arguments have frequently been answered by competent men. His economic interpretation of history is overdone. Sovereignty without land—land was a necessity of medieval life—was impossible in practice. Man will forever consist of soul and body. A complete separation is utopian. Nobody denies abuse of the material side of the life of the Church in medieval times. But one need not “harp” on this topic forever. To do so betrays lack of charity, generosity, and human understanding.

Dr. Thompson, by the way, praises (p. 76) Benedictine scholarship: “The genesis of the Rule of Cluny has recently been cleared up by Dom Bruno Albers, O.S.B., in perhaps the most notable research of its kind since the seventeenth century age of erudition—scholarly evidence that the genius of Lue d’Achery and his fellow-students in St. Maur still survives in modern Benedictinism.” The *Revue Bénédictine* (p. 77) and the *Catholic Historical Review* (p. 413) are mentioned beside the *Hist.-Politische Blätter* (p. 259) and the *Hist. Jahrbuch* of the Goerres Society.

On page 251, in spite of his hostility to the emperors, Thompson remarks: “From the point of view of political philosophy the feudal régime was, perhaps, the nearest approach to philosophical anarchy [?!] the world has ever seen, and it not unnaturally often approximated actual anarchy in practice. But too wholesale condemnation either of the theory or the practice of feudal government would be an error. For feudalism, after all, was prevailingly a constructive organism.”

That is a queer, and yet a reasonable statement.

“Feudalism had its weaknesses as well as its virtues,” he says on p. 291.

But again: "Frederick I and the late Kaiser Wilhelm were fellows of the same school, and had much the same psychology. The latter's speeches ring curiously like those of Frederick I . . . Egotism, Weltmacht, obsessed them both—and both in the event ruined the Germany which they ruled."

Feudalism, like everything else in life, had two aspects: it was both destructive and constructive. It depends on the way we look at it. *Audiat et altera pars!*

As to the Church's policy in eastern Germany, we may ask against Thompson's assertions: Was the lucrative business of evangelizing the Wends (p. 396) the exclusive purpose of bishops and monks, or was it (as in the case of the discovery of America) purely incidental? The two things—missionary spirit and military expeditions, territorial conquest and Christianization—could not easily be differentiated in medieval Europe. Both naturally went hand in hand. Was it otherwise in the 19th century in the American westward march with its ruthless extermination of the red Indians? Was the missionary propaganda in Germany intended to be only a "money-making proposition"? (p. 394).

"The German clergy for generations connived with Jewish merchants to promote a traffic in Slavonic slaves with the Mohammedan realms of Spain and Egypt" (p. 395). "Perhaps one must go to Spanish America in the sixteenth century for an adequate parallel to this history of the spoliation of a weaker people by an *avaricious priest class* backed up by the sword of a powerful government. . . ." "In its *greed for land* the church was even divided against itself" (p. 402).

Inasmuch as the terms "government," "state" and "church," "ecclesiastical office" and "secular sovereignty," were often identical in medieval times, why single out the "Church" for constant reproach?

On page 393 Thompson goes so far as to vilify the Church. He says: "By menace of excommunication, by intimidation, by preying upon the minds of

the ignorant and superstitious through attributing natural calamities like droughts and floods to failure to pay tithes, the *clergy* worked upon the people." Why look at medieval practices through modern eyes? Were they so general as to justify the term "clergy"? The Church found itself, because of circumstances, becoming a great proprietor. Princes and dukes endowed it with landed property. As these estates were furnished with serfs attached to the cultivation of the soil, the Church became also a proprietor of human beings and sovereign of free men, for whom in these troublous times the relation was a blessing rather than a curse. It may be true that "Burchard of Worms, the canonist, justified slavery in his treatise on canon law" (p. 401), if by slavery we mean serfdom. (Burchard died in 1025.) But Thompson falls into error when he continues: "Contrary to prevalent opinion and Roman Catholic writers, the medieval church, far from opposing slavery or ameliorating serfdom, indorsed both one and the other, and promoted both practices. See Lamprecht, *op. cit.*, I, 1, 462 and notes. Many other authorities might be cited." Paul Allard says in the *Catholic Encyclopedia* (article "Slavery") that "in the Middle Ages, slavery, properly so called, no longer existed in Christian countries; it had been replaced by serfdom, an intermediate condition in which a man enjoyed all his personal rights except the right to leave the land he cultivated and the right to freely dispose of his property. . . . But while serfdom was becoming extinct, the course of events was bringing to pass a temporary revival of slavery [he refers to the later Mussulman wars]. . . . This revival of slavery, lasting until the seventeenth century, is a blot on Christian civilization." The Trinitarians, founded in 1198, established hospitals for slaves in Algiers and Tunis and in two centuries redeemed almost a million slaves. The Order of Our Lady of Ransom, founded in the 13th century, up to 1632 redeemed half a million slaves. In church councils the

lot of slaves and serfs was often considered for amelioration. The position of serfs was generally envied, says Paul Allard. Why forget the heroism of the early medieval Church? Why question its motives and slander them as "wholly material"? On page 124 we read: "Reform was a means to an end, not an end in itself. It was a convenient watchword, like so many political shibboleths, embodying self-interest in an outward guise of virtue, and ethicality which fooled the emotionally religious and unthinking masses of mankind, but which never deceived the initiated and those who had the penetration to see that, though the hand might be the hand of Esau, the voice was the voice of Jacob."

Do we not often confuse "selfishness" with "self-preservation"? Was not Gregory VII's and Innocent III's struggle in part a life-and-death struggle for the Church against the State's encroachments on legitimate ecclesiastical rights? Innocent III, by the way, is forgotten in this book, unless purposely excluded as beyond the scope of it.

The term "feudalism" Thompson does not define. In addition to "benefice" and "vassalage," it implies military, economic, social, and political factors. (See article "Wesen und Verbreitung des Feudalismus" by Prof. Dr. Otto Hintze in "Forschungen und Fortschritte," Berlin, Nov. 20, 1929, No. 33). As the title of his book indicates, Thompson deals only with "feudal Germany." Omitted are, therefore, topics such as trade guilds, rural guilds, city constitutions, architecture, art, philosophy, theology, womanhood, legal history, antiquities of home, war, industry, family life, education, monastic liturgical life, origin of chivalry, and similar items. The motto on the front page: "Nicht darauf kommt es bei Beurteilung einer Epoche an, wieviel sie noch vom Alten beibehalten, sondern wieviel sie neue Resultate gewonnen und gesichert hat," is significant for the mind of the author. Objectively, the motto is of doubtful value. The Middle Ages, in consciously

preserving and developing the ancient inheritance in spite of barbarian invasions and convulsions, deserve great praise and are certainly no "darker" than previous or following epochs.

### The Catholic Church and Birth Control

The Reverend John M. Cooper, Ph.D., S.T.D., professor of anthropology at the Catholic University of America, president of the Anthropological Society of Washington, and a member of the board of directors of the American Social Hygiene Association, contributes a scholarly paper to the *July Columbia*, in which he states "The Catholic Case Against Birth Control." He develops the chief rational grounds for the Catholic position. Birth control, he says, is ethically wrong because it is a deadly enemy to the objective and subjective welfare of the race: to objective human welfare, because it leads actually toward depopulation and extinction; to subjective welfare, because it leads to the elimination of unselfishness from human life and to the predominance of selfishness therein.

Dr. Cooper concludes as follows:

"The Church, in taking her adamant stand on birth control, does so in no spirit of sternness or harshness. She realizes keenly the difficult and sometimes distressing problems that beset many a married couple under our prevalent unfair economic conditions. In taking the stand she does, however, she is defending no minor detail of human relationship or of ecclesiastical policy. She is defending, almost alone and against tremendous odds, the higher sanctity of the home and the deepest interests and welfare of the individual, of the family and of society. And incidentally she is standing in far-visioned defense of the whole vast realm of human chastity."

The country now awaits the genius who will invent a law-abiding bottle for catsup and a legal barrel for pickles and sauerkraut.

## Letters to Authors

By Will W. Whalen, Orrtanna, Adams Co., Pa.

There are various evils in being an author. For his books to sell an author must have fame, or, what is better, publicity. No shrewd author will omit an opportunity to have his name appear in print. Sensitive authors sometimes wince at the publicity that's wished on them. They first endure, then embrace it.

One of the shadows (usually skirted) that dog an author's steps is the request for free copies. I call it an off week when I don't receive at least one such letter. So many people are desirous of establishing libraries for one reason or another at authors' expense. Monks and nuns are shameless, or they would be if they really knew how small are the earnings of Catholic scribes. But the unwriting monks and nuns don't know. Their letters to me show it. Because monks and nuns are usually very considerate of others.

An ambitious sick lady aims to start a floating library for invalids, so she writes me for my "Twilight Talks to Tired Hearts"—to be donated, of course. I wonder why she didn't wish it autographed! In that same mail came a letter from the publishers of that ancient and decrepit opus, requesting me to stir up the sales of my earliest masterpiece. Two days later, in sails a lament from a cripple who had read the newspaper publicity of the invalid's nebulous library, complaining to me that, though she wrote in to the library for a book, none was forthcoming. I grinned all over my face; those miserable authors weren't presenting their little volumes to that ambitious sick lady.

I am patient with those poor sick creatures, and pity them, and would love to give them everything, including health, but God has so laid my life lines that I must work, work, work to make the barest kind of a living, and do what I can among my own poverty-pinched mountaineers.

But not always am I patient. In fact, I am rather notorious for the

opposite virtue—and impatience, believe it or not, can be a virtue sometimes. Brother Leo, who kindly notices me now and then in his delicious essays, wrote: "Will Whalen is no lady." Some others, less kindly, have gone even farther to declare I am no gentleman. I waxed decidedly impatient with a persistent lady who *demand*ed copies of all my dozen books because she was building up a library in memory of her departed Methodist pastor. The gentleman's virtues were type-written in seven pages of fine water paper. A bevy of Catholic ladies requested, on frightfully expensive stationery, gratis copies of all my stuff—only the cloth-bound books, was emphasized—as they were eager to surprise their new bishop by getting together a library and naming it after him. I wish the bishop and the ladies and the library good luck, but that bishop will part with his ring before I will give those ladies one single volume. I hate charity that lets somebody else wash the dishes.

I often laugh at the penniless nuns, and when I first opened my tiny bookstore here to waylay tourists, I nearly crashed into bankruptcy because I was too soft-hearted with nuns. I still have to press my foot down hard on the brake, or the nuns would lead me to insolvency. Hundreds of nuns visit my old mission in a year. I have learned that nuns are very good talkers, also very lengthy of speech, being of the distaff sex. They make up for their long hours of silence when they are out on holiday. I often marvel at their simplicity, that golden echo of childhood. Well, I gave a crowd of six nuns every one a copy of my two-dollar books. One Sister declared she simply wouldn't accept hers for nothing. She laid down on my table every cent she owned—three nickels! I still keep that 15 cts. in my purse for luck. Then came two missionary Sisters. It was a bad season for my exchequer, so I reasoned I could afford to give away

only one book. I presented "The Ex-Nun" to the elder Sister and saw that I had offended the younger one.

To the many nuns and monks, bound by their vow of poverty, who think enough of my output to ask for free copies, let me broadcast this message: Every monk and nun has a friend in the world willing to do that little favor. Ask your friend to buy that book you desire, and the friend will be honored to oblige you—even though he may think you have bad literary taste!

I get all manner of letters, as I suppose all Catholic writers do. I answer every letter that comes, no matter about what, and it's taxing on my none too robust strength. But I must never forget I'm a priest, because other people don't forget it. One quite old monk, retired, is concerned about my salvation and worries lest I grow too fond of wealth. "Give your money away," is his golden refrain. "Educate a boy for the priesthood in China. Don't forget Maryknoll and Extension. Keep only ten thousand dollars for yourself against the day when you can work no more." Only a trifling ten thousand dollars! I laughed till I was black in the face.

Even some of my personal priest friends imagine I've a pot of gold in the cellar because my name has traveled so far. My death will disappoint everybody, even those of my in-laws who expect to be numbered among my heirs. But I do hope by then to have garnered a few hundred dollars for Masses for my soul.

Though I openly confess I haven't made very much money by my writings, I've made plenty of friends—also not a few enemies. The enemies will forgive me in due time, and the friends will not forget me. I love those friends whom I never meet, but only hear from. My sister in her travels chanced on an old lady who told her she'd been praying for me for over twenty years and read every line I published. That old lady had three sons priests.

I write too many letters to too many people. It eats into my time, and perhaps is one of the reasons I don't have

enough leisure to polish my stories. Yet I know I'll never change. I form a rock-bound resolution not to do one more unnecessary letter, and an hour after I'm pounding out replies to a batch of "fan" mail. But where is the priest who wouldn't feel cheered for a week by this?—"Your letter came in reply to mine," this from a little woman on a lonely farm. "I never expected an answer. So many people ignore me, I've gone through life with so little appreciation, that when your letter arrived, I just sat down and cried."

If you ever behold a letter of mine on velvety stationery with a golden eagle (or an owl) hatching on my monogram, blame me not. That was a gift from some enthusiastic reader, and I never waste things. I've been presented to date with three gold pens on mother-of-pearl holders. One of those I sent to my rich aunt, who never writes letters, but does write intermittent checks. Another I donated to the old farm-wife who furnishes me with home-made bread. Last Sunday I beheld that pen stuck in her bonnet for an ornament—sort of dagger effect! The third pen I'm reserving for a tabloid editor's birthday; he wounded me cruelly.

For Christmas last year a little reader far in the wilds of Nova Scotia mailed me a pen made of a wild-goose feather. I like that!

I violate rules in writing—all writers do these days. People don't like this or that about me, but they keep on reading what I publish. Of course, there are probably a few literary rules I don't shatter, but in this hour I can't recall one. I may be the very worst Catholic writer in the U. S. A. Sometimes I fear I am, for a man of my years and experience. But I do declare beyond the peradventure of a doubt there's no living writer who is happier than I am.

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The love of God is a strong and noble motive; but when a man is in the grip of bad habits, he is seldom won to the love of God save by way of the fear of God.

## Lack of American Priests in the Roman Curia

*To the Editor:—*

There is a noticeable lack of representatives of the American secular clergy in the Roman Curia. I do not mean among pilgrim guides or among those who procure tickets for audiences for visitors and tourists, but in the learned bodies and the different Roman congregations. Besides the students of the North American College who attend the Propaganda, there is a sprinkling, it is true, of priests from several American dioceses taking post-graduate courses, principally in Canon Law and Sacred Scripture. But nowhere in Rome do we find secular priests from American dioceses actually engaged in teaching or as active members of the various Congregations which assist the Sovereign Pontiff in his arduous labors.

This statement, of course, is not equally true of the religious Orders and congregations, which have a number of their members engaged in the Eternal City. But it is true of the ever-growing number of bishops and secular priests. It may not be considered necessary or advisable, since there is an Apostolic Delegate in Washington, and there are in the United States a number of seminaries—major and minor—where the secular clergy can be adequately educated and trained. However, for that close vital contact between the Church in the United States and the Apostolic See in Rome it would be very profitable if our diocesan curias, schools, and liturgical agencies had in Rome representatives who have been in actual charge of souls and engaged in various forms of Church activity in America.

The erection of the beautiful new North American College, adjacent to the new building of the Propaganda, would seem to offer a favorable opportunity for considering the foundation of a school for post-graduate courses and the training of capable and willing priests from the United States. As the Church in the U. S. is now no longer in the missionary stage, it should join its

European sisters in close cooperation with and similar representation in Rome. Reciprocal interaction would lend impetus from the young thriving life in the U. S., when new problems come up for solution.

(Msgr.) JOSEPH SELINGER, D.D.  
Rome, May 31st.

## The Minimum of Catholic Action

*To the Editor:—*

Such organizations as the Catholic Social Guild in England are at once an inspiration and a reproach to American Catholics. It is amazing that England, with relatively so few Catholics and so much poverty and destitution, can support so many splendid Catholic activities. In the United States, there is at the moment not a single organization or activity composed of or sponsored by lay Catholics, except the Social Bureau of the Central Verein, and that is German in origin and genius. There are a great many "dinner" and "luncheon" activities among American Catholics, but they are little better than those of Rotary and Kiwanis. Occasionally we see the title National Catholic Council of Men; this mysterious organization is supposed to foot the bill for the radio broadcasting programme sent out every Sunday; but I have yet to meet face to face with a member or to hear of a single meeting or activity of this group. Yet I reside in one of the larger metropolitan centers of this country! The defunct Catholic Federation, with all its faults and defects, was far preferable to the complacent vacuity of the present. American lay Catholics have no organization to represent them, except a paper one drawn up by the hierarchy; they have no activities except those occasionally imposed upon an individual by some bishop or priest. Surely this is the minimum of Catholic Action!

H. A. F.

Listening to something that is not worth while is another way of showing kindness to an after-dinner speaker.—  
A. F. K.

### "Education" in America

Well, the college commencements are over! If there ever was a wholesale business, this is it. College graduates turned out by the tens of thousands, precisely like so many Ford cars! It is easy to be ribald in contemplation of this spectacle of multitudes of young men and women all educated according to formula. But we feel more the tragedy of the thing—a tragedy which reaches down through college and academy straight into the innumerable public schools which educate the masses of the people.

"Educate," did we say? How much real education is there in this blessed country of ours? Never in human history, we grant you, have there been such vast expenditures of money for educational purposes as in America to-day. In no country upon the surface of the globe are there such palatial school buildings, such elaborate pedagogical equipment, such faculties and foundations and "go-getter" college presidents. The material side of American education may not inaccurately be described as the eighth wonder of the world. But what is the product of this vast machinery? What results have we to show for our investment?

For over a hundred years, now, we have been at this thing on a scale never known nor even dreamed of before, and yet the great majority of our people, as tested by every higher standard of intellect and spirit, remain utterly illiterate. How otherwise explain the "movies," the tabloids, the cheap magazines, the Wall Street maniacs, the Aimée MacPhersons, and the Billy Sundays? How account for the fact that book circulation per person is lower in the United States than in any other civilized country? How interpret the phenomenon of a people always ready to be gulled by any foolish propaganda lie?

What America lacks is culture, standards, values. And what is education for if not to create and sustain these very things?—*Unity*, Vol. CV, No. 18.

### Present Status of the Knights of Columbus

According to the annual letter of Supreme Knight Carmody to the State deputies of the Order of the Knights of Columbus (printed in *Columbia*, July, pp. 16 f.), dead rot is gradually destroying that once large and hopeful organization in spite of all efforts of its officers to check it. The net loss in associate membership (which had its beginning in 1922) for the twelve months ending March 31, 1930, was 27,101, while the insurance membership increased only 6,148 during the same period.

The present status of the Order, as of April 1, 1930, is as follows: 2,549 councils, insurance membership 248,848, associate membership 365,836, making a total membership of 614,684.

Mr. Carmody says nothing about the probable causes of the continued defection, except in one passage of his letter, where he inveighs against the erection of extravagant and unnecessary buildings, which, he says, is "an error" that "has cost the Order many thousands of members." The Order is guilty of many other errors and blunders, which have been pointed out from time to time in the F. R.

The insurance in force on April 1 of this year amounted to \$281,509,660. The total assets of the Order on April 1, 1930, amounted to \$32,214,091. The insurance reserve liabilities of the Order on December 31, 1929, on the insurance then in force, amounted to \$23,370,629. The ratio of assets to liabilities on December 31, 1929, was 130.44%. The total death claims paid by the Order amounted to more than \$30,700,000, and last year two and one-quarter millions of dollars of insurance benefits were paid by the Order. Payments of insurance benefits at the present time are at the rate of more than \$50,000 a week. It is fortunate that, unlike some other Catholic fraternals, the Order of the K. of C. is at least able to live up to its obligations as a mutual benefit organization.



### The New Catholic Dictionary

A writer in the June number of *The Grail* (page 57) describes the famous *Liber Pontificalis* as "a book of Pontificals used by prelates," and then quotes what the *L.P.* says about Pope Sixtus the First, namely, that he ordained that priest and people should sing the Sanctus together at high mass. This is a remarkable *lapsus calami* on the part of an otherwise well-informed Benedictine writer. For, as every scholar should know, the *Liber Pontificalis* is a history of the popes, beginning with St. Peter and continued down to the fifteenth century in the shape of short biographies.

There is a reliable article on the *Liber Pontificalis* by Msgr. J. P. Kirsch in Volume IX of the *Catholic Encyclopedia*.

Strangely enough, there is no corresponding article in the *New Catholic Dictionary*. Another subject omitted in the latter work is St. Pacian, Bishop of Barcelona, author of the famous saying: "Christianus mihi nomen, catholicus cognomen." In justice to the editors of the *New Catholic Dictionary* we must add, however, that these two are the only important subjects for which we have so far consulted that work in vain. Otherwise it is remarkably complete and commendably accurate, too.

Not a few public libraries, we are sorry to say, still lack the *Catholic Encyclopedia*, and it is almost impossible to get it in, now that the work has grown somewhat obsolete and antiquated, the publishers having neglected to adopt some such mechanical device as those by which *Nelson's* and the *Americana* are kept constantly up to date. But there is no excuse for not putting the inexpensive, one-volume *New Catholic Dictionary* in every such collection. See to it that it is in your local public library, dear reader, and if it is not, and you can't persuade the librarian to purchase it, buy a copy yourself and present it to the library for its reference department.

C.D.U.

### Whence the Anti-Papal Sentiment in the English-Speaking World?

Father Herbert Thurston's new book, *No Popery!* (Sheed & Ward), deals with various aspects of anti-papal prejudice and propaganda. In one chapter, it throws a light upon the means by which anti-papal sentiment was engrained into the English-speaking world.

Thus, in Chapter XIV, "The Popes in Protestant Tradition," Fr. Thurston explains how the "Books of Homilies" were prescribed by the canons of the Protestant Church for reading every Sunday to the people. The homilies contain long recitations of the most horrible slanders and thus the Protestant churches were made the means, by weekly repetition to generation after generation, of the breeding of bitter prejudice. For an age, church-going Englishmen had these lies—stories like that of the mythical Pope Joan—dinned into them, and that with an air of authority and respectability.

Beside the scurrilous "Books of Homilies" there was a book that is known best as "Foxe's Book of Martyrs." Convocation decreed that a copy should be set up in every Protestant church; and to this day there are few old Protestant families that have not a copy somewhere in their library. Now, "Foxe's Book of Martyrs" is a lying work. It describes the "martyrdom" (by the Catholic Church) of persons who were living when it was written; its falsity needs no exposure here. Yet such was its influence that the *Encyclopedia Britannica* could say: "For generations the popular conception of Popery has been derived from its melancholy and bitter pages."

Protestant America has inherited a goodly proportion of the anti-Catholic prejudices thus systematically inculcated.

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The Protestants now have a Hallowed Name League, which embodies the same idea as the Catholic Holy Name Society.

### Blood Miracles

*The Testimony of Blood*, by Ian R. Grant (Burns, Oates & Washbourne) is a contribution to the subject of blood miracles, on which we have but little in English, and nothing at all to equal the late Dr. Isenkrahe's critical study, *Neapolitanische Blutwunder*.

Mr. Grant treats at length of the liquefaction of the alleged relic of St. Januarius in Naples; but, unlike Dr. Isenkrahe, he sees in it a supernatural interposition of God.

As *Par* observes in a criticism of Grant's book, this author evades the crux of the whole question, which is—Are we really faced with supernatural intervention or simply with a preternatural phenomenon which may some day be explained by perfectly natural means?

Strongly in favor of the latter conclusion, as Dr. Isenkrahe clearly showed, is the frequency with which the "miracles" occur—in the case of the alleged Januarius relic about sixteen times a year—and also the comparatively large number of such relics in Italy and Asia Minor.

That the liquefactions call forth manifestations of faith among the beholders and involve other spiritual gains, does not enter into the question of fact. We believe with Dr. Isenkrahe that the problem can only be solved by the historical method.

### Was Pius IX a Freemason?

In a chapter of his new book, *No Popery!* (Sheed & Ward), Fr. Herbert Thurston, S.J., deals with the slander that Pope Pius IX, who so strongly condemned Freemasonry, had been at one time a Mason himself. (Cfr. A. Preuss, *A Study in American Freemasonry*, pp. 270-272). The learned English Jesuit tells us how the slander rose in the nineteenth century and was disseminated by French Masons. Faked photographs were published in which Pope Pius IX, as a young abbé, was depicted in soutane and Masonic scarf. The fakers forgot that the Pope had been consecrated archbishop long be-

fore photography came into use. At the time when he was an abbé, no camera existed to take his photograph, even assuming that a priest would be a Mason, or, being one, would get his portrait taken in Masonic garb. To demolish the absurd story, as Father Thurston does, by examining every allegation and tracing it to its malicious origin, may seem unnecessary toil; but so wide is the currency which Freemasonry has given to the falsehood that it is well to be armed for its logical demolition.

### Catholic Statistics

Bishop Noll of Fort Wayne, writing in the *Acolyte* (VI, 12, 5), questions the accuracy of the statistics given in the Official Catholic Directory. The report from the Diocese of Fort Wayne, he says, includes many thousands who would confess themselves to be Catholics to any census-gatherer, but who would not be so designated by a reporting pastor. There are, for instance, more than 10,000 Mexicans, fully 2,000 Spaniards, and 5,000 others who are nominally Catholic, but of whom only a small percentage ever attends Mass or complies with the Easter obligation. The 3,000 students attending Notre Dame University, temporarily resident in the diocese, were also included. Then the more than 1,000 Sisters belonging to the Community of the Holy Cross; 1,000 Sisters of St. Francis; nearly 1,000 Poor Handmaids of Jesus Christ, whose mother houses are in the Diocese of Fort Wayne, were counted, because they are not likely to be included in the census of the diocese in which they may be teaching.

Thus the Bishop is inclined to estimate the total Catholic population of the U. S. at 25,000,000, whereas the Directory's guess is only 20,000,000.

In our opinion 15,000,000 would be more nearly correct.

You can see what the Almighty thinks of money by looking at the kind of people to whom He gives it.—Archbishop Downey.

### About Titles

Father Matthew Smith, writing in his paper, the *Denver (Colo.) Register*, which is always interesting and instructive, says with regard to titles:

"The term 'Your Lordship,' does not sit well in America. It is occasionally employed, but most of us think it is dragging the episcopal office down into the dust. We have no desire to rank our bishops with the British lords. To address a man as 'bishop' sounds far better, in the writer's opinion, than to say 'Your Lordship.' And it is not confusing titles. No mere hereditary flunkey, whose office is about as important as that of a city mayor or a state legislator, deserves a title as high as a Bishop's. In the same way, we have usually found ourselves gagging on 'Your Grace' for an Archbishop. 'Your Grace' is a form of address given to dukes. Dukes, in our estimation, don't rate quite that high. Hence we don't like to see the archbishops reduced."

Father Smith is willing to tolerate "Your Eminence," but in our opinion even that title might be profitably abolished in this democratic age and country. The sooner and more thoroughly we rid our holy religion of the feudal trappings of a bygone age, the better it will be for Church and faithful alike.

The first native son of Norway to become a bishop in his own country for 400 years is Dr. Olaf Offerdhal, who was appointed Vicar Apostolic by Pope Pius XI on March 12. Dr. O. was born in 1857. After his conversion he became a priest and successively held the offices of professor, parish priest, provicar general, and finally administrator Apostolic. He has translated the New Testament into Norwegian and has compiled a catechism which is now in use throughout the country. The appointment of Bishop Offerdhal bridges the gap of four hundred years since the Reformation. The present Catholic population of Norway numbers a scant 3,200.

### VIRGIL ON THE MOTOR AGE

[The owner of a manuscript containing the last paragraph of Virgil's first Georgic, which preserves some hitherto quite unknown readings, brings it to public notice in view of the Virgilian year. It appears to be no less than an alternative version of that famous passage. In it Virgil bids the rural deities leave a motor-ridden world, and describes the dangers and noises of modern traffic, the spread of bungalows, and other features of our time. If doubt is cast on the authenticity of these lines it should be sufficient to point to the similarity of many of them to the corresponding lines in the established text, and also to the use of the rare but Virgilian word *calybita*—a contemptuous name for some humble occupant of the roadside.]

Di patrii agrestes et numina sancta quietis  
Praeteritae, Sylvane et Pan Dryadesque  
puellae,  
Hoc saltem eversum rapidis motoribus aevum  
Evitate! satis iam pridem sanguine nostro  
Undique vectati luimus ludibria vulgi.  
Iam pridem nobis caeli vos aula, pedestres,  
Invidet, atque hominum queritur tolerare  
tumultus:  
Quippe ubi vas plenum omne olei: tot rauca  
per aures  
Cornua, tot strepitus causae: non ulla latendi  
Certa domus: squalent magalibus arva ma-  
lignis,  
Curvarumque olim, fit linea recta viarum.  
Hinc movet heu! levitas, illinc insania,  
currum:  
Vicini radiis utrinque ruentibus, orbes  
Damna ferunt: saevit tota mors omnibus  
urbe;  
Cumque quater bini sese effudere cylindri,  
Addunt in spolia; et frustra vagus agmina  
vitans  
Fertur humi calybita, neque audit plura  
peremptus.

Who does not know the famous lul-  
laby of Wynken, Blynken, and Nod,  
who

"one night  
Sailed off in a wooden shoe—  
Sailed on a river of crystal light  
Into a sea of dew. . . ."

Eugene Field, the author of this pretty poem, whom we knew in Chicago in the early '90ties, understood the child's point of view, perhaps for the reason that he never grew up entirely himself. He liked to refer to himself as "the good knight sans peur et sans monnaie."

## Notes and Gleanings

Apropos of the story about the late Archbishop Ireland (F.R., XXXVII, 7, 163 f.), quoting Leo XIII on prohibition, Mr. Wm. F. Markoe, a life-long friend of the St. Paul prelate, writes (*Catholic Daily Tribune*, No. 3601): "Having known His Grace intimately from my childhood up, my theory is that someone substituted the word 'prohibition' for 'total abstinence', which was his hobby. I never heard him discuss prohibition, though total abstinence was ever on his tongue and the subject of some animated controversies in the old *Northwestern Chronicle*, of which he was editor at the time. If he substituted 'prohibition' for 'total abstinence,' it would be on a par with his translation of the famous 'tolerari potest' as 'fully approved,' instead of merely 'tolerated,' in the 'Faribault School Plan'."

The *Dublin Review* has lowered its price by more than half, and at the same time substantially increased its size. Under the editorship of Mr. Algar Thorold, this old-established quarterly is becoming increasingly a mouthpiece of representative Catholic culture and scholarship. *Ad multos annos!*

*Pax* criticizes Mr. George N. Shuster for devoting twelve pages of his book, *The Catholic Church and Current Literature*, to the Roman Index of Forbidden Books, when a footnote would have been quite enough. *Pax* does not agree with Mr. Shuster that "a great idea underlies the Index. "It is simply a witness to the weakness, folly, bad judgment, and ill-will of humankind: an unpleasant but necessary discipline."

Among the biographies which have been rewritten by Father Herbert Thurston, S.J., for his new and revised edition of Butler's *Lives of the Saints*, is that of St. Catherine of Ricci, the evidence of whose stigmatization is examined in considerable detail. Fr.

Thurston concludes that "the facts are very puzzling." A critic in *Pax*, the monthly review of the Benedictines of Prinknash, England (Vol. 20, No. 102), regrets that the long dissertation on her stigmata has crowded out the account of St. Catherine's relations with St. Philip Neri. Although the two saints never met in the body, both declared that they had conversed together and St. Philip accurately described St. Catherine's appearance. This story rests on good authority and, in the Benedictine critic's opinion, should have been retained, especially as it could be paralleled from the Proceedings of the Society for Psychical Research.

A notice from the S. Congr. of the Holy Office, dated May 23, says: "Complaints have reached the Holy Office concerning certain pamphlets published in the name of Father Silvestro Pettine (printed by Petrongari at Rieta), which are full of heretical statements and modernistic errors. For the information of the faithful be it noted that the said tracts are by an ex-religious of the Friars Minor, expelled from his Order and suspended from every ecclesiastical ministry and office."

The death of Dr. Adolph von Harnack almost coincides with the publication of Abbot Butler's book of essays (Sheed and Ward), in which is to be found probably the best estimate in our language of the great scholar's work. And it is of singular interest to Catholics as showing how, given time enough, the aberrations of unbelieving critics get corrected by other and more mature critics, themselves also unbelievers. A case in point is Harnack's own return, after twenty-five years of specialized study, to the main lines of the traditional position concerning the dates of the four Gospels and other early Christian documents. He writes, as quoted by Abbot Butler: "The oldest literature of the Church is in the main lines and in most details, when considered from the literary-historical standpoint, true and authentic."

Father Herbert Thurston, S. J., has earned the gratitude of the Catholic world by his unceasing warfare on pious frauds in the shape of legends that cannot stand the test of historical criticism. His revision of Alban Butler's *Lives of the Saints* is astonishing scholars with the authorities he quotes. The *Denver Register* tells a good story on Fr. Thurston. One of the old Fathers of the Society when dying, sent for Father Thurston and said he would like to give him a last piece of advice. "Please spare the Trinity," he pleaded. But as the *Register* justly comments, "there is no danger of Father Thurston's attacking the Trinity or any other revealed truth. His methods are quite different from those of the rationalists. There is real scholarship, not mere iconoclasm, in his work."

We must obey God rather than man. "My country right or wrong," is neither a Christian nor an American doctrine. It is just another way of saying that might makes right.—*America*.

Commenting on the absorption of the *Century Magazine* by the *Forum*, the *Ave Maria* says (Vol. XXXI [N.S.], No. 25): "We cannot forget the high character of the *Century* under the editorship of Richard Watson Gilder and Robert Underwood Johnson. With *Harper's* and the *Atlantic Monthly* it kept a high standard of literary excellence, and was the medium for the development of some of our greatest American authors. We cannot say as much for the *Forum*," which, "in an effort to promote its circulation, has stooped to sensational debate that has done little good beyond selling its copies to men and women who delight in the bitterness of political and religious controversy. We hope that its union with the *Century* may leaven its character and bring it some of the distinction which marked that magazine in the days of Gilder and Johnson."

The 13th edition of the *Encyclopedia Britannica* contains an article on infal-

libility which is slipshod and ignorant. It does not even reproduce the accepted definition of infallibility, although two or three lines of type would have sufficed for this. As for the bibliography, the *Britannica* (dated 1929) has not yet heard that the complete Acts of the Vatican Council began to appear many years ago and that the fifth and last volume has been available ever since 1927. The *Britannica* refers the student to Quirinus—"one of the main sources"—to Friedrich and to Lord Acton, but it ignores the two-volume *Geschichte des Vatikanischen Konzils* of Fr. Theodore Grandera, S.J. (Herder), although this massive and well-documented work came out a quarter of a century ago and is available in French as well as in German.

A University of Chicago divinity professor wants children's editions of the Bible, leaving out certain things not fitted for the child mind. "Instead of mutilating the book," suggests the *Denver Register*, "it would be a good deal better to follow the Catholic system of summarizing it in Bible histories for the youngsters."

A man who calls himself Herbert E. Scantlin of San Antonio, Tex., has been getting permission from priests in the Middle West, according to The *Kansas City Register*, to fit up parish halls with new curtains and stage scenery, to be paid for out of advertisements he sells. He collects the money for the ads, but no scenes or curtains are forthcoming.

In newspaper offices the quaint custom persists of hanging up pictures of Horace Greeley, Bennett, and Dana. The *Providence Visitor* (LVI, 26) thinks the day will come, when a cub will inquire, "Whose photos are those?" and that query will be the symbol and the sign of a new era. For the things that Greeley and the others stood for are precisely the things which today are taboo in business, whether it be the newspaper business or any other. In the earlier schools of American editors the dominant note was

direct and responsible leadership, whereas in the modern newspaper business the aim is to follow public opinion and public taste as closely as possible—to please the public, not to lead it, to the end that the fooled and flattered people may turn a golden stream into the pockets of the publishers and the stockholders. Most newspaper men realize this fact, but the general public does not. Until it does, there will be no change for the better.

The U. S. Senate approved the House appropriation of \$1,500,000 to acquire the 3,000-volume Vollbehr collection of incunabula (see F.R., XXXVII, 5 and 6), and President Hoover signed the measure on July 4. The money for the purchase was included in the second deficiency bill. Besides assuring the U. S. possession of a rare Gutenberg bible similar to the one in the British Museum, the action of Congress sets a precedent toward subsidizing culture by aiding the arts through the public treasury. The Senate was won over partly by signs of popular interest in the matter, and partly by Dr. Putnam, the librarian, who argued that the addition of books of this character would encourage collectors to bequeath or lend rare treasures to the nation. In the discussion which followed, congressional fancies came to the fore. Senator McKellar confided that "it has been my idea for a long time that America ought to have the greatest library in the world," and he was very anxious that the new purchase add "materially to the bigness of the library."

Young people laugh at pictures of the styles of thirty years ago. But long dresses and high hats will come back. We may even see hoop-skirts again.

George S. Schnyler has been writing in the *American Mercury* under the title, "A Negro Looks Ahead." He concludes that the Negro will remain in this country; that bi-racialism is not feasible, and that breaches in the color line are such that "by 2000 A.D., a full-blooded American Negro may be

rare enough to get a job in a museum, and a century from now our American social leaders may be as tanned naturally as they are now striving to become artificially."

The new tariff will raise the cost of chickens 10c, potatoes 75c, beef 6c, sugar 2c, and your whole grocery bill \$28 a year. In return for this, we will have enough more millionaires to raise the average of wealth far above France, England or Germany. Persons who don't like this country can get out.—*The Crisis*.

When a poor man thinks of the joy it would give him to have plenty of money, he is thinking naturally enough. But the whole history of money, of the getting of it and the spending of it, proves that those who worry most about it are precisely those who have it in plenty.

There is no magic in the word "modern." An error is none the less wrong and unfortunate if it be new. But as a matter of fact, few errors are new; they have all been made, and abandoned, and taken up again, over and over again.—*Casket*.

The Sacred Congregation of Rites, it is reported, has gone into the whole question of broadcasting in its relation to the Church, and has drawn up a series of formulas and admonitions bearing upon it. These resolutions of the Congregation will shortly be issued to the whole world by the Holy See, perhaps on the occasion of the opening of the Vatican broadcasting station.

Two more efforts towards a world language are announced. Prof. Jespersen, of Copenhagen, has invented a new variety called "Novial," and Prof. R. J. Zachrisson, of Upsala, has broadcast his ideas of a new international language over the Swedish radio. While inventors combine word stems from the Latin and the Teutonic languages into an artificial mixture, the Swedish philologist has "rationalized" the English language to such an extent that it

can be acquired in a few days. He calls the result "World English," or "Universal English." For many years Prof. Zachrisson has been elaborating this idea of developing English into a universal tongue, and the evolution of English in the United States has given him some hints as to what the English of the future will be like. In carrying out these principles he has arrived at "a suitable idiom, easy to understand everywhere and, despite its artificiality, never losing contact with the present day tongue of the Anglo-Saxon nations."

With the revival of the cult of St. Christopher as the protector of travelers, many will be grateful to get in one volume the information about their patron to be found in the forty-four pages that go to make up H. C. Waite's *St. Christopher in English Medieval Wallpainting* (London: Ernest Benn). The earliest list of paintings of St. Christopher found in old English parish churches, is that compiled by the late C. E. Keyser (1883). It contains 185 examples of painting which survived the Reformation. Discoveries made since bring the number up to 234. Of this number Mr. Waite seems unaware as he only quotes the original figure. It is sad that about 140 examples of old paintings of St. Christopher that were known in fairly recent times, have been destroyed by "restorations," or for the sake of making the church look "tidy."

M. A. De Wolfe, in his biography of *James Ford Rhodes* (New York, 1929), gives the following extract from a letter of that distinguished American historian to T. Morse, Jr.: "With your great power of generalization you must count me . . . as being in no way a good Christian, so far as religion is concerned. I am not a Jap or a Chinaman, and therefore belong to a Christian civilization, which, however, I fear is doomed to destruction, and one reason is that the Church, except the Roman Catholic, has lost its power. The Roman Catholic Church will endure,

according to Macaulay, when the rest of civilization will expire. . . ." (p. 321; quoted in the *Cath. Hist. Review*, Vol. XVI, No. 2, p. 190).

A reviewer of Abbot Butler's *The Vatican Council*, based on the correspondence of Bishop Ullathorne, who took part in the council, says (*Catholic Book Notes*, Vol. VII, No. 4): "In reading the book, one is impressed by the unwieldiness of a general council as a framer of dogmatic formulæ. The enormous number and length of the speeches, the endless emendations and proposals, and the cumbersome procedure issued at length in quantitatively very little defined doctrine. Perhaps there may be seen here a practical argument for the advisability of papal infallibility! Ullathorne, however, contended that immense good was done through the mutual intercourse of bishops from all parts of the world, and added, significantly, that Rome itself learnt much."

E. Ward Loughran, writing in the *Catholic Historical Review* (XVI, 2) on the question, "Did a Priest Accompany Columbus in 1492?" concludes that as the first voyage of the explorer was clearly not one for settlement, there is no reason for hesitating to accept the evidence of Columbus's own report that he had no priest with him in 1492.

The martyr whose personality stands out most clearly in Richard Simpson's *Under the Penal Laws* (Burns, Oates & Washbourne), is Richard White, a schoolmaster. High-spirited and witty, the author of popular ballads, he was a staunch champion of the Catholic faith. Forcefully carried in irons to hear a heretical preacher, he was fined for disturbing the sermon by rattling his chains. When next he was by imprisonment effectually debarred from going to church, he was fined for non-attendance. At his trial he constantly moved his auditors to laughter. Asked how he would pay his fines, he bowed to the justice and said, "I have somewhat to-

wards it." "What hast thou?" demanded the justice. "I have," said he, "sixpence." On the scaffold, with the rope round his neck, he smiled at the executioner and said, "Good William, I would advise thee to leave off this occupation; use it not much, for it is but a simple office." Such was the undaunted spirit of the English Martyrs.

Daniel O'Connell was a very great man, a devoted Catholic and he rendered eminent service to the Church. Yet it is to be wished he had never made that historic remark about being willing to take his religion but not his politics from Rome. Those words are generally misunderstood and misused by others who have not got the Liberator's sound Catholic conscience. Political questions are sometimes religious and moral questions which the Catholic Church is competent to decide, and on which Catholics must listen to the voice of ecclesiastical authority. The Church . . . might have to deal with a political party that threatened to do further serious harm to the sanctity of marriage or to the religious education of children. In such circumstances the hierarchy might have to warn Catholics that to support such a party was to incur the guilt of mortal sin. Would this justify the government in disfranchising Catholics?—Henry Somerville in the *Christian Democrat*.

There is a deal of wisdom in the Irish bull which says that it is often a wise move to sit still.

Most of the popular literature of today does not make readers think, but keeps them from thinking.

History does not corroborate the idea that spiritual growth is dependent on material prosperity.—A.F.K.

It is easy to see what people are thinking about when you read the crime stories in the newspapers. And you hardly find a criminal who ascribes his downfall to reading the lives of the Saints.—A.F.K.

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## Current Literature

—The *Meditation Manual for Each Day of the Year*, from the Italian of a Father of the Society of Jesus, adapted for ecclesiastics, religious, and others, has gone into a third edition, which is proof sufficient of its excellence. In substance these meditations go back to Segneri. They are based largely upon the life of Christ and promote the laudable practice of keeping the reader's thoughts in harmony with the spirit of the Church. (Manresa Press and B. Herder Book Co.)

—The second fascicle (pp. 305 to 640) of Vol. III of Msgr. A. Meyenberg's massive *Leben Jesu-Werk*, which is appearing serially, discusses the influence of Hegel, F. C. Baur, Theo. Keim, Ch. H. Weisse, and other modern rationalist critics on the *Leben-Jesu-Forschung* of the recent past. The learned author goes into much controversial detail, and we look forward with high expectations to his Life of Christ, which is to be the upshot of this exhaustive investigation. (Lucerne, Switzerland: Rüber & Cie.)

—Herder's have added to their authorized edition of the encyclical letters of Pius XI the "Mens nostra" on spiritual exercises, the "Divini illius" on Christian education, and the "Quinquagesimo ante anno" issued by the Holy Father on the occasion of his golden sacerdotal jubilee. The Latin text is in each case accompanied by an excellent German translation. It is too bad we cannot have these important papal letters in such a fine edition with the English text alongside the Latin, for they are worth reading and rereading and placing on one's library shelves for future reference.

—The lectures published under the title *Catholic Mysticism* by A. J. Francis Stanton are popular and practical rather than academic. The author writes beautifully on contemplative prayer, from which he expects the restoration of the Catholic faith to the modern world. The pseudo-mysticism

so popular in certain circles today will find no lodgment in the mind of him who has digested this thoroughly Catholic volume, which is based throughout upon a loving study of the best Catholic mystics. (Sands & Co. and B. Herder Book Co.)

—Dr. Paul J. Glenn has added to his series of philosophical class manuals one on *Ethics*, which has the same excellent qualities as the one on *Dialectics* and the author's school history of philosophy; namely, simplicity, correctness of doctrine, and clearness. The series is intended for the use of collegians. (B. Herder Book Co.)

—*Mein Nachtwachenbüchlein*, by the Rev. Michael Fischer, O.S.C., contains short meditations for those who watch at sickbeds, either professionally or upon occasion. Each meditation is based upon a scriptural text. The ensemble turns about the sense and connotations of the word "night." (Herder & Co.)

—*Catherine de Gardeville*, by Bertha Radford Sutton, which was chosen by the Catholic Book Club for its June book, is a well-told story that deals with the psychology of conversion and is permeated with the Catholic spirit. (The Macmillan Co.)

—The latest *heft* of the *Florilegium Patristicum*, edited by Geyer and Zellingner and published by Peter Hanstein of Bonn, Germany, contains the text of the famous dialogue *Octavius*, by Minucius Felix. It is one of the classics of early Christian apologetics and superior to most if not all others that have come down to us, in artistic composition and graceful treatment. The text is mainly that of Waltzing, revised by Dr. Joseph Martin of the University of Würzburg, who has also contributed a learned preface.

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—*Johannes Höver, Stifter der Genossenschaft der Armen Brüder vom hl. Franziskus*, is the title of an illustrated volume by Dr. H. Schiffers, narrating the life of a religious founder not well known outside of his native land. John Höver was a friend of Clara Fey, Pauline v. Mallinekrodt, and Frances Schervier. After teaching for a number of years in Aix-la-Chapelle, he founded a new religious congregation, that of the Poor Brothers of St. Francis, for the purpose of relieving the bodily and spiritual needs of the young. His biographer makes no assertion that cannot be established from reliable sources. Höver was a saintly man and may be canonized some day. Meanwhile this biography will edify thousands. The congregation founded by Höver is represented in the U. S. at Cincinnati, O., and Sarcey, Ark. (Herder & Co.)

—In a portly volume, entitled *Hebrewisms of West Africa*, the Rev. Joseph J. Williams, S.J., Ph.D., who has spent much of his time in the "bush," in close contact with the people whom he writes about, endeavors to trace through diffusion from the Nile to the Niger, the many Hebrewisms, real or apparent, that are to be found among distinctively Negro tribes in West Africa, particularly among the Ashanti, and which he attributes to a strong infiltration of a Jewish element into the aristocracy of the parent stock of some of the African tribes. The hypothesis is quite plausible and is worked out by the author with distinguished erudition. We hope this fascinating and important contribution to African archeology will find many readers. (Lincoln MacVeagh: The Dial Press, New York).

—The Catholic Truth Society of London has gotten out an English translation of the baptismal ceremony, printed on four cardboard pages in octavo form, which is evidently intended for distribution by the reverend clergy to sponsors and witnesses. It seems to be well adapted to this purpose and, if widely distributed, will no doubt promote the growth of the liturgical movement.

## THE ECHO

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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—The Bruce Publishing Co. of Milwaukee are to be congratulated on the splendid books coming from their press of late. *Elements of Psychology for Nurses*, by the Rev. J. F. Barrett, is a good book both in content and form. Father Barrett does not neglect speculative psychology, so much disdained at the moment in non-Catholic circles. In fact, like a good Scholastic, he lays his foundation before venturing upon some of the more modern applications of this all too accommodating science. One misses an adequate discussion of the influence of mind over matter, particularly in such aberrations as "Christian Science." The eight illustrations are pertinent and of splendid workmanship. This excellent text for our oncoming nurses is introduced by Dr. James J. Walsh, one of the best physiological psychologists we have in America today. We must not neglect to call attention to the summaries, with questions for review, at the end of each chapter, as well as to the bibliography, which is well suited to the prospective readers, and, above all to the glossary, which the average nurse will find very helpful.—H.A.F.

—The Oxford University Press has published an edition of *The Imitation of Christ* which possesses the following new features: The translation is absolutely faithful to the original Latin; the traditional arrangement into verses, which rested on no authority, has been abandoned in favor of the original paragraphs of the MS., as distinguished in Hirsche's edition; all direct quotations from S. Scripture are printed in italics, and marginal references are given not only for these, but for all allusions to and indirect quotations from the Bible; the traditional index of subjects has been much enlarged and special indexes have been added of direct Scriptural quotations and of quotations taken from other books than the Bible. The booklet is well printed and has a flexible leather binding. The imprimatur of the Cardinal-Archbishop of New York insures its correctness from the theological point of view.

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### A SPRINKLE OF SPICE

One of the jokes heard at the recent religious seminar didn't get into the discussion on the floor, but those who tell it think it is very clever. The story runs that a Protestant minister was calling on a Catholic priest in his study, and looking around at the book-lined walls, he said: "You have very pleasant quarters, Father." The priest who was an Irishman, and who is credited by some persons to have been Rt. Rev. Msgr. Timothy Dempsey, although that is a point not quite definitely settled, is said to have replied: "Yes, it is quite true. You Protestant ministers may have better halves, but it is we priests who have better quarters."—*St. Louis Globe-Democrat*.

This thing of making sound pictures out-of-doors brings all manner of grief. Colleen Moore, for instance, was doing a somewhat impressive bit of acting in one of the foot-hills near Hollywood. The company stood silently watching as she spoke her lines. The little Irish actress threw her whole soul into the scene, pleading passionately to have her way. Then right in the midst of it all a donkey, which had been complacently watching and listening, got tired or bored, and emitted a resonant aw-hee, aw-hee, aw-hee, aw-w-w-w! It broke up the show and the whole scene had to be retaken.

Bishop Kelley of Oklahoma was asking a few simple questions of the boys and girls presented for Confirmation in a church of his diocese. He was speaking of faith. "Now what is it," he asked, "that you can't see, but we know is here all the same? And possibly Oklahoma has more of it than any other place in the world." A little boy in the front row piped up, "Oil." When the laughter subsided a little girl gave the answer Bishop Kelley was expecting—"Wind."

The difference between a wet dry and a dry wet is that there are more wet dries than there are dry wets.—*El Paso Herald*.

"There will be services this evening at the usual time," announced the preacher. "Our subject will be 'Casting Pearls Before Swine,' and I shall be glad to see as many of you present as possible."

A traveler arrived at a small borderland village very late at night. He went from house to house endeavoring to find a night's lodging, but no one could be persuaded to give him hospitality. At length, almost in despair, he knocked at a small house and when a head finally appeared at the bedroom window above, asked for lodging, but it was refused. "Aren't there any Christians in this place?" he asked, desperately. "No, sir," was the reply, "we're all Johnsons and Taylors."

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# The Fortnightly Review

Vol. XXXVII, No. 9

ST. LOUIS, MISSOURI

September 1930

## New Light on the Origin of the American Indians

By the Rev. John M. Lenhart, O.M.Cap., Capuchin College, Brookland, Washington, D. C.

The science of languages has shed much light upon the origin and movements of peoples in pre-historic times. What the primitive language of mankind may have been, has always been an object of speculation. The Church Fathers and later Christian scholars, up to the year 1870, assumed that Hebrew was the primitive language of the human race and that all other languages must therefore be derived from Hebrew. A prodigious amount of learning was wasted during the 17th and 18th centuries in trying to trace this imaginary connection.

Yet we find one among the early Fathers, namely, Gregory of Nyssa, who regarded Hebrew as one of the new languages which sprang up after the confusion of tongues at Babel (*Contra Eunom.*, l. XII). His opinion was adopted in the 17th and 18th centuries by some scholars who attempted to prove that Hebrew was *not* the language spoken by Adam and Eve. John Webbe regarded Chinese as the primitive language (*Historical Essay*, London, 1669), George Stiernhielm, Swedish (*Runae Swedicae*, Kiel, 1682), Abraham Mylius, Dutch (*De Lingua Belgica*, Leyden, 1612), Adrian Schrieck, Celtic (*Origines Celticae*, Ypres, 1614). All these theories, however, were given up with the rise of the modern science of comparative philology.

The study of Sanskrit, first made accessible to European scholars by Sir William Jones, Colebrooke, and other

members of the Asiatic Society (founded in Calcutta in 1784), furnished the key to the relationship of languages. Not the words in their present composition, but the roots of the words, enable us to detect affinities among languages. It was only the study of Sanskrit which gave us the means to strip words of all formative parts and to find the ultimate element or root in each. Therefore, all previous attempts to trace certain relationship by means of words had proved futile. Sound philology, as Max Mueller put it, has nothing to do with sound.

The successive publications of Franz Bopp, beginning in 1816, and culminating in his great work on the grammar of the Indo-European or Aryan languages (Berlin, 1833-1852), laid the foundation of the new science of comparative philology. The method of investigation thus invented in the field of Aryan languages has in course of time been applied to other families. Considerable progress has been made in grouping the principal varieties of human speech into a number of families, which are subdivided into branches, according to the different degrees of affinity in the relationship.

Scholars formerly had reduced the 900 known languages with their 3,000 dialects to about twenty-five linguistic stocks. A further reduction was made by recent researches, and we may expect a still greater reduction with the advancement of comparative philology.

Two men stand out most prominently within recent times by their startling discoveries in the field of comparative philology: Hilaire de Barenton, O.M.Cap., and Edward Stucken. Father Hilaire de Barenton, O.M.Cap., proved in 1920 that the Etruscan language is a dialect of the ancient Egyptian (*La langue Etrusque dialecte de l'ancien Egyptien*, Paris, 1920), and that the Etruscans were ethnologically related to the Sumerians, who inhabited Mesopotamia about 3,000 B.C. He established this fact by new proofs in his works: *Le Temple de Sib Zid Goudéa et les premiers empires de Chaldée* (Paris, 1921) and *Le Temple de Sib Zid Goudéa et les origines italiennes* (Paris, 1922). Besides, he extended his studies to kindred languages. In the last-mentioned work this Capuchin friar advanced conclusive proofs for the affinity of the pre-Latin Italic languages with the Sumerian. Basque, which had hitherto defied all attempts at classification, was found to be closely related to the Italic languages. Accordingly, the primitive inhabitants of Italy and Spain were ethnically of the same race as the Sumerians. Fr. De Barenton furnished additional proofs for these findings in: *Le mystère des Pyramides* (Paris, 1923), *L'origine des grammaires* (Paris, 1924), and *Le texte Etrusque de la momie d'Agram* (Paris, 1929).

These researches throw much new light on the history of the primitive races of Southern Europe, North Africa, and the Near East. All these peoples, which later had to give way to the Semites and Japhetides, form part of the great Hamitic family and are, therefore, ethnically of the same stock.

More startling still are the findings of Edward Stucken. Thirteen years ago this author published his study on "Linguistic Stock from Polynesian Languages in America and in Sumer" (*Polynesisches Sprachgut in Amerika und in Sumer* in the *Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft*, 31. Jahrg., No. 2, Leipsic, 1927). He instituted a comparison between the

American Indian languages and those of the South Sea Islands and found that they are closely related. When he had established the interrelation between these two linguistic families and was about to publish his findings, he accidentally made the discovery that many Sumerian words are found in the vocabulary of the Polynesian and American races. Words which were inscribed 6,000 years ago upon cuneiform tablets in Mesopotamia are still used on the prairies of America and the islands of the South Sea. As he continued his researches, Dr. Stucken found a relationship between the Sumerian and Old Egyptian languages, thereby corroborating the findings of Fr. Hilaire de Barenton, whose works had been unknown to him.

Dr. Stucken has established for certain that the American languages are related not only to the Polynesian tongues, but also to the languages spoken in Mesopotamia and Egypt at the time of Abraham. Whoever studies the hundreds of comparative tables drawn up by this erudite author (pp. 17-127) cannot escape the inference that the relationships have been most conclusively proved. The Sumerian and Egyptian languages have been extinct for many centuries, yet are still spoken in such dialects as the Basque in Spain and the Somali in Abyssinia. Thus we witness the curious fact that, after the changes of thousands of years, languages spoken today reproduce in the main the essential features of languages spoken by the primitive inhabitants of five different continents.

These new findings of modern science harmonize fully with the Biblical account. The Bible places the cradle of mankind in Mesopotamia and tells us that the first great empires were established by Hamites. Stucken, who is a rationalist, was forced by his own discoveries to admit that the Bible was better informed about the origins of the primitive races than its modern critics. Besides, the architecture of the primitive races lends weight to the findings of comparative philology.

Pyramids are found in a small strip of land reaching from Gizeh in Egypt over into Mesopotamia and Polynesia and into Central America.

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\*   \*  
\*

How did the Indians reach America? Linguistics proves that the Indians were a seafaring people in prehistoric times. Moreover, we have documentary evidence that the Incas of Peru had crossed the Pacific and reached the South Sea Islands prior to the discovery of America. This fact warrants the inference that mutual communication had been established between the Polynesian races and the American Indians in pre-Columbian times. Moreover, the Indians of Peru, at the time of the discovery of that country by the Europeans, used ships which were as large as those of the Spaniards. Again, modern science has proved that the Indians are ethnically related to the Phœnicians, the most renowned seafarers of antiquity. In view of this fact the conjecture of Stucken that Peru may have been the Ophir mentioned in the Bible expresses more than a probability.

All these data establish the fact that the Indians crossed the ocean in ancient times. The route by which they came, however, cannot as yet be traced out with any degree of certainty. Indications point to the South Sea as their former homeland. Linguistics interprets "Panuko," the name of a famous seaport on the west coast of Mexico, as "landing of a sea-faring people," and thereby corroborates the ancient traditions.

The South Sea Islands, however, were but an intermediary station on the road of the American Indians. Stucken believes that the South Seas were the original cradle of the Indians. Since, however, science connects the Indians with the Sumerians, he advances the theory that Polynesian ships made their way from the South Seas up into the Persian Gulf and the Red Sea, conveying colonists into Mesopotamia. Naturally, a rationalist like

Stucken will not readily accept the Biblical account as true, for harmonizing his findings with the Bible story would mean to modify them somewhat. Since the cradle of the human race stood in Mesopotamia, the Indians once formed part of the Sumerian family of that country. From the Tigris-Euphrates valley they started on one of those mighty waves of migration which dispersed mankind over the globe, and settled in the South Seas, whence they eventually crossed the ocean and established a new home in America.

This hypothesis of a migration across the Pacific rather than the Atlantic will be found even more plausible if connected with the story of Atlantis. Plato relates in his "Timæus" that a continent lying over against the pillars of Hercules and called Atlantis, sank into the sea in consequence of an earthquake in prehistoric times. This sixth continent, it now appears, was situated in the Pacific Ocean, and its survivors scattered in all directions, some of them reaching America.

The Indian languages have hitherto been considered as a family which has no connection with any other group of tongues. As Stucken justly remarks, "a sort of Monroe doctrine has been proclaimed in the field of linguistics—the American languages to the Americans!" Scholars were almost entirely occupied with the attempt to establish the laws of each language and to arrange them in groups and subgroups, and thus to bring order into the maze of idioms. Yet none of the linguists tried to determine the essential features common to all languages, the reasons of the existing divergencies and similarities, the causes of peculiar grammatical and syntactical constructions, the phonetic and morphological changes underlying the development of all tongues, and the relations which the various languages hold to one another. Accordingly, the principles of comparative philology were never applied to the American languages. The greatest Americanist of modern times, Edward Seler, did not even go so far as to en-

quire into a possible relationship between the languages of the Mexicans, the Mayas, and the Peruvians. No wonder Americanists entertained exaggerated views about the isolation of the American languages. "The number of Indian languages," writes James Mooney (*Cath. Encyclopedia*, Vol. VII, p. 748), "may have reached one thousand, constituting some 150 separate linguistic stocks, each stock as distinct from all the others as the Aryan languages are distinct from the Turanian." Now Stucken has demonstrated that all stocks of the Indian languages are related to one Asiatic language, namely, the Sumerian, and that they are all dialects of the parent language, which has spread over the whole world.

The question, which was the primitive language of mankind, still occupies a large share of attention on the part of philologists. A Catholic scholar, Alexander Giesswein, in 1892 did not dare to admit more than the possibility, or at most a slender probability, of a universal parent speech (*Hauptprobleme der Sprachwissenschaft*, Freiburg i. B., 1892). Yet the study of comparative philology has advanced much farther during the past forty years. As early as 1841, Franz Bopp pointed out a common stock of words in the Polynesian and Indo-European languages. Vicente Fidel Lopez in 1871 found a number of Sanskrit roots in the Kechua language of Peru (*Les races Aryennes de Perou*, Paris, 1871). Sumerian and Egyptian roots were discovered in Semitic languages. Fr. Hilaire de Barenton goes so far as to call the Semitic languages a composition of Sumerian and Egyptian tongues (*Le Temple de Sib Zid Goudéa et les origines italiennes*, p. 37). Dr. Stucken connects Sumerian and Egyptian roots both with Semitic and Indo-European forms. Thus the barriers separating families of languages from one another have been lowered at many places. Of course, connection does not necessarily mean radical affinity. Fr. Hilaire de

Barenton is engaged at present upon a work in which he intends to demonstrate that all existing languages have a common source in the ancient Sumerian and Egyptian. How far he will succeed in reconstruing the primitive tongue of mankind, remains to be seen.

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### "The Anti-God Front" in Bolshevist Russia

The Catholic Truth Society (London) recently published the Holy Father's letter calling upon the Christians of the world to join in prayer for their persecuted brethren in Russia. To this pamphlet, entitled, *The Soviet Campaign Against God*, the Society now adds another, *The Anti-God Front of Bolshevism*. In this latter booklet, Fr. MacGillivray, Catholic chaplain in the University of Cambridge, gives "a statement of facts"—thirty-two pages of direct and documented evidence demonstrating the Bolshevist persecution of religion. Here we have the shocking story of the persecution of 1918 to 1920, when twenty-six bishops and nearly 7,000 priests were not only murdered, but horribly tortured before death.

Only little less shocking is the story of the new methods adopted when this sort of persecution was found to produce martyrs instead of apostates. Here we find every resource of propaganda being exploited to delude the populace into apostasy, where frontal attack failed. And as the Holy Father has pointed out, it is propaganda of this kind that forms a real menace in countries where coercive methods are not available. This poison is at work in our own country as elsewhere. "Our task is not to reform, but to destroy all kinds of religion, all kinds of morality." "Religion and Communism are incompatible, both theoretically and practically." Such is the teaching of the "ABC of Communism," and it behoves Catholics, in common with all other right-minded citizens, to be on their guard.



## Public Authority and Food Prices

By F. P. Kenkel, Director of the Central Bureau of the Catholic Central Verein

The inability of such great legislative bodies as our Congress and the British Parliament to cope with economic problems is quite evident. In the face of wide-spread and growing unemployment, and an equally general decline of agriculture, they stand helplessly by or adopt measures that avail little or nothing.

Even so comparatively easy a problem as that of the high price of bread in the face of the lowest price of wheat this country has witnessed in a hundred years, finds legislators utterly helpless. Discussing this anomalous situation in *The Echo* of Buffalo, Mr. Arthur Preuss declares: "In the much maligned Middle Ages a city like Montreal or Buffalo (in Montreal the price of bread shows even a slight increase over last year), would have gone into the open market, taking advantage of low prices, baked bread, and sold it to the inhabitants at cost. Today a servile press would immediately raise the cry of Socialism, Communism or Bolshevism if any social reformer would attempt such a relief measure."

Mr. Preuss has sensed well the manner in which in former centuries a problem of the nature referred to would have been solved. An Italian writer, Luigi Cibrario, in a book on political economy in the Middle Ages, published at Turin in 1842, discusses the means adopted both by the communes and states of Italy in former times for the purpose of supplying the people with cheap and wholesome bread. He tells of their frequently buying grain in the open market and distributing it at fixed prices. In Ravenna, on the other hand, one of the aldermen was especially entrusted with the duty of supervising the making of bread. Among the functions of his office was to conduct from time to time what was called the "scandaglio," the baking of bread in the "forno normale," i.e., the normal bake-

oven, which was the property of the city. The purpose was to determine the cost of a loaf of bread previous to establishing the legal price.

On the strength of this "scandaglio," the public official referred to determined the "calmiere," which prescribed, besides the price, what quantity and quality of bread the bakers of the city were expected to sell to the citizens. Whenever the bakers insisted they could not bake and sell bread at the price determined on, the authorities would operate the "normal bake-oven" and demonstrate the possibility of observing the aldermen's mandate.

In order to insure a constant supply of bread at a reasonable price, some Italian cities of former times made the baking of bread a municipal monopoly. The most interesting example of this kind is that of the celebrated Sicilian commune, Palermo, which conducted municipal bakeries for fully two hundred years or throughout the 17th and 18th centuries. No matter what the price of grain might be, the city always maintained the same weight and the same price for a loaf of bread. The municipal government was able to carry out this policy by contracting for a fixed quantity of grain to be delivered at a certain average price to the municipality over a number of years.

Economic changes of a world-wide nature ultimately forced the city of Palermo to discontinue its food policy, which, it is interesting to note, extended also to the sale of meat and cheese. The year 1782, however, saw the end of municipal baking, but the Italian historian who relates the story of the municipalization of bread production in that Sicilian commune, declares that the effect of this price policy was noticeable there far into the 19th century, since at least the size and weight of bread loaves remained unchanged. In fact, the stability of the price of bread during former centuries lives

even to this day in the memory of the citizens of Palermo, who, wishing to indicate that the price of an article seems unchangeable, declare "it is like that of bread sold in the market."

The triumphant progress of economic Liberalism in the 19th century ultimately shut down the last "normal bake-ovens" and abolished legal prices in Italy. However, people remembered the beneficent influence of both, and about the year 1900, that country witnessed the re-introduction of municipal baking in a number of communities. Curiously enough, Palermo was the first city to re-establish a municipal bakery, in 1903; Ravenna did likewise in the same year, the former being considered the largest undertaking of its kind by a writer dealing with the subject of municipal ownership in Italy in 1909.

While it is not contended that the introduction of municipal bakeries is either desirable or necessary in America, it is claimed, on the other hand, that public authority should concern itself with so important a problem as the price of food and should protect the masses from paying more than a just price for the necessities of life. Neglecting to perform this duty, especially in times of economic distress, such as the present, it cannot demand the respect of its citizens.

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### The K. of C. and Freemasonry

A writer in the *Acolyte* (Vol. VI, No. 15) says, "it is astonishing how frequently, even today, that organization [i.e., the Order of the Knights of Columbus] is regarded as 'the Catholic Masons'." He adds: "The foundation of the Knights of Columbus undoubtedly did cause a good deal of misunderstanding among Protestants, who could not understand the apparent inconsistency between the Church's attitude towards such secret organizations as the Masons and Odd Fellows, and her approval of a lodge to all outward appearances on the same lines, if not identical."

Our older readers may remember that this was one of the reasons why the K. of C. were opposed by many of the best Catholics in the country—clerical and lay. What the late Bishop McQuaid of Rochester predicted in a letter to Editor Preuss has literally come true: Through the existence of an approved Catholic organization so closely resembling the Masons it has not only become more difficult for the Church in America to uphold her time-honored and well-founded attitude towards Masonry, but not a few Catholics have been misled and passed from the K. of C. councils into Masonic Lodges or into the Knights of Pythias, the Modern Woodmen, and other organizations distinctly Masonic in origin and tendency and no doubt largely intended by their founders to serve as feeders to the Masonic craft. Thus immense injury has been done to the Catholic cause through the folly of a group of men who thought Catholics needed a quasi-secret society to counteract the influence of secretism in American life.

It is true that the K. of C. in course of time have considerably modified the character of their organization, and especially their attitude towards the clergy; but it is undoubtedly also true, as the *Acolyte* contributor intimates, that the prejudice originally created continues to exist, and it is no less true, as Bishop McQuaid and other bishops, priests, and laymen freely predicted, that, as a result of the establishment of the K. of C., many American Catholics have lost all sense of danger in regard to Freemasonry and there is among us a tendency to fraternize with Masons and Masonic organizations, which tendency, in the end, can only lead to loss of souls.

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Under the title, "Modern Franciscan Movements," Mr. J. O. Dobson, writing in Vol. VII, No. 3 of the *Review of the Churches* (London: Eyre & Spottiswoode), shows how strongly St. Francis of Assisi appeals to modern Protestants of all denominations.

## An Attack upon Our Seminaries

We read in the Milwaukee *Catholic Citizen*:

"An article in the *American Mercury*, entitled 'God's Stepson,' appears to be the story of a student who obviously has had no vocation for the priesthood; and after tarrying in the seminary for several years, gave it up. Now he utilizes his experience to write a disparaging report for the entertainment of the rabble of pessimists and scorners who form the majority of the *American Mercury* readers. It seems an unsportsman-like proceeding. Not often is a 'spoiled priest' tempted to sink to the level of the 'ex-priest.' His article reiterates many of the time-worn anti-Catholic depreciations. He tells us, for instance, that 'no Catholic, clerical or lay, has produced a piece of literature worth a tinker's damn since the Reformation,' and yet he mentions a few lines below this absurd assertion the name of Montaigne, who despite certain faults was nevertheless a Catholic (see *Catholic Encyclopedia*). And there are scores of other Catholic writers since the Protestant Reformation, the mention of whose names alone sufficiently refutes this foolish disparagement."

Thus far the *Catholic Citizen*. The author of the article in question purports to "debunk" the educational system in vogue in our seminaries. Seminary education, like all other forms of education, secular and profane, is far from being perfect even in its foremost, representatives institutions. American Catholic seminary education, generally speaking, is probably as deficient as any in the Western world. Father John Talbot Smith pointed out some of its many outstanding defects in a much-discussed book about twenty-five years ago. Some of these defects have, we like to believe, been remedied since; but not all; and as our seminaries are, after all, human institutions, conducted by human beings for human beings, it is too much to hope that they will ever

be perfect. Nor is there any reason to hope that exaggerated and malevolent attacks such as that in the *American Mercury* will aid in reforming them. Effective criticism will have to be constructive, or at least inspired by good will.

We are not, however, on this occasion, concerned with "God's Stepson" and the literary castigation he administers, except in so far as his attack presents an opportunity to correct a misunderstanding common among non-Catholics and to some extent unfortunately even among Catholics.

"Philosophy," writes Mr. Mencken's spoiled priest, "introduced us to the arcana of Thomas Aquinas. We first were told of the extreme privilege of reading him, since he is the Inspired of God, the Angelic Doctor, canonized by the Church for his teachings, which are as irrefutable and irrevocable as the Four Gospels. Hence we could refute nothing, though we often felt in our own hearts that we were not bound to receive implicitly every conclusion, refutable or not, to accept without question every denial of our own timid opinions. All started from 'authority,' a method which first claimed our unquestioning assent to doctrine, and then let our teachers make the deductions and inferences we were to learn."

Aside from the obvious hyperbole and the egotism of speaking for the entire class, this may be fairly said to represent the mistaken view some Catholics have of theological education.

In what sense is St. Thomas the guiding spirit of Catholic philosophy and theology? Leo XIII, in recommending the wisdom of the "Angelic Doctor," says: "We say, 'the wisdom of St. Thomas,' for it is not by any means in our mind to set before this age as a standard those things which may have been inquired into by scholastic doctors with too great subtlety; or anything taught by them with too little consideration, not agreeing with the investigations of a later age; or,

lastly, anything that is not probable." (Encyclical "*Aeterni Patris*").

The principle here laid down by the great Pontiff could hardly be better elaborated than in the words of Father Joseph Kleutgen, S.J.: "Scholastic philosophy as a whole is susceptible of noteworthy improvements, nay from the circumstances of the times it needs them, in so much that in this sense it may be superseded by a better philosophy. . . . We have never asserted that all questions now raised were solved in times past; nor have we ever expressed a doubt that for their solution the ancient philosophy might derive advantage from the modern. What we do deny is that, in order to perfect philosophical science, it is necessary to deny the fundamental principles of antiquity." (*La Philosophie Scholastique*, II, p. 256.)

As Scholastics, then, of the twentieth century we accept in their totality the principles laid down seven hundred years ago by St. Thomas Aquinas, but we do not and cannot accept all his teachings. It must ever be remembered that the Scholastics of the Middle Ages raised the pagan philosophy of Aristotle to Christian heights—an action that speaks well for the open-mindedness of the age—even after the prohibition of the study of Aristotle by Innocent III, in 1215, in consequence of marked tendencies, particularly at the University of Paris, to make a god of the Stagirite. In spite of these difficulties, St. Thomas, and Albert the Great before him, boldly won by their sanity and daring.

The Neo-Scholasticism of the present day has as great and arduous a task; if it has not accomplished it fully everywhere—in its principles, if not in their application, Scholasticism still remains the greatest philosophical system the mind of man has thus far evolved. And as long as the principles of Scholasticism remain, St. Thomas will be the guiding spirit of the Catholic system, though not its sole and only authority.

### The Konnersreuth Phenomena

*Das Neue Reich* (Vienna, Vol. XII, No. 45) reports a debate on the stigmatized virgin of Konnersreuth which took place at the first Congress for Religious Psychology recently held at Erfurt, Saxony. The debate was between a Protestant litterateur named Gerlich, who recently published a two-volume book on Teresa Neumann, on the one side, and the Rev. G. Wunderle, Ph.D., D.D., a priest and professor of the science of religion in the University of Würzburg, on the other. Strangely enough Gerlich upheld the miraculous character of the Konnersreuth phenomena, whereas Dr. Wunderle contended that they might possibly be explained by purely natural causes.

It is still too early, he said, to judge these phenomena from the purely theological point of view. Science has not yet pronounced its verdict. Medicine cannot decide the case alone; psychology must also take a hand. What is certain so far is that the phenomena cannot be explained on purely pathological grounds. Parapsychology has revealed mediumistic, telepathic, and other phenomena of which we cannot say *a priori* that they may not occur at Konnersreuth. There is a possibility, of course, that the case of Teresa Neumann may be miraculous; but such has not yet been proved. A number of important factors remain to be investigated, for instance, Teresa's suggestibility, her method of employing religious impressions of her younger days, her visions, ecstasies, and mystical states. Then there is the question whether stigmatization may not be produced by purely natural causes. These and a number of other questions must be cleared up before a definitive judgment can be pronounced in the Konnersreuth case.

The critical attitude of the eminent Würzburg Professor is shared by many Catholic theologians, philosophers, and scientists who have studied the case.

## The Mortara Mystery

A recent Catholic Truth Society pamphlet (London: 72 Victoria Str., S. W. 1), deals with *The Mortara Mystery*. The pamphlet is written by Fr. A. F. Day, S.J., and was originally published in the *Month*. The author has added a postscript and an appendix for the pamphlet edition. He calls the case a "mystery" because, as he says in the foreword, "there is serious difficulty in arriving at the real facts."

The Mortara case was much discussed in the press at the time of its happening and was one of the factors which led to the despoliation of the papacy under Pius IX. For the present generation of readers a brief summary of it will prove interesting, especially in view of the fact that the incident is still occasionally cited to prove that the Catholic Church will baptize the children of non-Catholic parents by sheer force whenever it has a chance.

The salient facts in the case, according to Fr. Day, are as follows:

Edgardo Mortara was born of Jewish parents at Bologna in the Papal States, on August 27th, 1851, and is now an old monk at the monastery of the Canons Regular of the Lateran, Bouhay, Bressous-les-Liège, Belgium.

The Mortaras had broken an old-established papal law by having in their service a Christian girl—by name, Anna Morisi. There were several reasons for this legislation thus violated, and one of these undoubtedly was to prevent the possibility of complications such as ensued in this case. When one year old, Edgardo was stricken with a severe illness, so that his life was almost despaired of. Madame Mortara kept watch over the sick child day and night. But during one short absence Anna hastily but carefully performed the simple ceremony of baptism. Contrary to all expectation the child recovered. Six years later, a younger brother also fell seriously ill and a neighbor urged her to baptize the little boy; but she had

worried so much about the former surreptitious baptism that she decided not to run so big a risk again, and it is in connection with this incident that she made up her mind to seek advice from her parish priest about Edgardo, now in his seventh year. In due course the Archbishop of Bologna was informed and in his turn referred the case to headquarters. Thereupon orders were issued to transfer the boy to Rome, since his parents could not be expected to regard the claims of his faith. How the warrant was executed is uncertain and various accounts are extant—some dramatic enough, suggesting troops of horse-soldiers in the Bologna Ghetto.

A few days after the "kidnapping," as hostile critics styled it, Pope Pius IX received Edgardo with kindness and declared himself, as custom prescribed, the guardian of the Christian child. The boy was placed at the Institute of Neophytes at Santa Maria dei Monti, and Canon Sarra, rector of that establishment, became responsible for his education. But during the remaining twenty years of the amiable and saintly pontiff's life, *i.e.*, until 1878, he watched over his ward with all the solicitude of a father.

As soon as the news of the removal of the young baptized Jew into the Pope's custody became generally known, an organized agitation was set on foot in Europe and America. For this was a moment in the history of the papacy when such a pretext for an outcry was specially prized in several quarters. Here was a point on which Protestants and Freemasons might combine with the revolutionary parties. The Holy Father faced the storm with serene determination. With the approval of his Redemptorist confessor, Edgardo, in his fifteenth year (1865), became a novice in the order of the Canons Regular of the Lateran, with whom he had come into contact at their little college near St. Peter ad Vincula. In honor of his protector, the

youthful monk is henceforth known as Fra Pio.

In 1870, when Rome was taken by Victor Emmanuel and the temporal kingship of the popes terminated for a time, Fra Pio was offered every facility for returning to his family and resuming his former mode of life. This he resolutely declined to do. In his own reference to this crisis he tells us that, on first coming under the influence of the Pope, there was within him, to quote his own expression in his adopted language, "a sudden development of the Christian consciousness," which took possession of him, never to depart.

Fra Pio's next move was to a monastery of his Order in the Tyrol. Thence, as a result of a special recommendation from the Pope, he was invited by Msgr. Pie of Poitiers to join his religious brethren to whose care the sanctuary of N.D. de Beauchêne had recently been entrusted. On December 20th, 1873, although under the canonical age, he was ordained by special dispensation. A natural gift for the pulpit made him an indefatigable preacher, but before long his strenuous efforts, on top of the years of close study, led to a breakdown which interrupted his apostolic labors for two years. The after-effect of this illness never completely disappeared; but, in spite of this physical handicap, Padre Pio holds a fine record, both for good work in the Lord's Vineyard and for leading a most edifying life in the cloister.

Such are the facts which may be gleaned from the most authentic source—two scanty and all too modest autobiographical brochures. Those of us who survive the good Father may look forward to a fuller justification of Pio Nono's spirited intervention in his behalf.

Books of reference credit Padre Mortara with a visit to America in the cause of converting his fellow-Jews. He certainly visited England. The *Jewish Encyclopædia* states that he preached before the Vatican Council: if so this was at the early age of nineteen. The

same article states that shortly after his "abduction" he was paraded in the Roman Ghetto, with a view to annoying the inhabitants, and questions the seriousness of the illness that provided the excuse for the baptism. It has the honesty to record that a leading Jewish banker in Vienna saw in the agitation the work of sinister political forces and issued a circular begging of rabbis and other influential members of the community to discourage the movement. The *Jewish Encyclopædia* frankly admits that the details of the case are not fully known.

On the moral aspects of the case Fr. Day says: "If an infant is in serious danger of death, theologians teach that it should be baptized even without the consent of the parents. The Catholic belief with regard to baptism explains and justifies this apparent overriding of parental rights: under such circumstances this sacrament is of eternal importance to the child, and to withhold it, when there is the opportunity of bestowing it, would be a violation of the law of charity. Under ordinary circumstances, all authorities are equally agreed that no child of infidel parents should be baptized, unless the parents approve. St. Thomas plainly teaches that to do so would be a breach of the natural law. But what is to be done if an apparently dying child recovers? The case must be considered on its merits, for we are now in the region in which considerations of prudence and expediency hold sway. The pros and cons must be carefully weighed, the age of the child being evidently an important factor. This procedure is also the traditional one in British law courts."

Padre Mortara, as we have noted, is still alive. Fr. Day visited him on September 18th, 1929. He says of him: "He is an accomplished linguist, and we played about very pleasantly with three or four languages, English and French taking the lead. There are only two difficulties: his hearing seems to be the only point in his armor which shows at all the ravages of time and,

secondly, his buoyant and enthusiastic temperament is so prone to exult at the memory of the great deliverance and the many graces and favors that followed it, that it is not easy to get from him the sort of information that is dear to reporters. . . . Padre Pio retains a tender affection for the saintly Pontiff who was so kind a father to him and will never let a word slip that could be twisted into the least disparagement of his fair fame. He speaks also warmly and lovingly of his parents and relations. His mother never said a word against the Pope: it was her firm conviction that if she could have seen His Holiness her child would have been restored to her. For eight years his father left his letters unanswered. He remembers vividly the fear that he felt at first for the gendarmes. He was a very lively boy and he gives himself credit for having been self-willed and somewhat awkward to manage. He still recalls clearly the change that came over him when he realized he had been made a Christian and had mastered the first elements of his new religion. But his attitude towards his former religion and co-religionists was never hostile: Grätz in his history does him a cruel wrong in saying that the boy was taught to curse his former friends and associates. As a child he was commonly called for short 'Gardo.' His becoming a religious so early in life was due to the irresistible feeling—'God has given me such great graces; I must belong entirely to him.' As the Jesuits were accused of having influenced the Pope and certainly defended the propriety of his action—see the *Civiltà Cattolica* for 1858—it was not thought prudent for him to ask admission into that Society. He denies that he was 'paraded in the Ghetto.' The Pope allowed three hundred scudi a month for his education."

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There are two ways of learning: when we see a thing done well by copying it, and when we see a thing done badly by avoiding it.

### Irish Emigration to America

Under the title, "The Fate of the Irish Emigrant," Father P. Doyle, an Irish parish priest, who has lately returned home after a prolonged visit to America, in No. 7 of the current volume of the *Irish Rosary* warns his countrymen, especially the young, against emigrating to the United States, which, he assures them, is "the tomb, not only of the best of Irish manhood, but of the most of Irish manhood's hopes."

Irish emigrants, he explains, tramp the streets of every American city, form part of criminal gangs, help to fill the insane asylums and institutions for the poor and unemployed, and even those who are prosperous after a fashion, are for the most part not as well off, economically, morally, and spiritually, as they would have been had they remained at home in the mother country.

In the course of his paper Father Doyle makes some remarks on the fate of the Irish in America which furnish food for thought, as they are based on experiences gathered here in the U. S. by an Irish priest who has the welfare of his countrymen deeply at heart. He writes:

"You may have read somewhere that there are 20,000,000 Catholics out of a total population of 125,000,000 in the United States. Yes, there are 20,000,000 people there who were baptised in the Catholic Church, but you make a huge mistake if you think that all these are practising Catholics. If one-half of them are good Catholics, in our sense and use of that word, then that is probably as much as one can truthfully say. For you have to take into account those who have lost all faith, and by associating with pagans, and adopting their ideas, have, as far as they could do it, become pagans themselves. You have to take into account the thousands of Catholic boys and girls who have contracted mixed marriages, which involved subsequent divorce—even remarriage—in cases without number. You have to take into account a vicious

social system, which, in many cases, makes moral matrimonial living according to Catholic ideas almost an impossibility.

"Love of pleasure, divorce, mixed marriages, birth control, and a notable weakening of discipline in training and education, are the great evils that the Catholic Church in America has to fight against to-day. I cannot delay to give you examples, but your eyes would open wide if you saw and knew the things that even Irish boys and girls are capable of doing when they leave the Catholic atmosphere of their own land. Those who do see and know something of these things, in all their malignity and in all their magnitude, are never likely to become advocates, or even defenders, of emigration.

"For these reasons and many others like them, one is driven to the conclusion that *the history of the Irish race in America is one long dark tragedy*. For the one who succeeded in life and saw his hopes realized, there were ten who went down in the struggle, becoming wrecks in body, or in soul, or in both."

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### The 400th Anniversary of the Augsburg Confession

Dr. Friedrich Heiler, who has made a reputation for himself among German Protestants as the leader of a movement towards what he calls "Evangelical Catholicism," contributes to the *Hochkirche* (Munich: Verlag Ernst Reinhardt) a lengthy article on the Augsburg Confession, the 400th anniversary of which has lately been celebrated more or less enthusiastically all over the Protestant world.

The article, reprinted in the form of an 80-page brochure, is entitled "Confessio Augustana." It contains the following remarkable passages:

"Protestantism is celebrating the 400th anniversary of the Augsburg Confession in a state of internal dissension. An invitation to take part in the celebration was displayed on the

doors of innumerable German churches. But does this invitation not contradict the sermons and services witnessed in many of these churches? Who can summon the courage to declare solemnly in the words of the Augustana: 'In not a single article of faith do our churches deviate from the Catholic Church'? Where is unbroken and unweakened belief in the triune God and the divinity of Christ still alive? Who still professes the faith of the authors of the Augustana in the real presence of Christ in the Sacrament of the Altar? Where do we still find private confession, the retention of which is insisted upon by the Augsburg Confession? Who will make his own the proud words of the writers of the Confession: 'The ancient rites are to a large extent carefully observed by us'? 'The Mass is retained by us and celebrated with the greatest reverence'? 'The usual ceremonies are nearly all fully observed'? Where is there a Protestant congregation that can boast with the Apologia: 'The attendance at divine services among us exceeds that among our opponents'? And who still shares the earnest wish of the authors of the Augustana 'that the schism may be cured and all be led back to a true and united religion'? Is it not precisely the negations in articles 21, 24, and 27 of the *Confessio Augustana* that awaken a joyful echo among militant Protestants and do they not extol the Augustana precisely for the reason that it did not attain its goal, reunion with Rome, but became the sign manual of separation?"

We are indebted for these interesting extracts from Dr. Heiler's brochure, to *Das Neue Reich*, of Vienna, Vol. XX, No. 42, and take this occasion to recommend this scholarly and up-to-date Catholic weekly review to all who are able to read German and wish to keep *au courant* with the intellectual movement in Austria and Germany, especially in so far as it affects Catholic doctrine and practice. (Verlagsanstalt Tyrolia, Vienna, Austria.)



## ZEK'S BUCOLIC

By Rudolf Blockinger, O.M.Cap., Hweihsin,  
Kansu, China.

Seek me not upon the boulevard, my friend,  
To clip the racer's speed is not my given  
trend;

I'm a Hoosier from the sod,  
Just a shepherd with his rod,  
And the sheep that follow where his footsteps  
tend.

Seek me not in splendid halls nor temples  
grand,

At the "Mike," the "Movie," or the jazzy  
band;

Down beside the silver brook,  
With a friend, some cherished book,  
I'll be with the flock that's grazing near at  
hand.

My footsteps on the dewey grass will mark  
the site,

Where I have led my flock along the mountain  
height;

Where the honeysuckles sweet,  
Send their fragrant balm to greet,  
The rustic shepherd with his flock in snowy  
white.

Should you seek me when I've passed away,  
my friend,

To the charnel house your way you must not  
wend;

At the foot of yonder hill,  
Where I sat beside the rill,  
I'll be resting where the weeping willows  
bend.

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Dr. Franz Feldmann's *Geschichte der Offenbarung des Alten Testaments bis zum babylonischen Exil* has grown into quite a sizeable volume is its third, revised and enlarged edition. The author eschews speculation and in doubtful questions decides in favor of the more probable opinion, or else concludes with a *non liquet*. Each section (pre-Mosaic, Mosaic, epoch of the Kings, etc.) gives a summary of the biblical narrative, explains difficult passages, and concludes with short dissertations on the religious beliefs and worship of the time. Abundant references tell the student where he may find further information if desired. The present volume reaches up to the fall of the kingdom of Juda. It is to be followed by another, bringing the work down to the advent of the Messiah. (Bonn: Peter Hanstein.)

Not a few old-fashioned teachers will doubtless be grateful to Dr. Morrisroe, bishop of Achonry, Ireland, for the following tribute to the much-criticized catechism (Preface to *Catechism Notes*, 6th ed., Dublin, 1924): "The catechism and the catechetical system come in for much criticism. Neither possibly is perfect, yet critics find it easier to find fault than to make good. The system is consecrated by a usage going back to the dawn of Christianity. It has, moreover, for the training of children, many arguments in its favor, not the least being its adoption by the Church. As to the catechism, it should be borne in mind that it serves merely as a skeleton, into which flesh and muscle must be filled by the teacher."

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According to *Our Colored Missions* (Vol. XVI, No. 8), Stamford, Conn., claims the distinction of having as a resident the oldest man in the U.S. He is Major Bond, a Negro, 115 years old, born near Buckingham Court House, Ga., as a slave. He was 45 when the Civil War broke out.

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"The Color Problem and the Catholic Church" is discussed in the July number of the English *Review of the Churches* by Sidney Dark, who deprecates inter-marriage between Negroes and whites, but can find no true justification for denouncing it as intrinsically evil.

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The proportion of manuscripts accepted by magazine editors is very small. One editor of a national weekly magazine determined that his periodical bought about .004 per cent of the manuscripts submitted during the year.

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Catholics must go as well as know. A signpost points in the right direction, but it never goes on to the goal.

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It is easy to understand how an atheist can reason himself into the Church, but it is hard to figure out how a good Catholic can reason himself out of it.—A. F. K.

### Hearstian Finance

The Hearst Consolidated Publications, Inc., recently mentioned in the daily press, has an interesting history, which is told by *Unity* (Chicago, Vol. CV, No. 21) as follows:

Certain of Mr. William Randolph Hearst's newspapers are enormous money-makers—the New York *Evening Journal* and the Los Angeles *Herald*. for example, whereas others are heavy losers—the New York *American* and the Chicago *Herald-Examiner*, for example. In purchasing new publications, as well as in carrying his unsuccessful enterprises Mr. Hearst has accumulated debts, freely estimated at \$60,000,000—most of this in bonds, which, of course, carry air-tight legal obligations. Now Mr. Hearst has consolidated eleven of the biggest money-makers among his journals into a corporation known as the Hearst Consolidated Publications, Inc., and has issued 7 percent stock in an amount of 2,000,000 shares, to be sold at \$25 per share. 400,000 of these shares are graciously “reserved for officers and employees,” to quote the published announcements—which means in these days of unemployment that the Hearst employees must either buy the shares allotted to them, or else “get out.” Even so, this might be a good thing as one more step in the direction of sharing ownership and control of industry with the workers, were it not for the fact that Mr. Hearst attaches “no voting rights” to the stock thus magnanimously reserved for his employees. The same holds true of the other 1,600,000 shares offered to the public. All shares, by the way, can be bought back “up to \$30 per share.” Fifty million dollars of the capitalization “is reserved for the exclusive purpose of redeeming the outstanding bonds of the subsidiaries.” Which obviously means that Mr. Hearst is making over his bond indebtedness into a stock indebtedness, with no surrender of voting privileges, and with full right to dissolve or liquidate at a limited figure.

“This is American finance at its best, or worst!” says *Unity*; “one knows not whether to be the more incensed at the man who works this game, or at the law which allows it.”

### A Degradation of Art

Under the above heading the London *Universe* (No. 3,624) has some very sound remarks on the crude extravagances of modern sculpture, with special reference to the works of Jacob Epstein, who recently opened an exhibition of some of his productions at a London art gallery.

Mr. Epstein and his admirers express their surprise that his work should be adversely criticised, and maintain that those who dislike it show themselves ignorant of true art and slaves to traditional conventionalities. But, in the words of our contemporary, “their own attitude reflects the conventionality of a clique that welcomes eccentricity as originality, and distorted ugliness as a token of artistic enterprise.” Moreover, it is no exaggeration to say that this exhibition is “an insult to Christian feeling on a par with some of the cartoons produced by the godless propagandists of Soviet Russia.”

The central object of the Epstein exhibit is a life-sized “Madonna” in bronze, which outrages every feeling of reverence and decency. The impression created on decent-minded people by this atrocity is admirably summed up by the non-Catholic art critic of a London daily paper. “I looked,” he says, “and I realized that I hated it. I loathed its obvious cynicism, its almost obscene satire, its malformed hands and feet, its vapid, expressionless gaping. I detested the beastly thing. It was sacrilege in bronze. On the Virgin’s face was a sullen, angry scowl—thick-lipped, vile. The Child wore a look of complete insanity.”

This “sacrilege in bronze” is not only a degradation of art, but a monstrous insult to the Mother of God and should forever discredit Epstein and his school in the eyes of all loyal Christian believers.

### Catholics and Rotary

The introduction of "Rotary International" into Europe has led the bishops of several countries to investigate the nature and purposes of this American organization, with the result that Catholics have been instructed that they must not affiliate with local or national Rotary clubs.

In 1928 several Spanish bishops declared the faithful in their dioceses were not permitted to join or retain membership in Rotary. Later, the *Osservatore Romano*, semi-official organ of the Vatican, reprinted from *La Civiltà Cattolica* a statement pointing to the close alliance of the organization with Masonry, and shortly thereafter the S. Congregation of the Consistory announced that it considered it inexpedient for priests to join Rotary clubs.

A much more sweeping decision, dated July 12, 1930, was published by the bishops of Holland. It reads as follows:

"It is our express wish that the Catholics under our jurisdiction unite in Catholic organizations. These are not to be mere societies of Catholics, but Catholic societies in fact, in which Catholic tasks shall be accorded the recognition rightly due them. Let these societies have whatever proximate purpose they will, their highest and supreme purpose, that of the organization as well as of individual members, is to serve God.

"Rotary is a neutral organization having an economic and social character, striving to educate society and individuals to honesty and unselfishness. This is certainly a praiseworthy aim; but the organization intends to attain it by the pursuit of a code of ethics divorced from all religion. For these reasons Rotary belongs to those societies from which Catholics must hold aloof.

"Therefore we deem it our duty to declare specifically that membership in Rotary is not allowed to Catholics."

The "Rotary Code of Ethics" referred to by the bishops of Holland

may be found in A. Preuss, *A Dictionary of Secret and Other Societies*, St. Louis, 1924, pp. 409 f. It is objectionable, not so much for what it contains, as for what it omits. It is purely naturalistic and more than likely was inspired by the Freemasons, who have sponsored Rotary and similar "non-sectarian" movements for the "uplift of humanity." Quite naturally, the Catholic Church is but doing her plain duty in warning her children against all such movements.

### A Curious Discovery

The *Benediktus-Bote* of Salzburg, Austria, prints an interesting paper by Fr. Cyril Wehrmeister, O.S.B., of St. Ottilien, on water veins beneath dwelling houses. Fr. Cyril made a systematic study in order to discover the cause of sickness and mishaps in stables. He studied 250 cases and with the divining rod found water veins which exercised a harmful influence on man and beast. He has invented an apparatus which counteracts these influences. The instrument is put into the ground where the vein enters the house or stable and again where it leaves. In one case the yield of milk by the cows housed in a stable increased from 16 to 60 quarts a day after the apparatus was installed. People who suffered from muscular rheumatism were greatly relieved.

Fr. Cyril also found that there is great danger from lightning where two veins of water cross. He gives a case where a Brother found two veins crossing under a bed. When he informed the inmates that this was a very dangerous condition, they told him that not long before a son of the family had died suddenly in bed, and no one could ascertain the cause.

The state of affairs uncovered by Fr. Cyril's researches undoubtedly gave rise to the wide-spread superstition that the cows in certain stables were bewitched because they gave so little milk.

A. F.

### Giovanni Papini—a Queer Defender of the Faith

Miss Alice Curtayne, who translated Giovanni Papini's *Labourers in the Vineyard* into English, criticizes that greatly overestimated author's third Catholic book. She says (*Irish Rosary*, Vol. XXXIV, No. 8; Aug., 1930) that while Papini's *Life of Christ* was unsatisfactory from the Catholic point of view, the essays collected under the title, *Labourers in the Vineyard*, showed a marked improvement and gave rise to the hope that the former freethinker might develop into a worthy apologist of the Catholic faith. But his life of St. Augustine, published in Italy last year and just translated, is a very great disappointment.

"This is not a book for Catholic readers," writes Miss Curtayne. "As hagiography it is indeed a calamitous failure, because Papini has all the qualifications of a first-rate hagiographer, except the supremely essential one—judgment. In other words, he cannot be trusted to form the just, indeed the obvious, conclusions from available evidence. He seems to lack that faculty. There is always present the danger that he will ignore evidence, and allow his own personal sordid experience of life to sway his judgment. This is ruinous in hagiography. It is all the more deplorable because he has the rest of the equipment: great artistic ability, scholarship, fiery sympathy with his subject (all these are reflected in this work), but they are wasted without judgment. So he has detailed and prolonged the description of St. Augustine's struggles with his sensual nature, previous and subsequent to his conversion, with an over-emphasis that is entirely false, and which destroys the whole proportion and perspective of the book.

"Even in Italy, where writers and the reading public in general are much more tolerant of this kind of offensiveness, *St. Augustine* has been coldly received. Father Nicolà Turchi reviews it in the February issue of *L'Italia Che*

*Scrive*, and points out with an indignation, as effective as it is restrained, that St. Augustine's greatness did not consist in his victories over the flesh, but in that he was 'a new Socrates, who welded into the Christian deposit of faith all that could be saved from the thought of antiquity. . . . Certainly Papini has not shown much wisdom in his delineation of certain darker traits in the character of the man, Augustine, because the writer was governed by a sort of Freudian obsession, underlining and stressing some passages in the *Confessions*, where the Saint with such poignant sincerity lays bare his wretchedness. But surely it would be Christian good taste not to dwell upon what the Saint thought better to mention with reserve. . . . Here we have the old Papini again, who took such delight in stirring up the dregs of human nature's misery, even in the case of persons who soared far above our human nature. . . .'"

Miss Curtayne's conclusion is that "the gravest hindrance to Papini's success as an exponent of the faith is his own instability of judgment. The fact that he is no longer young makes this defect all the more remarkable and regrettable."

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Men do not usually go into Catholic journalism for the financial rewards of that work. The chief allurements in that field is the salvation of souls.—*Ave Maria*.

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Now we have the "Cub Scout," a boy too young to be a Boy Scout, who, under the leadership of a "cub-master," an older Boy Scout, will carry the Boy Scout programme into the home backyard. A grant from the Laura Spelman Rockefeller Memorial Fund provides for this extension of the Scout organization, which the Washington Children's Bureau says has been tried out in other countries. Will they take the boy out of his mother's lap next?—*Louisville Record*, Vol. LII, No. 31.

## Notes and Gleanings

John Bond, of the *Fellowship Forum*, who has often done anti-Catholic writing before, has issued a pamphlet called "St. Alcohol," in which he tries to make out that the Catholic Church is the friend of drunkenness. He has ransacked the world to get pictures of drinking monks. Strange to say, however, none of the art pieces he reproduces shows a drunken monk. Bond's underlines are not borne out by the pictures. On page 44, he reproduces an obscene picture to show how alcohol unchains lust. "It is not a monastic scene like the others," comments the *Denver Register* (Vol. VI, No. 32), "but it will greatly help the sale of the book. The morons can buy the book, enjoy the lustful picture, and think all the time they are helping the work of checking the Pope. John Bond has been in the anti-Catholic literature business long enough to know his crowd well."

As against Père Hamon's attempt to show that the modern devotion to the Sacred Heart of Jesus is traceable entirely to Paray-le-Monial, Fr. Charles Lebrun proves (*Saint Jean Eudes et la dévotion au Sacré Cœur*, Paris, Lethielleux, 1929) that St. Eudes had a large share in the revival of this cult. Long before St. Margaret Mary Alacoque this religious founder advocated and promoted the devotion to the Sacred Heart. Pius X called him "the father, teacher, and apostle of the liturgical cultus of the sacred Hearts of Jesus and Mary." All that can be said now is that it was by St. Margaret Mary that the Church was definitely moved to introduce and promote the devotion to the Sacred Heart, such as we have it today.

The Catholic Rural Life Conference is endeavoring to have vacation religious schools established in order that the many Catholic children (more than one-half of the total number!) who do not attend Catholic schools, may receive

some religious instruction. The idea is a splendid one. It is the first organized effort which has been made to reach the millions of children whom our parish schools cannot provide for. But, as the *True Voice* (XXIX, 14) points out, even vacation schools will not reach the vast numbers who are deprived of the blessings of religious training in youth. They are merely a step in the right direction, and call attention to a problem that too many in this country would like to believe does not exist, but that *does* exist, and is growing more serious all the time.

The Belgian Centenary Exhibition at Antwerp has a very attractive section devoted to ecclesiastical art. This display is housed in a permanent structure, which is, in fact, a church conceived and executed on a magnificent scale. It is Byzantine in style with a three-domed nave, a large apse, and a lofty campanile at the north west corner, and is complete save for the interior fittings. After the close of the exhibition, this stately structure is to serve as the parish church of what is intended to be a new suburb of the city. The collection of ancient church ornaments and fittings at present on view there fairly beggars description. Many vestments, gold and silver plate, illuminated service books, woodwork, and precious things of every kind designed for divine worship have been gathered together in this impressive setting. Though most periods of ecclesiastical art are represented, the bulk of the exhibits belongs to the sixteenth, seventeenth, and eighteenth centuries.

In our travels we met a priest who has been bitten by the bug that infects men's souls with superstition, greed, and mendacity. He has told so many stories about the wonders that have been wrought through relics and novenas, that he believes those yarns are true. There are miracles here and now. They . . . are answers to prayer. They are wrought by God at the intercession of the saints. But exaggera-

tions are more common than miracles, and most of the extraordinary things that happen are not miraculous. Stupid stories and absurd pretensions shock sensible people. They hurt religion. Those who apply relics with one hand and hold out a basket with the other, are not acting for the honor of God or for the good of men.—Msgr. J. L. Bel-ford in *The Mentor*, Vol. 35, No. 8.

Inquiry by a congressional committee into the activity of "Red" revolutionists in this country has not as yet unearthed many alarming facts. That children in some sections of New York are being inoculated with Bolshevik propaganda has been testified to by several school principals. But just how far the "Red" campaign has been carried, it is difficult to say. Estimates of the number of "Reds" in this country vary from a few hundred to several hundred thousand. The *True Voice* (Vol. XXIX, No. 31) thinks that while members of the Communist organization are not more than a few thousand, sympathizers with the "Red" programme are many. "Unemployment, starvation wages, and intolerable conditions of labor," says our Omaha contemporary, "make more Communists in America than all the foreign propaganda. The 'Red' propagandists take advantage of this situation to spread Bolshevism among the dissatisfied and unemployed workers. There is where the danger from Communism lies in this country. Conditions just now favor the propagandists."

The late Henry Clay Folger, a former chairman of the Standard Oil Company, who died June 11, left \$10,000,000 for the building and maintenance of a library in Washington, D.C., which is to contain the donor's remarkable collection of Shakespeariana, a collection said to be unsurpassed even by that of the British Museum. There are 25,000 volumes at present stored in fire-proof warehouses in New York, among them 35 first folios and the quarto edition of the nine plays issued in 1619.

It is estimated that the building, which is already in course of construction near the Library of Congress, will cost more than \$1,000,000. It is to contain a reproduction of an Elizabethan theatre and other exhibits. The will directs that any surplus that may accrue to raise the principal above \$10,000,000 shall be used for additions to the library and its development.

The estate of the late Thomas Fortune Ryan, a well-known Catholic millionaire, is the most gigantic ever taxed in New York, with a single exception. The estate totals \$125,000,000; and, although Ryan was known as a "Catholic philanthropist," practically nothing of this vast sum goes to Church or charity. A paragraph in his will indicates his state of mind, as he told of former gifts to the Church, and added "that he had done his share." Patrick Scanlon, editor of the Brooklyn *Tablet*, called it the "most cold-blooded document ever offered for probate"; and the Cincinnati *Catholic Telegraph* thinks "that is a pretty fair statement of fact." Men like Thomas Fortune Ryan are not rare among Catholic Americans of wealth, and the Church has no reason to be proud of them, even though some misguided Catholic newspapers occasionally set them up as shining examples.

"Caucasian Crusaders" is the name of a new secret society recently founded in the South. It is supposed to be a revival of the Ku Klux Klan, which has all but disappeared. The leaders of the new organization are former leaders in the Klan, and their emphasis on the word Caucasian in the name they have chosen marks them as imbued with the Klan spirit. It is questionable whether the organizers have selected the right moment for launching the new order. Memories of the Klan and its grafting leaders are too recent to permit great numbers to be deceived so soon again and herded into paying memberships. History shows that such movement can be successfully

launched only about once in a generation. The Knownothings, the A. P. A., and the Ku Klux Klan came at intervals of about thirty-five years. About that much time must elapse before the "patriots" can be successfully bled again.

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In the *Schönere Zukunft* of Vienna (Nos. 40 and 41) Dr. A. Seitz shows how the results of the historical investigations of the late Dr. Adolph von Harnack constitute a brilliant apologia for the Catholic Church. He concludes as follows: "In the *Theologische Literaturzeitung* (1888, No. 3, col. 54 f.) Harnack did not hesitate to declare openly: 'As a Christian, as a theologian, and as a historian I can very well imagine that our century, in spite of all its splendid progress, will finally surrender to an ancient profession of faith. But that profession of faith would hardly be the Lutheran. Besides the Gospel, there is in all that calls itself Church but one world-power, and that is the Pope of Rome.' And in his *Lehrbuch der Dogmengeschichte* Harnack theoretically, if not practically, drew the full conclusion: 'If the Church of Christ cannot be conceived without an earthly head, then infallibility follows as a matter of course.'"

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From an article on the present position of the Catholic Church in England, by the V. Rev. Bede Jarrett, provincial of the English Dominicans, in the always instructive *Homiletic and Pastoral Review* (Vol. XXX, No. 11), we quote the following sentences: "The setting up of the Irish Free State has removed the 70 Catholic votes from the Parliament of Westminster that in the normal balance of the two parties could always sway the fortunes of an education bill and secure us against unfair treatment. We have now to fight our own battles. This is certainly the better for us, but it has decreased our direct political influence. However, we shall put up a good fight for justice, but are asking for more with less means to enforce it. We live under a per-

petual menace. With us as everywhere else, labor is infected with anti-religious propaganda. It has not penetrated deeply, for the most violent Socialists in the House of Commons are almost without exception devout Christians—Catholics chiefly and Presbyterians. But the menace is there."

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An example of the many interesting interpretations of Old Testament texts by the Rev. Dr. Franz Feldmann in his *Geschichte der Offenbarung des Alten Testaments bis zum Babylonischen Exil*, of which a third revised and considerably enlarged edition has recently appeared (Peter Hanstein, Bonn, Germany) is that of Gen. XI, 7 f. The author suggests that the confusion of languages is not supposed by the sacred text to have taken place at the tower of Babel, but as a *consequence* of the migration of the tribes after the failure of the tower scheme owing to divine intervention.

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There's a lot of lip service done the Catholic press in this country. Everybody admits its importance and says it should be supported. But nobody ever put up very much money to put the Catholic press on its feet. The press is about the only Catholic activity that is compelled to pay its own way entirely. We subsidize our schools, our hospitals, our orphanages, our churches, and many more vital Catholic efforts to the extent of millions of dollars in donations and contributions every year. But the press—well, that seems to be an exception. There will never be an extensive daily Catholic newspaper service in this country until somebody, either laymen or preferably the hierarchy, makes up his mind to spend some money. Mary Baker Eddy was wise when she subsidized the *Christian Science Monitor* to the extent of \$2,000,000. In addition to that she insisted on her followers subscribing and those who were business men among them advertising. The result of her foresight is that less than 200,000 Christian Scientists have the greatest religious daily

in the United States.—*The Tidings*, Los Angeles, Calif., Vol. XXXV, No. 30.

The Dublin *Standard* (III, 10) records the volunteering of five newly-ordained priests from Maynooth for service in Nigeria, and observes editorially in connection therewith: "It is common for young Irish priests to serve some years in England, Scotland or America before being appointed to the mission in their home diocese. An opportunity now has been opened for the use of those years in the pagan lands. We doubt not that large numbers will avail themselves of this means to being associated with the missionary Orders in their apostolic work. Among the gains will be a yet closer connection of the faithful at home with the mission field—a closer connection with the spiritual empire which, in all ages, our priests have sought to conquer for Christ the King."

A Catholic reviewer of Carswell's and Gwynn's recent biographies of Sir Walter Scott (*Irish Standard*, III, 10) says that the former is very unsatisfactory, while the latter can be read with pleasure, though it contributes no new facts or points of view. What we still lack, adds this writer, is a good Catholic study of Scott. "There is little doubt that, however clumsily he understood Catholic faith and practice, Scott did initiate in fiction a revolt against Protestant contempt for Catholic antiquity. Sir David Hunter-Blair, who lived to become a Benedictine abbot, affirmed that it was the reading of Scott that started him on the way to conversion."

Fortunately we have never developed an American Catholic style of architecture! If we had, what with our poverty and other handicaps, it would have been a thing of horror! Now the time is happily passing when the stranger in any town may be sure that he is entering a Catholic church because it is the ugliest church building in sight. We

are building as never before, and, for the most part, building well. We no longer have the excuse of dire poverty, we should not plead ignorance, nor should we let senseless prejudice keep us from claiming what is rightfully our own.—Rev. M. A. Chapman in the *Acolyte*, Vol. VI, No. 15.

How little has changed in the military world is shown by comparative accounts of Gedeon's night attack circa 1259 B.C. and one which took place in the Judean Hills during the World War (August, 1918); see Vol. XX, No. 2 of the British *Army Quarterly* (London: Clowes).

Even modern heating apparatus in our churches can do little for the lukewarm Catholic.—A. F. K.

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## Current Literature

—Heffer & Sons, of Cambridge, present through the B. Herder Book Co. a second revised and enlarged edition of Edw. Bullough's translation of E. Gilson's *Le Thomisme*, under the title, *The Philosophy of St. Thomas Aquinas*. This edition is considerably enlarged by the insertion of two new chapters, viz., IX on "The Corporeal World and the Efficacy of Secondary Causes," and XIII on "Knowledge and Truth," and by additions to chapters I and XV. There are also a number of minor changes in the text and notes, for which the student will be duly grateful. The book is undoubtedly the best introduction to the philosophy of St. Thomas now available in the English language.

—Two short lives of saints which should have a large demand are: *St. Vincent De Paul*, by Paul Renaudin, and *Augustine of Hippo*, by Katherine J. Mullany. They tell in simple and fervent language the lives of these two great servants of God and the work they did for His name. The second is especially timely, since the whole Catholic world is celebrating the 15th centenary of the death of the great Bishop of Hippo. These are good books for our high school and college libraries. The first is published by the B. Herder Book Co., the second, by Fr. Pustet Co., Inc.—C.J.Q.

—A booklet that will be of great help to teachers who desire something practical on the Holy Sacrifice, is *The Mass-Drama*, by Father William Busch, professor of Church history in the St. Paul Seminary. The brochure recommends itself not only to those charged with the education of youth, but to the general Catholic public as well. The price is within the reach of all. (The Liturgical Press, Collegeville, Minn.)—C.J.Q.

—The experiences of an orphan boy, entitled *Ragamuffin*, is the work of a new author, Ruth Irma Low. It is a book that should have an especial ap-

peal to boys and girls from seven to ten years old. The writer is thoroughly conversant with her subject. (Benziger Bros.)—C.J.Q.

—Nothing more complimentary could be said of Father Henry A. Geisert's book, *The Criminal: A Study* (B. Herder Book Co.), than what that judicious critic, Rev. Dr. Charles Bruehl, of Overbrook Seminary, says in Vol. XXX, No. 11 of the *Homiletic and Pastoral Review*, to wit: that "the volume is fully abreast with modern progress in the field of criminology, but its chief distinction lies in the fact that it rests on a sound philosophy of life." Needless to add, Fr. Geisert's book fills a long-felt want and is deserving of close study on the part of all who are interested—as who is not?—in the causes and prevention of crime and the reformation of criminals.

—Dr. Paul Heinisch has undertaken no light task in providing a new translation, with commentary, of the Book of Genesis, for this book offers more difficult problems than any other part of S. Scripture. It is for the Biblical experts to pronounce on the author's new solutions of some of these problems. For the general reader suffice it to say that the volume appears as part of the celebrated "Bonner Bibel," under the imprimatur of the Cardinal-Archbishop of Cologne. *Das Buch Genesis übersetzt und erklärt* comprises nearly 500 large octavo pages and, besides a learned exegetical commentary, contains a new translation of Genesis, which is probably the best so far published in any modern language. The author defends the Mosaic authorship of the Pentateuch, but does not maintain that Moses was the sole and immediate author of all its separate portions. On the question of reconciling the age of the human race, as calculated from the genealogical table in the fifth chapter of Genesis for the period between Adam and Noe, and from the table in chapter eleven for the period between Sem and Abraham, with the fact that modern paleonto-

logical and anthropological science point to a very much greater antiquity, Dr. Heinisch seems to accept the view that these genealogies represent documents which the author of Genesis incorporated in his account without vouching for their accuracy. In general, however, the author of this commentary expresses himself cautiously, and for the most part discusses the various hypotheses without committing himself. The various sections are preceded by a full and up-to-date bibliography of the questions under discussion. (Bonn: Peter Hanstein.)

—A small story-book for children has been published under the title, *Just Stories*, by the Rev. Winfrid Herbst. The little volume, prettily bound in imitation leather, should be welcome to teachers and parents who are on the look-out for something thoroughly Catholic and interesting for the young folks committed to their care. (Society of the Divine Saviour, St. Nazianz, Wis.)—C.J.Q.

—Father Robert Eaton has published *St. Paul's First Epistle to the Corinthians with Introduction and Notes*. The text is the commonly accepted one, while the notes are mostly taken from Fr. Jos. Rickaby's *Notes on St. Paul* and the annotations to the Westminster Version. The booklet is bound in paper covers and its cheapness makes it adapted for mass distribution. (Catholic Truth Society of London).

—*The Last Things*, by the Abbé A. Michel, of the Catholic University of Lille, rendered into English by the Rev. W. Miller, D.D., forms No. VII of "The Catholic Library of Religious Knowledge." The author sets forth the eschatological teaching of the Church with a sobriety worthy of great praise and gives some of the best Catholic speculation on such points as the nature of hell-fire, etc. The intelligent reader will note with pleasure Dr. Michel's cautious reticence in matters in which revelation is not forthcoming. The very moderation of the solutions proposed—nearly all taken from the

# THE ECHO

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

"*The Echo . . . is one of the most enterprising and carefully edited of American Catholic Newspapers.*"

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works of St. Thomas Aquinas—shows how greatly the classic theologians distrust the imagination in seeking an answer to questions concerning the last things, on which revelation provides no definite information. St. Thomas was not the first nor the only great theologian who warned men to distrust the imagination if they would judge soundly the realities of the other world. We cordially recommend this little book. (B. Herder Book Co.)

—The *Katechismus der christlichen Vollkommenheit*, by Dr. Antonius Wallenstein, O.F.M., deals in question-and-answer form with the entire scope of the religious, and especially the monastic life, from the point of view of Christian perfection. It is largely based on the *Geistesschule* of Fr. Sigmund Neudecker (d. 1736). There is a valuable appendix containing two recently discovered spiritual treatises of St. Leonard da Porto Maurizio. (Herder & Co.)

—*Old St. Mary's New Assistant*, by the Rev. Joseph Young, is a pleasing story of a newly ordained priest taking up his duties in a city parish. His various labors in God's vineyard, such as his first sermon, his first convert, and his first sick-calls, are all here for the reader to enjoy. There are many things in the book that will be useful and interesting to every priest. A good ordination gift. (Benziger Bros.)—C.J.Q.

—Vol. V of the "Catholic Library of Religious Knowledge," a series translated from the French, is by Fr. Lemonnyer, O.P., and deals with *The Theology of the New Testament*. It is an outline of the life, doctrine, and work of Jesus Christ, with this notable reservation that the life is dealt with only in its great dogmatic facts. The little book is divided into three parts, of which the first treats of the Kingdom of God and its Founder, the second of the new economy of salvation, and the third of the personality of Jesus Christ. The translation is by W. A. Spence. (B. Herder Book Co.)

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### FROM THE PREFACE

This is the second part of the late Msgr. P. Stiegele's "Exerzitienvor-traege," the first having been given to the English-reading public a few years ago by the same translator and editor under the title, "Retreat Matter for Priests." Let us hope that these discourses for retreats for girls and women will be received with equal favor by the Reverend clergy and prove an aid in the rapidly developing movement of lay retreats.

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### A SPRINKLE OF SPICE

Gentleman: "What would you do with a nickel if I gave you one?"

Hobo (sarcastically): "Get a new suit, mister, an' supper, an' a night's lodging, an' some breakfast an' dinner tomorrow."

Gentleman: "My good fellow, here's a dollar. Go and support yourself for the rest of your life."

That a certain young man is wise beyond his years was proved when he paused before answering a widow who had asked him to guess her age.

"You must have some idea," she said.

"I have several ideas," said the young man, with a smile. "The only trouble is that I hesitate whether to make you ten years younger on account of your looks, or ten years older on account of your intelligence."

"Has your husband any hobbies?" asked the neighbor who was calling.

"No," said Mrs. Tuggle, "he has rheumatiz a good deal, and hives now and then, but he ain't never had no hobbies."

Marvin tells of seeing a pickaninny on a curb in Birmingham with a large uneaten section of a huge watermelon.

"What's the matter, son," he inquired, "too much watermelon?"

"No sah," was the reply. "Not enough niggah."

The boys of one of Dr. Stryker's classes at Hamilton College got a goose, tied it securely in his chair, and pushed the chair under the desk, just before his expected arrival. He entered, pulled out his chair, and saw the goose occupying it.

"I beg you pardon, gentlemen," said he. "I didn't know you were having a class meeting!"

Mother: "What are you doing with the alarm clock?"

Little son: "I'm taking it in to grandfather; his foot has gone to sleep."

From an old scrapbook, lately discovered in the library at Buchanan Castle, *The Countryman*, a British quarterly review of rural life and industry, reprints, among other tidbits of former days, the following entry:

Mrs. Montagu, disputing with Mr. Fox, who was at one of her parties, concluded with telling him that she did "not regard him three skips of a louse," on which he took up the pen, and wrote the following epigram:

"A Lady once told me, and—in her own house,

That she did not regard me "three skips of a louse."

I forgive the dear Creature, whatever she said,

For Women will talk of—*what runs in their head.*"

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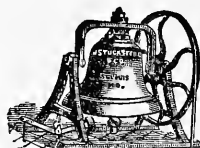
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The *Glasgow Herald* records an alleged visit of Mr. Ramsay MacDonald to a mental hospital, where he was introduced to a convalescent patient as the Prime Minister. "They'll soon cure you of that here," was the reply, "when I came in, I was Earl Haig."

Smith and Jones, Ltd., received this letter: "We are very much surprised that the money we have demanded so often has not yet arrived." They replied shortly and to the point: "You do not need to wonder; we have not yet sent the money."

# The Fortnightly Review

Vol. XXXVII, No. 10

ST. LOUIS, MISSOURI

October 1930

## Traditionless Catholics

In investigating the reasons why so many Catholic parents, though well aware of the irrefutable arguments for Catholic education, send their children to non-Catholic schools, the editor of the *San Francisco Monitor*, one of the ablest Catholic journalists in this country, ran across a mature Catholic man who ascribed this deplorable neglect to the loss by these families of nearly their entire cultural tradition. The gentleman's remarks contain more than a grain of truth, and hence are well worth quoting.

"Most of these families," he says (*Monitor*, Vol. LXXII, No. 18), "came in poverty to this country, and many of their pioneer ancestors came early in life or were so busy getting started that they did not hand on what every Catholic family in Europe knew almost instinctively: that the Church was the custodian of knowledge, and that the schools of the Church could teach not only old knowledge, old morality, and the old faith, but also the latest techniques. People broken away from the traditions of their own families proceeded to go through a series of experiments in social life that were all done and proven out hundreds of years before. People broken with their own tradition grasped at every slogan and every fad proposed by other traditionless people. Such traditionless Catholic people just did not know anything about education, and consequently took what they thought was the line of least resistance and sent their children to non-Catholic schools.

"The Catholics who kept their Catholic family traditions and who had the good sense to know that the Church was the custodian of true culture, listened to the bishops, whom they recognized knew more than themselves. If the Catholics who send their children to non-Catholic schools still had their traditions and were not floundering around like so many non-Catholics, trying to start their own cultures in the raw, why, the pastors of this archdiocese would have a procession of deep-thinking men walking in on them and saying: 'Here, Father, is fifty dollars. It is all I can spare. Perhaps more later. But you really must give us a Catholic school. I have children coming along and I want them to be nourished in the Catholic culture. I know these new-fangled experiments won't work. My people have not only kept the essentials of the faith, but they have been good specimens of the Catholic culture for generations. That culture is too precious to lose. I want my children to have it; they will not get the most out of life without it.'

"But, instead of men taking that attitude and thrusting the job of organizing schools on the pastors, we have beheld the Catholic pastors trying to revive in Catholics what they have in many cases utterly lost—the memories of the traditions that kept their families going for centuries. And even in some cases where pastors get the Catholic children into the schools they have to begin at the beginning as though they were dealing with converts from

paganism. For the Catholic schools have supporting their work no Catholic traditions at all in some families. Then, some people point the finger of scorn at Catholic schools because they failed to reproduce the full Catholic culture in some children whose parents had lost it completely."

The Catholic gentleman quoted by the *Monitor* thinks that "some day, after all manner of experimenting has been tried by traditionless parents and traditionless educators, the leaders of the United States are going to try what has been avoided—the rebuilding of a Catholic tradition here. Then they will look to those Catholic families who have preferred Christian education to messes of pottage. But in the meantime, some Catholic families will cease not only to be Catholics, but even to be families at all. They will cease to carry on, for without the faith there is no abiding and decent pride to keep families going. When they lose the faith, they lose the bond of affection and the sense of glory that makes family perpetuation worth while."

Let us hope that a new Catholic cultural tradition will by and by grow up in this country which will make up, to some extent at least, for the precious heritage which so many of our immigrants and their immediate descendants have unfortunately lost.

May we be allowed to add, from personal knowledge, that the chief motive that actuated the older generation of the German clergy in this country in striving to get their people to keep up their mother tongue was the firm persuasion that their mother tongue was essentially bound up with that "cultural tradition" that is now admitted to be quasi-essential for the preservation of the Catholic faith. It was in this sense that the members of the defunct German-American *Priesterverein*, the founders of the *Central-Verein*, and the German Catholic press of a generation or two ago upheld the motto of the close connection between *Sprachgeist* and *Glaubensgeist*—which was so woefully misinterpreted by liber-

alizing and Americanizing prelates and editors of the time. Perhaps the stand of these staunch old Catholic pioneers will be vindicated yet!

### "A Curious Discovery"

To the Editor:—

The article on "A Curious Discovery" in the *F. R.* for September is interesting, but not very convincing to a physician who knows the story of the supposed influence of what they used to call ground water on human beings. About fifty years ago it was the custom to attribute epidemics of typhoid fever and other infectious diseases now known to be due to microbes, to the presence of water near the surface of the ground. They used to trace the epidemics and show that their virulence depended on the nearness of the water to the surface. We have eradicated typhoid fever, however, by keeping typhoid bacilli out of the drinking water of human beings and lessening the amount of them that occur in milk.

According to the German Benedictine writer, the presence of water is detected by the divining rod. At the present time there is not the slightest evidence that the divining rod tells us anything about the presence of water beneath the surface of the ground. Professor Richet, of the University of Paris, in his volume on "Psychical Research" suggested that the only thing that would account for the success of "dowsing," as the use of the divining rod is called, would be the same sort of cryptesthesia which accounts for the supposed communication of a medium with dead personalities as the result of a lock of hair or a ring from the dead person being placed in the medium's hand.

The supposed danger from lightning where subterraneous veins of water cross, or the sudden deaths in bed under which there is similar crossing, is simply a bit of superstition.

James J. Walsh, M.D.  
110 W. 74th St., New York City

## The Key to the Mystery of James Joyce

By Robert R. Hull, Huntington, Ind.

### I. The Egoist

Any estimate of James Joyce which does not take into account his insularity is foredoomed to failure. He is a product of Ireland. Most Irishmen may not be proud of him, even as most Americans may not find it possible to enthuse over Thoreau; nevertheless it is of Irish scenes and Irish folk that Joyce writes. All his literary reactions, however abnormal they may be, arise from his contacts with Irish life. To be sure, he is Irish only in a negative sense. The national aspirations of his fellow-citizens strike in his breast no responsive chord. Their Catholic faith he casts aside as an outgrown superstition. But his point of view is that of an Irishman, albeit an Irishman who has voluntarily renounced both his country and his faith. Joyce has assumed no other allegiances and he is also outside the broad stream of European culture. He can lay no claim to universality, however, for he speaks only for himself.

There is a general impression that Joyce is in revolt against the Church Universal, and that he has rejected nationalism itself in rejecting Ireland. I do not doubt that Mr. Joyce himself believes that his protest was against Catholicism and even against Christianity itself. For all practical purposes he is anti-Catholic as long as he chooses to remain outside the communion of the visible Church. It is very possible that he is an unbeliever with his conscious intellect at the present moment; for, since his departure as a youth from the Jesuit institution, Clongowes Wood College, much water has flowed under the bridge. But that is neither here nor there. What I do question is that his initial revolt was against the Universal Church and its Universal Faith.

It was within certain circumscribed limits that the man wrestled with his problem; and it is very important, at

the outset, to know what, precisely, these were. Nobody can fail to be impressed with the exceedingly narrow outlook of Joyce. Contrarily, his critical faculty was developed to an almost unbounded degree. His reactions, within such limitations, were all the more intense because this faculty rested for its support upon an all-sufficient ego which would brook no contradiction and no rival. If Joyce could say to Yeats, "We have met too late; you are too old to be influenced by me," it is not at all surprising that he should have been repelled from the Church upon his first encounters with what appeared to him to be contradictions between Catholic theory and practice. He was too rigid by nature to make allowances for human weakness; and, furthermore, it is evident that in most instances he erected his own purely subjective notions into criteria.

For one thing he never forgot. Time did not in the least modify his bitterness toward his teachers, the Jesuits, or the "Dubliners." He preferred residence on the continent to living in Ireland; yet his long sojourns in France, Italy, and Switzerland do not seem to have had the least effect on his writings. If he absorbed anything of continental culture, it does not appear in his *magnum opus*, "Ulysses," which he began to write in Rome and finished in Paris. The rich life which surged around him affected him not at all. He has not mellowed with age. The Dublin Irishman was the same object of aversion to Joyce in 1922, when he published "Ulysses," as he was when Joyce in 1901, at the age of nineteen, issued the pamphlet, "The Day of the Rabblement," against the Irish Literary Theatre.

The world of Joyce, therefore, is bounded by the Atlantic Ocean and the Irish Sea. It speaks to Joyce through Dublin and—it may be said

with entire truth — actually only through those particular citizens of Dublin whose antics he watched with a more or less jaundiced eye. Herbert S. Gorman (in "James Joyce: His First Forty Years") speaks of his "narrowed observation;" and all those who have perused the pages of Joyce have noted his marked egocentricity. His method, in dealing with the data of experience, is the opposite of the scientific. He does not take the trouble to canvas the thought of his contemporaries. He makes absolutely no concessions to the taste of his day. He is occupied solely with the problem of his own personality, the pain he suffers or the pleasure he feels. He has been called an "interior realist," but the term is void of all significance since he isolates himself within his own "ivory tower." The characters of his plays and novels are either projections of himself, as Stephen Dedalus, or backgrounds designed to set off more strikingly by contrast these same personal projections.

In "A Portrait of the Artist as a Young Man" Joyce reveals a "vividly self-centered imagination," and, significantly enough, one of the earliest examples of that "defense mechanism" which he ever afterwards employed to apologize for his apostasy. This and the "Ulysses," the most important of his works, are undoubtedly autobiography; but the same may be said of his lesser works, "Dubliners" and "Exiles"—all are designed with the same purpose in mind, to extol the godlike detachment of the rebel egoist and to expose the sordidness of that society with which he is unable to come to terms. There is something unnatural about the very persistency of Joyce's apology which has inspired not only astonishment but doubt in even his most friendly critics.

Take, for example, the nightmare which terrorizes Stephen Dedalus after he has heard a very vivid sermon on hell preached during a retreat at the Jesuit college. He is unable to distinguish between the subject-matter

of the Catholic concept, the embellishments of the preacher's rhetoric, and the phantoms of his own overheated imagination. Indeed, on the face of Joyce's own recital in "A Portrait of the Artist as a Young Man," Stephen was already a sick man, and little was required to push him over the borderline of delirium. Yet he places upon the Church full responsibility for his vision of india-rubber devils in a hell of ordure which is conjured up by a sick brain. "It sounds hollow," says Mr. Gorman, and it is hollow. It never occurs to Joyce's *alter ego*, Stephen Dedalus, that thousands of Catholic congregations all over the world listen to sermons on hell without experiencing any of his extreme physical vertigo. Assume, if one will, that the preacher of the occasion overpassed the bounds of decency and inflicted injury on an oversensitive neighbor, any normal mind would have reflected that the dogmatic truths of the Universal Church were not thereby affected. However, on Joyce's own showing, it is such a Catholicity that he discards—a Catholicity that is local and almost purely personal, since it is solely determined by his contacts with particular Catholic people. He is never able to take a larger view of the matter. To him the Church of the ages, the historic Christian Church, does not exist.

The fixation of Joyce is all the more emphasized when his problem is objectively considered. It is only just to state that, in spite of the coloring which his egoistic bias gives to all his pictures of Irish life, his powers of analysis, within the narrow range of their application, are great. This is seen in his extraordinary meticulousness of detail. And it would be incorrect to suppose that there was nothing in his environment with which he could justly find fault. First of all, he thought that he had ridden himself of "two monstrous burdens," the British Empire and the Catholic Church. The two were very closely associated in his mind. The ineradicable Irishman in him conceived that



the first had kept him poor and the second moral! At first blush this may appear to be an extreme view of the matter, but its appropriateness will soon appear.

It was undoubtedly his impression (and so others have also thought) that hatred of England was the fundamental cause of Irish predilection for Catholicism. The Irish, thwarted in every effort to attain national independence, had found in the Church a "spiritual" avenue of escape from the monster whose proximity only a few hundred leagues away had given them no respite. And the Irish had fallen into the clutches of a monster even more terrible — the Church, who, while she ostensibly encouraged the aspiration for freedom, in reality paralyzed by her counsels of peace and compromise every promising attempt to throw off the yoke of England.

I cannot doubt that this was Joyce's greatest grievance. At the age of nine, he tells us, he had written a pamphlet on Parnell. His boyish imagination had been captivated by the personality of that great champion of Home Rule. The fall of Parnell, to his mind, was concrete evidence of the cowardice and flabby servility of the Irish clergy. In "A Portrait of the Artist as a Young Man" Joyce expresses an implacable hatred of the clergy on this score. It will be recalled that Parnell's position, as leader of the Irish party in Parliament, had not been immediately endangered when, in 1889, he was made co-respondent in the divorce suit of Captain O'Shea against his wife Kitty O'Shea. The Nonconformists of the Liberal-Irish alliance started the fight to depose Parnell. Had the Irish remained steadfast, the situation would not have become impossible. Of themselves they were inclined to let well enough alone. But the Irish clergy, apparently apprehensive that the whole Irish position had been endangered, took fright at the move of the Nonconformists and joined with them quite paradoxically in opposing Parnell on ostensible moral grounds.

With Parnell in the discard all efforts were unavailing. In spite of the fact that McCarthy, against whom there was no breath of scandal, thereupon became the leader of the party, Gladstone's appeal to the hustings resulted in the total defeat of the cause of Home Rule and the return of the Tories to power.

(To be continued)

### In Memory of Johannes Janssen

A monument to the priest-historian Johannes Janssen has recently been unveiled in his native city, Xanten on the lower Rhine. It is in the form of a statue erected in front of the old "Rektoratsschule," whose most famous alumnus Janssen was. Dr. Karl Hoerber, in an address delivered on the occasion, emphasized especially the permanent value of Janssen's historical work. In spite of certain defects of his *History of the German People*, largely corrected by his pupil L. von Pastor, who revised and partly rewrote the later editions, there remains the scholarly method devised and employed by Janssen, the conception of the closing Middle Ages and the Protestant Reformation worked out by him and now almost universally accepted, and the fact that Janssen was the first to depict the German people of every class and condition as they really were, as they lived and died, hoped and worried, suffered and prayed.

The current number of *Der Katholische Gedanke* (Vol. III, No. 3, pp. 300 to 311) contains an interesting paper by Fr. Bernard Duhr, S.J., historian of the Society of Jesus in Germany, on "Johannes Janssen als katholischer Historiker," which is well worth reading. This magazine is published quarterly by Joseph Kösel & Friedrich Pustet of Kempten and Munich for the Catholic Akademiker-verband.

A fault is like a tin-can auto: not much for looks, but often it can make a deep impression on you.—A.F.K.

## Reminiscences of John Talbot Smith

By Will W. Whalen, Orrtanna, Adams Co., Pa.

Since everybody else wrote to John Talbot Smith, it was but natural that I too should do so. I had been corresponding with him for two full years before we met. He insisted I should write him a letter every week—with which request I failed to comply religiously. His letters to me were delicious. He seemed a delightful boy in them.

Then I journeyed to his drab and gloomy rectory at Dobbs Ferry and was disappointed. He may have felt the same about me, but he did not show it. I must not have been successful at hiding my chagrin, for he remarked after Mass when we were breakfasting: "Everybody finds me wanting when they meet me." He said it a bit sadly.

He was a melancholy man. I did not understand what really was the matter with him, but I knew he was suffering. He walked badly; he had rheumatism. But John Talbot Smith the writer and John Talbot Smith the man were two entirely different persons.

He leaned across the table. "Don't you too desert me, Will! Everybody else does. I was to give a lecture out West, and a priest wired me to stop en route and stay for a few days at his rectory. He had been reading me for years. I stopped—and in one day I departed. I knew he was glad to be rid of me! I'm not an entertaining companion at all."

I never heard John Talbot Smith talk, except snappy little after-dinner speeches at which he excelled, but I doubted whether he was a good lecturer. I never found out.

He mentioned something about starting the Catholic Actors' Guild. He kept on mentioning it. At last after a year's such futile talk he got on my nerves. I exploded: "Padre, for God's sake, start that Guild, I'm weary enough to rush across and take

a header into the Hudson, hearing Guild, Guild, Guild! Let's see you move." I banged down a book or something.

He grinned at me his wry grin. "You're a Yank all right. Put on your hat, Sir Job, and down with us to Broadway."

And so he laid the foundation for the Catholic Actors' Guild. A discouraging beginning. Held in a Catholic lawyer's office, the first meeting was sparsely attended. Then the Hotel Astor followed, with the crowd still small enough. But the Guild had come to stay. Once Father Smith moved his monthly meeting to some other hotel, the old Knickerbocker, I think, and the only lively thing in that poor little crowd was Miss Elizabeth Marbury. She was dry and caustic, but she *could* talk, and she certainly knew her theatrical onions and orchids. Ever since the Guild sticks to the Hotel Astor, and the crowd has grown and grown.

Father Smith was pleased after his Actors' Guild began to move and kick and squabble. It was a lively youngster, enough to warm any father's heart. Then he remarked he was thinking of starting a Catholic Writer's Guild. He didn't need to be egged on this time. The whole thing was threshed out in the rooms of the Actors' Guild, and the first Catholic Writers' Guild meeting was held at the Hotel Biltmore.

Father Smith was very modest as usual. The speech of the evening (and a wild one it was) came from the fervid lips of Alfred "Pure Food" McCann. Seumas MacManus was present and made himself conspicuous by heavy drinking — he must have traveled a dozen times for a glass of water. I was in torment. A soured virgin with a bass voice had my ear and was inveighing bitterly against Father Smith because he had con-

demned her five-act tragedy about Benedict Arnold. I read the script later—simply had to; and the big climax meant to grip the audience was the question, Would or would not Arnold betray his country? You can judge how long such a tragedy would keep anybody guessing!

A priest from out of town was quite intrigued with Seumas MacManus, and whispered to me: "Father Smith wants me to go with you to Dobbs Ferry tonight, but I'm going to duck. Don't tell." I didn't need to; Father Smith knew he'd duck. On the way up in the train he said to me: "I've held only two priest friends who'll visit me—yourself and Father John Cavanaugh of Notre Dame. You're the lone pair that can stand me."

Then came the first benefit of the Catholic Writers' Guild, given on a Sunday night, of course. Some hitch in the advertising and a terrific blizzard furnished a scant audience. Father Smith was back stage and down front and up in the gallery all at the same time. Hugh O'Donnell, of the *New York Times*, was master of ceremonies and introduced the "artists." Some of the entertainers on the bill either got frost-bitten or suffered cold feet, for they failed to make their appearance. Result—the programme was thrown out of gear.

Hugh O'Donnell was a mass of nerves. His voice was static. I noted he cast terrified glances ever and anon at a box. Therein sat His Grace, then Archbishop Hayes, and Arthur Bennington, editor of the *New York World*. Meanwhile, in and out popped Father Smith. I had no programme and understood naught of Hugh's concern.

Father Duffy opened the show. He was sick; he'd been up all night watching his brother, who was nearly *in extremis*. With a sigh of relief he got through and rushed down 42nd Street to his rectory and to bed. Out came a lady and recited something sad. Out trotted a gentleman with a violin and played something sadder. All the air

a solemn sadness held. It made Father Smith furious and Hugh O'Donnell more and more jumpy.

On the programme was an Irish tenor booked to warble Celtic ballads. He looked like a ray of hope. He might do a comic one. But he fared forth and executed "La Tosca."

A dowager down front squinted at her programme and sighed audibly: "Ain't the Gaelic sweet when 'tis will done!" That was the only laugh we got—and it came at the wrong time.

By this, the bow-legged gentleman whose toga bulged in the midst of him was blind laughing. "Don't mind him," whispered a lady, who simulated Cleopatra. "He had a drink too many, I fear." The togaed gentleman, I learned, was Nero. Up comes the devil—literally—right out of Faust. Also Julian the Apostate—a handsome vaudeville actor, who was worried because he had to jump this Sunday night to Wilkes-Barre and open in a new bill at tomorrow's matinee.

The devil was off his feed; he didn't know his lines. He hissed in my ear that his speeches were frightfully long. "And to think," he groaned, "a priest would make me do it!" I thought he meant Father Smith; but no, it was Bishop Kelley of Oklahoma who had written this act, called "The Powers of Darkness." He was then on the *Extension Magazine*.

It was 10 o'clock, my time to go on, and Hugh O'Donnell must have wished some of his nerves on me, or else the devil's weakness assailed me. I got a fit and couldn't remember a word. Out in front was the dramatic actress, Valerie Bergere and her company. She had lent me her vaudeville act, "Judgment; or, Circumstantial Evidence." I was to deliver it as a monologue, and like the devil in Bishop Kelley's act, I had long speeches and hadn't quite mastered them. I had to be a stern judge, a criminal's pleading wife, and the judge's haughty consort—all in fifteen minutes.

Here came O'Donnell pleading: "Say, is your act funny?"

"Heavens, anything but. No, no, no! It's tense drama."

"Oh!" If you ever heard the agony in Hugh's voice! He fairly keened. "*Oh!* Here it's 10 o'clock, and so far we haven't had even one single little joke. Not a smile for that suffering audience. The Archbishop goes on after you, and he'll be dead in earnest. And then Emmett Corrigan, who won't crack a smile. So—so—say, *make that act funny!*"

I looked at Father Smith. He grinned, grim as usual, and nodded. I was before the footlights. In my circumstances an ex-tempore preacher is better off than a good actor; the actor will follow his script. I ad-lib'd—and how! I made the judge like Jiggs and the judge's wife Maggie, and I played the criminal's wife "straight." I twisted the lines into wise cracks as far as I could, and the brougue came to me naturally.

I left the stage sick, sick. I couldn't even hear or see. I'd glanced up at the box—and the Archbishop was gone! I was sure he had fled in horror. Then I caught the echo of his voice talking on the stage; he'd been standing in the wings during my attempt. Somebody kissed me gleefully, and I whirled to denounce Cleopatra. But it was Nero! He was still laughing—about something or other. Then he sat down in a bucket of water!

That night I went to Dobbs Ferry with Father Smith. Next morning he told me I was wanted on the 'phone—Valerie Bergere! I just knew what a roasting I was in for. Her beautiful dramatic act. "I never laughed more at anything," said she, whether she meant it or not. Anyhow she set me at peace.

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Some of his critics didn't think John Talbot Smith very pious, but I knew how pious he was. He lectured me about becoming worldly. "I hope you say your rosary daily."

He grew more listless, more procrastinating. He intended to do a play with actors recruited from his Catholic Guild, but he put it off. I got peevish at him, then provoked. It started the break between us. We dined together at Shanley's—now of blessed memory!—and I nagged him about the play that hadn't yet been produced. He snapped at me. I snapped back. It became a quarrel and waxed bitter. Oh, if I had only known—! He had merely nibbled his dinner.

"I suppose, Will, you think I should run on your wild and weird melodrama with those staccato lines?"

"No, run on that Irish tenor to chant Celtic ballads in Italian! But do run on something for pity's sake. However, I do think you'd better spare the audience that heavy historical thing of yours I read. Merciful heaven, you'd break the backs of the actors with costumes and swamp the audience with speeches as long as the Litany of All Saints."

From such a trifle as that we started our war. We spat with each other all the way out of Shanley's, all the way down 42nd Street to the Grand Central Station. I refused to go back to Dobbs Ferry with him. He left, and I never saw him again!

Came one little letter: "Pray for me!" I wondered where he was when he wrote that. Nobody told me he was dying in the hospital of cancer, that hideous cancer which had been slowly sapping his vitality and draining his life away for years. Then crashed on me the news of his death. I tumbled over sick with the shock. I was too ill even to attend his funeral. I always turn my head the other way when I pass where Shanley's used to be.

John Talbot Smith is one of the few men whom I can never forget.

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A western state, having passed a sterilization law, finds that it is inoperative. It would be a poor subterfuge even if it did work.—A. F. K.

## The Four Laws of Christian Art

For some time past a lively discussion has been going on in European newspapers and reviews as to what constitutes Christian art.

The most useful and objective contribution to the subject is undoubtedly that of Cardinal Michael Faulhaber, Archbishop of Munich, which is a great centre of the arts in southern Germany.

The Cardinal, who is a famous scholar and author, lays down four laws which should govern religious art, and which have always been the guiding principles of religious art in the periods when art was really alive, and not, as now, a mere repetition of the art of former days. He refers to the fact that the new generation has dug a deep trench between itself and the past, and proclaims with brutal frankness: "We announce new times; we sing a new song, and we make all things new. We design, paint, model, build, in new style. Look at our railway stations, our shops, our banks, our hotels."

In fact this new art is not new, except when it is based on the mental aberrations of the lunatic asylum; otherwise it is merely the reproduction of the dead past as it happens to appeal to the particular individual.

Against this chaotic confusion, which threatens to invade the sphere of religious art, Cardinal Faulhaber places as his first law: "*Observe the religious tradition.*" He points out how, when the Iconoclasts would have destroyed the art of imagery in the East, the Church in General Council, in 787, took under its protection the art of painting, and declared it lawful to represent Christ, the Blessed Virgin Mary, the angels and saints upon the walls of churches and houses and upon the public ways, and thus saved that branch of art from destruction. He refers to the new Code of Canon Law, which speaks of "the laws of sacred art and the artistic forms handed down by tradition," and de-

clares that these laws are to be observed in the construction of new churches and the reconstruction of the old, and that art, even in the smallest objects of piety, must always remain faithful to the use and tradition of the Church (Canons 1164, 1179, 1296.) It is the duty of the bishops to see that these laws are observed in practice, and not allow a church to be constructed in such a way as to suggest a picture-gallery or a ball-room. If this is attempted, the bishop must apply to Christian artists the words of St. Paul: "I exhort you by the mercy of God, not to be conformed to this world, but be reformed in the newness of your mind that you may prove what is the good, acceptable and perfect will of God." For this reason the plans of new churches, together with their internal fittings, pictures, glass, and wall paintings, should be submitted to the approval of the ecclesiastical authorities before being executed. In a church, a statue ought not merely to produce an artistic effect and give pleasure to its author, but should be animated by the traditional spirit, and produce a spiritual effect. This is true in all living art, as we see one style gradually developed from another, not a sudden violent contrast, but a legitimate growth.

Cardinal Faulhaber's second law is: "*Speak the language of your own time.*" In different epochs Christian art spoke in different tongues, and found new forms in which to express its interior feelings. Christian art took its models, flowers, ornamental designs, and technique from the secular arts, but it introduced Christian ideas into the old art. In the pictures of the catacombs and the sculpture of sarcophagi, this language of primitive Christian art is expressed without any straining after effect. Each style has its own language. The ancient basilicas proclaim: "The Lord of infinite majesty comes here." The Romanesque cathedrals say: "Thou, O Lord,

alone art great, and Thy years without end." The Gothic churches resound with the cry: "Lift up your hearts, search after Him who dwelleth on high," whilst with their stars and angels the churches of the Renaissance would seem to make Heaven come down to earth, and say: "I saw the Holy City descending out of Heaven." But all these architectural styles are founded on a single thought: "Behold, the Tabernacle of God is with men."

Modern religious art seeks new forms to express its spirit, but so far no new style has appeared. To find the philosopher's stone we must join to the first law of tradition, the second, "to speak the language of our day." The first guarantees that which is eternally durable, and eternally precious; it gives to the art of time the art of eternity. The second assures its progress, conformity to the times, and originality. Religious art has, then, the right and duty to speak in the language of its own time. But, however it varies, it ought not to be in conflict with the traditions of the past.

The third law is: "*Maintain the religious character.*" "Ye shall make me a sanctuary, and I will dwell in the midst of you." (Ex. XXV, 8.) The artists of the Ark of the Covenant were full of the spirit of God; they worked according to the thought of God, and consequently in a religious spirit, and not according to their artistic fancy.

But the religious character is not merely stamped on the outside of the building, like a signboard on a store. From the first, it ought to express naturally dogmatic truths and liturgical fitness. The statue of a Greek woman cannot become a St. Cecilia merely by placing an aureola round the head. A worldly melody does not become a religious hymn when accompanied by the organ. A cup does not become a chalice because engraved with the monogram of Christ. Neither does a secular edifice become religious by placing a cross above the façade. We must build, then, a sanctuary full of

the spirit of God. Give us religious artists, and we shall have religious art.

The fourth law is this: "*Place art at the service of religion.*" We ought not to follow the current mode nor the fantasy of an artist or of a school of artists, in which man seeks fame; but rather strive to glorify God in the midst of the people.

Religious art ought to be a tongue of fire of the Holy Ghost, which makes color, stone, and sound to proclaim the words of God; a light on our path; the law of God; a guide to our actions; the Heaven of God, the end of our pilgrimage. With its statues it should show forth the loving sweetness of the Infant Jesus or the Majesty of Christ the King. Its language is an international one, which all men can understand, no matter what their own tongue may be.

And the history of art shows that its most splendid manifestations have always been those devoted to religion. In the mystic wonder of the great Egyptian temples, indeed, we have almost the only survivals of the art of that wonderful people; the temples of Greece and Rome are the most perfect manifestations of the art of those times; and this is true, too, of Christian art as manifested in the great works of the Romanesque, Gothic and Renaissance periods.

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Shall we have a living art again? At present there are no signs of it, at any rate on a universal scale, because the conditions necessary to produce it are lacking. Those conditions are religious, moral, political, and social unity, all of which are absent in the modern world.

When art was alive, it permeated the whole artistic world, from the designer of a great cathedral down to the humblest craftsman. One spirit animated the whole; indeed no craftsman could work in any other style than the one that was the living one, even had he wished to do so. That is why there is such a wonderful unity running through the work of painters, sculp-

tors, workers in glass, iron, bronze, and wood—a common spirit, a common ideal. Now art, such as it is, exists only in individuals, isolated units, working here or there; it is individualistic, not social, as living art must be.

Still, despite the fact that modern religious art, like all other, is merely imitative, except for individual extravagances—of which the less said the better—the rules proposed by Cardinal Faulhaber are a safe guide for those into whose hands religious work may fall; and if followed they will prevent unsuitable treatment of religious representations, in whatever material they may be wrought.

### A Terrible War Book

Dr. John Haynes Holmes in a recent number of *Unity* reviews *Generals Die in Bed* (Wm. Morrow & Co.), the latest and apparently most terrible of the war books. The author, Charles Yale Harrison, is a Canadian who served as a private on the Allied side during the World War.

The very first chapter describes the utter debauchery of the soldier-boys—their swinish drinking, their filthy talk, their beastly intercourse with women—even before they had left their home land. The picture of the departing Canadians marching through the streets of Montreal amid the shouts of men and the tears of women, all drunk, many too drunk to stand, is one never to be forgotten. Then follow the hideous descriptions of the trench fighting at the front—the terror of the soldiers, their hatred of the war, their blind madness of blood and slaughter, and their utter demoralization during the periods of relief. If there is any beauty in war, any heroism in battle, it is not discernible in these pages. On the contrary, there is only a crude beastliness, an utter degradation of man to an inner vileness of spirit to match the outer hell in which he fights off death. "At the base a sergeant once told me,"

says the author, "that all a soldier needed was a strong back and a weak mind."

There are other things in this book which have not been told before. The ugly fighting among the troops for food and comfort—the shooting of hated officers in the back—the orders to take no prisoners, and the obedience to these orders in the brutal slaughter of helpless and unarmed Germans—the carrying of supplies, weapons and ammunition on Allied hospital ships—and, most sensational of all, the story of the looting by Canadian soldiers of the French city of Arras, and the machine-gun resistance of the Canadians against the English who had come to recapture the town from their own allies. This last story has been whispered about often enough, but always officially denied. In this book we have a detailed account by a man who participated in the wrecking and burning of Arras. No wonder that the Canadian government is trying to find a good reason for suppressing this volume.

Vincent R. Hughes, O.P., has made *The Rt. Rev. Richard Luke Concanen, First Bishop of New York*, the subject of a doctoral thesis (*Studia Friburgensia*, University of Freiburg). Dr Concanen, who was born in 1747 and died in 1810, has suffered from neglect on the part of biographers, owing probably to the fact that he never visited his American see, to which he was consecrated only two years before his death. The present monograph deals chiefly with his life before he was made a bishop. His activities in the cause of Catholic Emancipation in Ireland and his associations with Bishop Milner and Dr. Carroll, first bishop of Baltimore, receive for the first time an adequate treatment here.

The devil does not believe in a six-hour day or a five-day week. He is always on the job.—A.F.K.

### A Catholic View of Unemployment

The Catholic Central Verein at its diamond jubilee convention in Baltimore passed a number of excellent resolutions, of which the one on the unemployment situation seems to us particularly wise and timely. It reads as follows:—

We are alarmed at the extent of unemployment in our country. We see it increasing daily. We realize the effect it is bound to have, unless it be checked or relieved. We praise the efforts of municipal, state, and national officials to relieve the situation and commend the endeavors of unofficial groups to solve the problem.

We know, however, that the efforts thus far put forth by these groups will bring only temporary relief. But permanent relief must be established and maintained. Increased public improvements, rotation in work by the workers, part-time employment schemes—these and other methods have materially helped and will materially help to relieve the distress, but they will not permanently solve the problem.

We earnestly commend the efforts being made to study the various phases of unemployment insurance. We do not favor any scheme of unemployment insurance which in substance is nothing more than a system of doles, or which shows fundamental tendencies towards State Socialism. Successful systems of unemployment insurance have been put into operation in some of the major industries on the basis of mutual co-operation between employers and employees. We urge our members to give attention to these plans in their study clubs.

However, we must go to the root of the evil. And this may be found in the greed of leaders of industry and finance. It manifests itself in the desire of capital to create a steady return from investment, no matter what the condition of business may be, whilst no similar provision is made for the worker, temporary depression rather being made an excuse for lowering

wages. At the same time he is injured by the introduction of unreasonable efficiency systems, by which one worker is compelled to do the work of two or three, by the refusal to employ those having reached a certain age, and by other measures of similar character.

Unless the root of the evil is attacked, the situation is bound to grow steadily worse. We, therefore, call upon our members to bring home to the leaders of industry a true sense of their obligation to the wage earners. We greet, however, with satisfaction the decision of many employers not to cut wages in these times of distress. They see the economic folly of such a procedure. We condemn the practice of married women entering or remaining in commercial and industrial life in competition with men and unmarried women who must work, and we condemn especially the practice of married women thus working when the husband is steadily employed and earns adequate wages.

However, we again remind our people that no permanent solution of the labor question and associated social questions can be hoped for without the aid of religion—the teachings of positive Christianity, the reestablishing of social justice and Christian charity.

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If Bernarr Macfadden receives a place in the biographical encyclopedias of the future, we suggest that the following brief sketch of his career, composed by the editor of the *Catholic Citizen* (Vol. LX, No. 43), be inserted without further addition or comment: "Born in a small Missouri town in 1868, a sickly boy named Bernard McFadden drifted, without any educational advantages, to New York where, in due course of notoriety, he became a 'personage.' He set up as a 'physcultopathist' as he called it, and softened his name to Bernarr Macfadden. Gullible New York accepted him and his grotesque periodicals, out of which he has made millions."



### Women in Industry

Mrs. Thomas A. Edison recently counselled the women of the nation to disregard "the allurements of professional and business careers" and to devote themselves to the supremely important task of home-making. In her opinion, women, as a class, are unfitted to compete with men in the business and professional world, and in attempting to do so, they sacrifice the prestige that might be theirs in the domestic sphere without gaining any sufficient recompense in return. But what is of far greater consequence: "The art of home-making has declined so much in late years that the country is facing a situation of widespread restlessness. Men no longer find satisfaction in their homes. Unless the women of America decide to resume the duty of home-making, the most vital institution of the nation is threatened."

In urging the gentler sex to keep their hearts fixed mainly on the hearth rather than on outside interests, the wife of the famous inventor has issued words of wisdom, which we hope will be heeded by the many women who shirk their domestic duties and engage in other labors for purely selfish motives.

Unfortunately, the majority of wives who work in offices, department stores, and factories do not do so from choice, but from sheer necessity, because the natural bread-winner is denied a living wage, in order that the captains of industry and the stockholders may reap large profits. If women who refuse to make a home are undermining the nation, as Mrs. Edison rightly asserts, it must not be forgotten that industrialists and other employers who refuse to pay their workers a decent wage are at least as great a menace to the welfare of the American people.

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The little things in life count, but we must not pay too much attention to trivialities.—A. F. K.

### Concerning Masses with Orchestral Accompaniment

The *Schweizerische Kirchenzeitung* of August 21 publishes a set of theses concerning Masses with orchestral accompaniment which the Rev. Beatus Reiser, O.S.B., recently submitted to Pius XI and which the Pope approved and ordered to be signed by Cardinal Bisleti.

According to these theses, Rome now takes a more unfavorable attitude towards this kind of church music.

Up to the present, in conformity with the *Cærimoniale Episcoporum* (l. I, c. XXVIII, n. 11) and the *Motu Proprio* of Pius X (Nov. 22, 1903), orchestral accompaniment could be used with special permission of the local Ordinary. Fr. Reiser's theses aim at its complete abolition. They quote and translate into German a passage of the *Constitutio Apostolica de Liturgia* etc. of Pius XI (Dec. 20, 1928) and draw from it certain practical conclusions.

It is noteworthy that Fr. Reiser, in his translation, increases not a little the severity of the wording of the Constitution. While the original says that attempts are made to resume a sort of music which is "not entirely (*haud omnino*)" suited to divine service, especially on account of the immoderate use of instruments, Fr. Reiser has the Holy Father declare that this sort of music is "in no wise" suited. And again, while the Pope writes, "We hereby declare that singing with orchestral accompaniment is by no means considered by the Church as a form of music more perfect (*perfectiorem*) and better suited (*aptiorem*) to the divine office, because it is meet that in church the human voice should resound more than the instruments," the translation makes him say, simply, that this sort of music "does not accord with" the ideal of liturgical music.

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Somehow or other the world's really great men manage to live down the lies of history.—A. F. K.

### "Debunking"

The Irish *Standard* (Dublin, Vol. III, No. 10) prints some apposite remarks on the popular American practice of "debunking" the great or would-be great and pious. We quote:

"The Americans have a verb 'to debunk.' When you show that a man is not all that he pretends to be, or all that the world has taken him for, you are said to debunk him. There are many figures in history who deserve to be debunked. Mr. Hilaire Belloc, in his little book, *Cromwell*, debunked effectively that famous man, Professor Eoin MacNeill, in a recent essay on Julius Cæsar, debunked both that great soldier and the Gallie War. He showed that the Gallie War, so far from being the fine campaign for civilization that is appeared in the text-books that we studied at school, was a piece of abominable savagery, in which a great nation was assaulted brutally, overthrown with the loss of three million of its men, and then slandered for all posterity by the conqueror.

"Debunking, then, is a useful and necessary operation—sometimes. It is not necessary, it is not desirable, when it is malicious or spiteful, and when the subject has no more than human frailty to be exposed."

### Earthquakes in Missouri

It is announced that St. Louis University has undertaken an intensive study of the severe earthquakes that devastated the region of New Madrid in southeastern Missouri around 1811. That the loss of life was small was owing solely to the fact that the country around New Madrid at that time was very sparsely settled. To-day the loss of life and property would be appalling should another quake of similar intensity occur, as is considered likely by seismologists, there being geological and other evidence that earthquakes have been occurring in the New Madrid area at least once

every century. The Geological Survey says that "a long line of minor disturbances continuing to the present time shows that the crust is even now in unstable equilibrium." A severe earthquake might be disastrous to a number of cities in the New Madrid section, including Cairo, Ill., and Memphis Tenn., nay even St. Louis, Mo.

One of the officials, Dr. George Otis Smith, believes the next earthquake will take place farther down the Mississippi River.

### A Modern Thomist

Jacques Maritain, the French Catholic savant, urges neo-Scholasticism on its way with a scholarly book entitled, *An Introduction to Philosophy*. A reviewer in the London *Times Literary Supplement* refers to the author as "a modern Thomist" and is lavish in his praises of this readable presentation of the neo-Scholastic position. Maritain's principal thesis is the claim to the middle position, and his method, to prove that Aquinas always stands half-way between opposite extremes. Thus he holds the middle between Parmenides and Heraclitus (by combining the One with the Many), between the realists and the nominalists (by means of the *universalia in re*), between the dynamists and the mechanists (by virtue of the doctrine of form and matter), between the doctrine of innate ideas and sensualism (by the theory of intellectual abstraction through the senses), between the monists and the pantheists, and so on. This enables the author to make a running commentary on the various philosophers who, from his point of view, stand at the extremes, including Descartes and his rationalism, Spinoza and his monism, Bergson and the flux.

This volume is the first of a series of seven, to form a text-book of philosophy for students in French universities. Fortunately it has been well translated; it will be a pleasure to

await the arrival of the others of this series in English, in which language neo-Scholasticism is so inadequately represented.

H. A. F.

### Notes and Gleanings

The great work of the revision of the Vulgate, initiated by Pius X and entrusted to the Benedictine Order, is to be accelerated by the foundation, in Rome, of a new monastery, the monks of which will be entirely dedicated to the work. The Holy Father has already made choice of the community which will supply the workers for the new monastery—that of S. Maurice de Clervaux in the Grand Duchy of Luxembourg, a monastery famed for the strictness of its religious observance and for its high culture and discipline.

Another great editor of a daily newspaper died lately with Adams of the *Baltimore Sun*. He was nearly the last of his kind. Most editors now are machine-made, character-less, and servile tools of the rich men who control the newspapers.

In connection with the celebration of the 2,000th anniversary of the birth of Virgil, the entrance to the cave of the Sibyl at Cumæ has been explored. It was approached by a vaulted corridor about 30 yards long, 13 ft. wide, and 16 ft. high, leading to a rectangular forecourt with rock walls. On one side the rock was supported for two-thirds of its height by a wall of concrete faced with *opus reticulatum* in tufa, with stone quoins, and in the wall were four niches, each 15 ft. high. This forecourt was originally covered by the rock itself, and scantily illuminated by apertures in it; but the roof has fallen in, owing probably to the siege operations of Narses against the Goths, as described by Agathias; later damage has been done by medieval and modern quarrying. The vestibule leads to the oracular cave itself, excavated in the interior of the hill, with subterranean galleries. The absence of brick brings

us to the period of Augustus; and it is not unlikely that Virgil, who spent the greater part of the years 37-30 B.C. in Naples, saw the restoration completed.

In reference to the article on page 202 of our September issue, commenting on the fact that the K. of C. has become a stepping stone for unsuspecting Catholics into dangerous secret societies, a reader writes: A trace of this tendency may perhaps be found in the fact that the official organ of the Diocese of Wichita has for some time carried, and is still carrying, a display advertisement of the Ancient Order of United Workmen, which organization according to the authentic information given in Arthur Preuss' *Dictionary of Secret and Other Societies*, is, to say the least, suspect from the Catholic point of view, as it has a semi-religious ritual and exacts of its members a solemn pledge to preserve the secrets of the "Order," whatever they may be.

A very silly novel by Benito Mussolini has been recently translated into English and is boomed because its author happens momentarily to hold a place among the great men of the world. We refer to the book only because it has found its way to this country, and guileless readers might be deluded into spending money on the rubbish. Indeed, sewage would be a more accurate description than rubbish, for the novel is offensive. It was written when Mussolini was a young scribe writing for a Socialist paper, for which he had to supply a weekly instalment of a serial story. Religion meant to him merely what a red rag means to a bull. Hence, the alleged romance is packed with ignorance and prejudice, and its title suggests the sort of Maria Monk calumnies which its pages actually contain. Moreover, it was written to pander to the tastes of the Communists and anticlericals who wanted their calumnies well-spiced. It is a book no self-respecting Catholic will read, much less purchase.

Concluding an earnest article on present conditions of unemployment and unrest, with their consequent sullen anger or bewilderment among the poor in our large cities, Mr. Michael Williams writes: "Fifty million militant atheists pouring out of Russia five years from now, joined by the discontented of the world outside, would be a menace compared to which Tamerlane, Genghis Khan, or Mohammed were as straws in the wind." Mr. Benedict Elder, writing in the *Louisville Record* (Vol. LII, No. 15), thinks Mr. Williams' utterance may prove prophetic. "More than once," he says, "we have thought that the World War did not end with the Armistice; it only entered another phase, in which the same causes were active, the same spirit pervaded, and the same purpose—the purpose that first brought into the world sin and all its woe, the purpose of men to be themselves as gods—dominated and still dominates the principal actors on the stage. This last phase of the World War will not end on the battlefield but in the centres of civilization, not in the defeat of armies but in the sack of cities. The rich and powerful will smile at such a prospect. The great catastrophes in history have always found the rich and powerful smiling, feasting, reveling."

The Rev. M. V. Kelly, C.S.B., of Toronto, who has written much on parish problems, contributes to a recent number of the *Ecclesiastical Review* a study of leakage in a certain city parish where 121 entire families have ceased to practice their religion. Looking for the causes, Fr. Kelly found that in no case were both parents brought up as Catholics. In a few cases one of the parents became a Catholic on the occasion of the marriage; in several cases the Catholic parent died; but in 106 cases a Catholic father or mother who contracted a mixed marriage is allowing his or her children to grow up outside the Church. Another finding was that in not one out of the 121 cases had the Catholic parent been reared in the

country, and in only two cases had the grandparents been reared in the country. Mixed marriages and city surroundings are undoubtedly two of the chief causes of our terrible "leakage."

In a review published recently (Aug. 17) in the N. Y. Herald-Tribune supplement *Books*, Dr. John Haynes Holmes, who is editor of *Unity* and pastor of the Community Church in New York, paid a glowing tribute to Father Ronald A. Knox's latest book, *Caliban in Grub Street*. Holmes' review is captioned "Making Hash of Modernism." He says among other things: "It is many a moon since I have enjoyed a book as much as this . . . This book is devastating as well as delicious, formidable as well as funny. Here is a Roman Catholic, with whom I flatly disagree on all fundamental questions of religious faith, who puts to flight with a terrifying ease a whole array of brilliant minds who can well be taken as typical representatives of modern culture and enlightenment. Father Knox wins the fight hands down because he knows his subject and the others do not." Coming from the pen of a man like Dr. Holmes, this laudatory notice seems almost incredible, for Father Knox in his book hauls over the scorching coals such distinguished coryphees of modern thought as Bertrand Russell, Sir A. Conan Doyle, Arnold Bennett, Hugh Walpole, etc. "The only name which we might expect, and sadly miss," says Dr. Holmes, "is that of H. G. Wells."

One is rather puzzled that the judges of the Catholic Book Club in their endeavor to select a book of the month that "will measure up to the high aspirations of Catholic literature," should have ignored this splendid novel. [*The Masterful Monk* by O. F. Dudley.] But then only a short time ago they passed a really great novel, Maurice Baring's *The Coat Without Seam*, and instead of these stories of such sterling worth we are offered two decidedly un-Catholic romances — Katherine Norris' *Red Silence*, and

Margaret Yeo's *King of Shadows*. Something is wrong somewhere.—Honolulu *Church Bells*, Vol. IV, No. 45.

Mr. Henry de Man, who was for many years a Marxian Socialist, has published a book entitled *The Psychology of Socialism* (London: George Allen & Unwin), in which he directs a penetrating criticism against the Marxist theory from the standpoint of one who has gradually become convinced that Socialism must take due cognizance of the religious and ethical element in man. Without approving of his modified Socialism, one can heartily agree with Mr. de Man's demand for an ethical and a religious outlook on life. His book is of absorbing interest and should be read by all serious students.

Clemenceau is reported to have said once (he never wrote it down) that if he told half he knew, it would not be possible in the future to round up a dozen Frenchmen who would fight for France. This is half truth and half exaggeration on the part of Clemenceau of the value of his private stock of information. But if the truth will prevent war, let's have it even though G. H. Q. fall.—*Outlook and Independent*, Vol. 155, No. 15.

In a paper read before the library section of the National Catholic Educational Association at New Orleans and printed in the September number of the *Catholic School Journal* (Milwaukee, Wis., Vol. XXX, No. 9), Mr. Wm. T. O'Rourke, assistant librarian of Holy Cross College, Worcester, Mass., points to the deplorable state of existing Catholic author bibliography and proposes a comprehensive bibliography of all Catholic books before 1931 and a current bibliography of books published annually beginning with the same year. This, as the editor of the *C. S. J.* truly says in an introductory note to Mr. O'Rourke's article, would be not only a much-needed service to Catholic education, but a useful and fruitful un-

dertaking for the Catholic cause and the cause of good literature in general. Since the library section of the N. C. E. A. was responsible for the *Catholic Periodical Index*, now happily launched, there is reason to hope that it will lend its aid to the execution of Mr. O'Rourke's plan of a "Catholic Author Bibliography," which, all must agree, is a real need.

In this country we talk about "Catholic Action" and seem to be content with talking. There are matters here that require deep study and united Catholic action to solve them. But we discuss them in a general way and let it go at that. Some day we shall have to pay for our superficiality and our neglect.—*True Voice*.

I am not a Catholic at all, but there is one thing about the Catholic Church that has always tremendously interested me. If you were to say to the Catholic Church in the Middle Ages, "show me your works; tell me why you exist," it wouldn't have said, "we put sewers down the main streets," or "we have bathrooms in every workingman's home," or "we have lifted the multitude a millionth of an inch in a thousand years." It would have said, "look at our saints." One saint in an age can make the whole life of that age qualitatively different. In other words, one saint is enough to redeem a whole age of men.—*Everett Dean Martin*.

Prof. Henry Bartlett Van Hoesen, the author of an erudite work on bibliography for the use of research students warns his readers against "books which attempt a consecutive account of all history," because the field is so vast that only specialists are reliable, and no specialist can cover more than a narrow sector of the field. About Wells' much-discussed *Outline* Prof. Van Hoesen says: "H. G. Wells' *Outline* has been a successful piece of literature and an interesting version of history, shaped in accordance with the author's theory of social evolution. On the other

hand, its historical value is seriously discredited by this ex-parte treatment, and its bibliography is negligible." The *Denver Register*, to which we are indebted for this quotation, adds: "One of the worst features of such works as that of Wells lies in its repetition and confirmation in the minds of the reading public of old, abandoned theories and assumptions, long discredited by exact history."

The recently organized Vatican Mission Library is divided into two chief sections: the literature *on* the missions (mission-science, history of missions, subsidiary sciences, etc.), and the literature produced *in* the missions (catechisms, prayer-books, etc.). Of this second part ascetical literature forms 40 per cent, catechetical and homiletical 30 per cent, educational 10 per cent, apologetical 5 per cent, Holy Scripture 3.5 per cent, periodical 1.5 per cent. The whole library now contains over 30,000 volumes, about 300 mission periodicals, and 60 calendars. It is obvious that if the work continues, the Vatican Mission Library will soon become the most important literary centre of Catholic missionary work in the world.

Every now and then we find in some anti-Catholic or secular paper a story to the effect that Joan of Arc was not burned to death, but her place at the stake was taken by another woman. The basis of this story is the alleged record of a certain "Jehanne d'Arc known as the Maid of Orleans," still living after the execution. It is, of course, quite incredible that Joan's enemies, who were bent on her death, should have allowed "another woman" to take her place or should not have noticed such an exchange. Even if the alleged record exists, it proves nothing, for history is full of impostures. There are people to-day pretending to be members of the late Czar's family. Finally, as regards Catholic devotion to St. Joan—at which this canard is probably aimed—it is not as a *martyr* that Joan is honored by the

Church, but as a *saint*. The Church's verdict would not be affected, even supposing, *per impossibile*, that it should be proved that she escaped the fire at Rouen.

The normal Catholic family should subscribe for three Catholic periodicals and buy at least six Catholic books per annum, at a total outlay of from \$20 to \$30. That expenditure would be less than one per cent of the family income. At less than that we cannot have an informed Catholic public, diffused Catholic conviction, or a decent Catholic intellectual life.—*Catholic Citizen*.

About the only method of securing out-of-print books in America at reasonable prices is to advertise in the "want" columns of the *Publisher's Weekly*. Unless a book is really rare and valuable, the second-hand dealers know that it is useless to ask an exorbitant price in answering these advertisements, since they must meet the competition of other dealers. Though even then some of the dealers seem to go quite wild. Recently a library secured for \$2.50 a copy of Hamlin Garland's *Crumbling Idols* on which the offers had ranged all the way up to \$25!

It has been contended that the newspaper stories of crime provide a sort of outlet for the feelings and impulses of many people. Reading about crimes is said to be a sort of safety-valve that lets vicious instincts out in a harmless fashion. Were it not for these reports, there would be much more crime. But there never was a time when crimes were more fully reported than at present, and, if the theory held, there should be a striking diminution of crime. In this connection we might quote Prof. F. W. Foerster on sex-repression. The Freudian theory is that sex-repression leads to functional nervous disorders of various kinds. Foerster replies that there never was less sex-repression than now, yet never were so many patients suffering from

various nerve affections as at present. The sanity of the Church's age-long teaching is justified once more. If it were universally recognised, we should have fewer criminals and better psychologists.

Diabolical possession, which was scouted by the scientists of the Huxley period, is now openly spoken of once more. At a recent meeting of the Society for Psychical Research the president, Dr. Hans Driesch, reported that he had lately heard the question keenly discussed, and conveyed the impression that in his judgment the possibility of invasion by an evil spirit was not to be peremptorily rejected as absurd. However, Fr. Herbert Thurston, S.J., who was present at the meeting, points out nothing could serve the devil's purpose better than exaggerated talk about Diabolism, especially if "the Catholic Church should be identified once more with all the extravagant beliefs and superstitions of the witch mania." Fr. Thurston considers that such in fact is likely to be the effect of several recent publications on the subject, some of them professing to be written by a Catholic author. "This sort of thing," he says, "really plays into the devil's hands; first, because it makes the Church ridiculous by attributing to her a teaching flagrantly in conflict with sanity and common sense; and secondly, because it is associated with stories of all sorts of nastiness which feed a prurient curiosity under cloak of supplying scientific information."

John Hancock was a rum-runner. We read about it in *The Adams Family*, by Truslow Adams. In defending Hancock for not paying duty on a cargo of wine, John Adams said: "My client never consented to it [the law]; he never voted for it himself, and he never voted for any man to make such a law for him."

The late Professor William Bateson probably did more than any other to make known the scientific theories of

Abbot Gregory Mendel which have exerted such a profound influence on scientific thought. The results of Mendel's researches were published in the "Transactions" of the Natural History Society at Brünn in 1866 and 1869. They remained unnoticed by the world of science until, in 1899, three scientists in Germany, Holland, and Austria almost simultaneously called attention to their great importance. They were made available to English readers by Professor Bateson in his great work, *Mendel's Principles of Heredity*, Cambridge, 1909. Apparently Darwin knew nothing of Mendel's work; had he been aware of it, *The Origin of Species* would either never

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have been written or would have undergone considerable modification. Although still the subject of acute controversy, Mendel's theory has received the support of a large number of eminent scientists.

Thomas H. Huxley is reputed to have said that the greatest tragedy in science is to see a beautiful hypothesis killed by a brute fact. Some scientists have been so reluctant to see an admired hypothesis done to death by an unwelcome truth that they kept on applying artificial respiration long after death was certain. And some of them have concealed the death. They are not as philosophical as the Dutchman who was met by a friend who said: "I'm sorry to hear you buried your wife," and replied: "Buried my wife? Vell, she vos deadt; vot should I do mit her?"

We have generalized too much about equality. All men are equal before God; but that is not the kind of equality that men are eager to assert. What human vanity wants to assert is that what one man does for the world, or has to give to the world, is just as good and as valuable as what any other man has to give or does. That is nonsense; but many men have found that it paid them to assert it, in flattery of others. —*Casket*.

The first film of ice is scarcely perceptible. Keep the water stirring, and you will prevent the ice from hardening it. But once it films over and remains so, it thickens and at last becomes so solid that a wagon might be drawn over the frozen water. So it is with conscience. It films over gradually, and at last it becomes hard; and then it can bear a weight of iniquity.

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—Msgr. Legendre's *The Cradle of the Bible*, which, translated by Dominican Sisters, forms Vol. IX of "The Catholic Library of Religious Knowledge," is a convenient and reasonably complete geography of the Scriptures, treating in as many distinct sections the three divisions of the Holy Land. (Western Palestine, the Central Depression, and Transjordan), and concluding with a chapter on the geological, physical, and biological features of the country. The volume is illustrated by eleven small maps and charts. (Sands & Co. and B. Herder Book Co.)

—A translation from the fourth German edition of a very valuable and useful work is *Confession as a Means of Spiritual Progress*, by the Rev. Ph. Scharsch, O.M.I., translated by Rev. F. A. Marks and edited by Arthur Preuss. The book wishes to show the fruits one free from mortal sin may derive from frequent confessions. All the explanations of how one should examine one's conscience, confess one's sins, make an act of contrition, etc., are given in a thorough and masterly manner. Confessors and spiritual directors should not miss reading this book. (B. Herder Book Co.)—C.J.Q.

—After finishing his translation of Fillion's *Life of Christ*, Dr. Newton Thompson has undertaken to adapt into English Père Fernand Mourret's *Histoire de l'Eglise*, a French work highly esteemed as a detailed and reliable history of the Catholic Church. He has published the fifth volume first, as, in his opinion, the one best adapted to introduce the work to English-speaking readers. It comprises, in three parts, the Renaissance, the Protestant Revolt, and the Catholic Reformation, and has a very detailed index. The whole work will have ten massive volumes and, with an adequate index, will be the equivalent of an exhaustive thesaurus of Church history such as has long been a desideratum in our language. Though Mourret (a Sulpician) is hardly at his best in his treatment of the Reformation period (Fr. J. M. Lelen says in the *Catholic Daily Tribune* that no Frenchman except Bossuet has ever been able to deal adequately with the genesis of Protestantism) it is safe to predict that Dr. Thompson's rendition of his *History of the Catholic Church* will become a standard work in English-speaking countries. (B. Herder Book Co.)

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in the British Commonwealth and the U. S. of America. The author's viewpoint is English and, therefore, not always satisfactory from the American point of view. In our opinion it would have been better to deal with the various countries separately. With regard to the future, Fr. Stebbing does not attempt the role of a prophet, but leans to the side of optimism. He refers but briefly to the undeniable leakage that neutralizes, nay, more than neutralizes, the gains made through converts, especially in this country, and to stem which is unquestionably the main problem facing our own and the next generation. (Sands & Co. and B. Herder Book Co.)

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—Two new editions of the Catholic Library of Religious Knowledge Series are: *The Christian Latin Literature of the First Six Centuries*, by the Abbé Bardy, and *The Congregations of Priests of the Sixteenth to the Eighteenth Century*, by Pisani. The former gives a history of Christian Latin writings, with a brief life of the authors of these centuries and a criticism of their style; the latter volume offers the Catholic public an account of each congregation founded during the centuries under consideration, with a sketch of those who began them, their spirit, and the work their foundations accomplished. The two books will, no doubt, find a welcome by Catholic scholars; for they contain a vast amount of solid and useful information. (B. Herder Book Co.)—C.J.Q.

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The Rev. J. B. Ennis, pastor of the Gainesville Methodist Congregation of Perry, N. Y., noticed that many of his followers had left the fold, so he put the following advertisement in the local newspapers: "Lost, Strayed Or Stolen—A large flock of the Methodist sheep. They have been gone for some time. When last seen they were browsing along the Road of Indifference. Anybody finding these sheep please bring them home, if possible and you will receive ample reward. If they refuse to come home drive them into the nearest fold and lock the door and report to the undersigned. Rev. J. B. Ennis. Plenty of fodder will be provided Sunday."

An American girl, about to visit England, was recommended by a friend to see Lincoln Cathedral.

"Oh, indeed," said the girl. "Is there a Lincoln cathedral in England?"

"There is, and a superb building, too."

"Say, now," exclaimed the girl. "Wasn't it just too sweet of them to name it after our 'Abe'!"

Real estate men are experiencing great difficulty in selling homes to modern couples. The argument advanced by newly-weds is summarized in these words, which contain altogether too much truth: "Why should I buy a home? I was born in a hospital, reared in a boarding-school, educated in a college, courted in an automobile, married in a church, live in an apartment, spend my mornings in a department store, my afternoons playing bridge, my evenings in the movies. All we need is a garage and a bedroom."

It is easy to be funny about lawyers, which explains the host of irreverent stories about St. Yvo of Brittany, the patron saint of the legal profession. In fact, he bore no resemblance to the stage lawyer, because he gave his services freely to the oppressed and was known as "Advocate of the Poor." A correspondent of the London *Sunday Times* says that at his festival a refrain is sometimes sung to the effect that he was "An advocate [lawyer] but not a thief, A thing well-nigh beyond belief." The stories about him include an account of how his right to be in Paradise was disputed on the ground that he had been a lawyer. He insisted, however, that the expulsion must be done regularly, following notification by a sheriff's officer. Then it was found that there were no sheriff's officers in Heaven, and St. Yvo remained among the blessed. To offset this, the teller of the story points out that several lawyers have been canonized.

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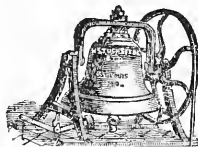
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# The Fortnightly Review

Vol. XXXVII, No. 11

ST. LOUIS, MISSOURI

November 1930

## Maurice Francis Egan's Indiscretions

*The Recollections of a Happy Life*, by the late Maurice Francis Egan, who was U. S. minister at Copenhagen under three presidents, contain some rare bits of information and gossip that have never been quoted in the American Catholic press, though during his lifetime Mr. Egan, who had been a Catholic editor himself, on the *Free-man's Journal* under McMaster, managed to keep himself prominently before the Catholic public for many years.

For one moment in his career Mr. Egan, who was a man of mediocre talent, but knew well how to advance his own interests, attained to a fame that was international. It was when, in his capacity as American minister at Copenhagen, he welcomed Dr. Cook as the hero who had planted the Stars and Stripes at the North Pole. Mr. Egan tells the story with good humor and apparent frankness. Personally he knew nothing about the North Pole, and took no interest in it, but he felt that if any glory was going, it was his business to get the full benefit of it for the United States. The imposter, therefore, had no difficulty in getting himself taken at his own valuation. And it seemed there was corroboration for the tale when the obvious fact that the stranger's "teeth were rather ground down" was accounted for by the statement that he had been obliged to chew walrus hide in the Arctic Circle. That seemed sufficient—till Peary's telegram came.

The author's first step up the ladder which was to lead him to the diplo-

matic service was his appointment as Professor of English Literature at Notre Dame University. "I did my best," he says, "but my way was strewn with thorns, and my later experiences at the Catholic University, Washington, confirmed my impression that no layman can make any real progress in an institution entirely managed by ecclesiastics." Fundamentally, the difficulty seems to have been that the ecclesiastical professors were content to work for salaries which were not sufficient for married men with families. We are told that the laymen felt a delicacy in asking to be paid on a higher scale than that granted to their clerical colleagues of equal scholastic standing. Then he seems to put the blame on the right shoulders when he laments the want of adequate endowments. "It was amusing to find visitors at the University, many of them dripping with cash, regarding it as an asylum for loafers because they saw from the schedule of lectures that nobody worked regularly from 8 a.m. to 6 p.m. And these, too, were average Americans, and not of the class who went away disappointed because they could not find in the hall the gilded chair of Irish literature and language to which they had subscribed."

Incidentally it is noted that the discord of opinions among the rulers of the Catholic University was a constant source of embarrassment and difficulty; "I always thought that the war march of the priests from 'Athaliae,' which the organist played for the

opening procession at the beginning of the year, was singularly appropriate." Altogether it is not surprising to learn that the author came to look back on the years he spent at Notre Dame and at the Catholic University with rather mixed feelings.

As a politician, Egan was in his true element. Clever wirepuller that he was, he managed to hold on to his job in Copenhagen, which he had received from Roosevelt, under that President's two immediate successors. He says that both Taft and Roosevelt sought his advice when questions affecting Catholics came up for decision. Of President Roosevelt he says that he had the best of intentions, but sometimes failed to understand the Catholic point of view. "When people spoke of a 'practical Catholic,' for instance, he had the impression that it meant a man who paid his pew rent regularly." He had a high admiration for Archbishop Ireland, and would gladly have helped to make him a Cardinal. That the militant Archbishop of St. Paul would have been highly gratified to receive the honor is well known. Mr. Egan says, a little apologetically, "He never wished it more ardently than Newman, who, however, was more reticent, and whose friends were more discreet." That Mr. Roosevelt was willing to use his influence with the Vatican in favor of Msgr. Ireland, to whom he was indebted for political favors, was made apparent by the publication of his famous "Dear Maria" letters to Mrs. Bellamy Storer. Apparently he hesitated to make a direct request. One day a friend of Archbishop Ireland's in Rome sent word that if the President would merely write a request on a visiting card, Msgr. Satolli gave his word it would be granted. It was then that Mr. Egan was summoned to the White House. The news about Satolli's promise had been confirmed; ought the President to act? Mr. Egan was hesitating when he received a long letter from Archbishop Ireland in which he said: "I leave it to you as an American

citizen and a Catholic, to decide whether I shall accept this opportunity or not. I will abide by your decision." Egan replied that if the Archbishop accepted the generosity of the President, both would live to regret it for the rest of their lives. Why? No explanation, except a vague reference to "the state of public opinion" is offered; but the episode was at an end. Mr. Egan claims that it reflects credit on both the President and the Archbishop—on Mr. Roosevelt because it showed him "willing to take a risk for a friend," and on Archbishop Ireland because it showed him "willing to put the legitimate ambition of his life below his sense of patriotism" (!!).

As the title of the book suggests, the author writes as one who feels that he has played his part well and made the best of his opportunities. Some of the descriptions of the entertainments he gave at various stages of his career are racy and amusing. We quote one sentence: "One often wonders what will happen after Prohibition, which has accustomed men to the drinking of whisky only, when they are forced to come back to light wine and beer."

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Father P. C. Gannon of the *True Voice* (XXIX, 36) agrees with us in holding that "Catholic Action" after the mind of Pius XI cannot be set on foot by the methods that are being used in this country at present. "There must first be a study of our problems in various sections of the country." Catholic Action, if it comes at all, "must first be local action. After that has been tried out in a sufficient number of places, the units of local action may be enlarged and united with others. But let us avoid the mistake of trying to create a theoretical national organization and then trying to impose it upon the Catholic people of the country. Experience has shown that this plan will not work."

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It is with words as with sunbeams, the more they are condensed the deeper they burn.—*Southey*.

## Freudism in Ethnology

By the Rev. Albert Muntsch, S.J., St. Louis University

The current of loose psychologic speculation set free by the Freudian school has invaded the domain of ethnology and primitive religion. Malinowski's *Sex and Repression in Savage Society* and Margaret Meade's *Coming of Age in Samoa* are examples of attempts to apply the theories of Freud to the interpretation of primitive life.

While these two books have met with adverse criticism, their authors have not been convicted of glaring misinterpretations of the culture of the tribes with which they are concerned. The same cannot be said of a rather sensational work by a German ethnologist, J. Winthuis, entitled, *Das Zweigeschlechterwesen bei den Zentralaustralien und anderen Völkern* (Leipsic: C. L. Hirschfeld). Winthuis makes the bold attempt to explain the entire life of some of the tribes of New Guinea, their culture, language, proverbs, songs, religion, etc., on the basis of sex and various aspects of sex life. The publishers of the book contribute to its sensational appeal by stressing in their blurbs the importance of sex throughout all the chapters.

Unfortunately for the author, he not only gave a misleading explanation of many of the activities of primitive people, but he cited authorities who do not at all share his views in support of his astounding theories. It was this fact which led the Rev. Joseph Meier, M.S.C., a veteran missionary now at Sparta, Wis., to undertake an elaborate refutation of the Winthuis deliria.

Fr. Meier is especially concerned with Winthuis' attempt to show that the Gunantuna of New Guinea are a sex-obsessed people in the worst sense of that term. Winthuis asserts that the songs of this tribe are all of a sexual nature. Fr. Meier refutes this assertion by showing that it is difficult at times to ascertain the real meaning of the songs, that the texts offer many

obscurities, and that errors of translation are found in Winthuis' use of the material.

Nor is it true that the Gunantuna are constantly alluding to sex in the use of ordinary words and that they see sex symbolism in objects of everyday use. Not content with thus misconstruing facts to square with his theory, Winthuis points to their gestures and sign-language and to their art as evidence of sex obsession. Fr. Meier follows the author in these attempts and proves that "the account which he gives of obscene sign-language is entirely one-sided and directed to the support of his theory." Winthuis even asserts that parents actually teach their children evil practices, instead of protecting them from vicious influences.

On the basis of these statements Winthuis concludes that "the thought of the primitives is above all sensual."

"But," asks, Fr. Meier, "what has he really proved as far as the Gunantuna are concerned?" He has not succeeded in showing that this tribe has even one song of an immoral character. The text cited must be ruled out of court, since he did not understand it. As to obscene allusions in their language, he failed to indicate that the Gunantuna themselves look upon these phrases as opprobrious, as "cuss"-words which they use only in anger. Opposed to these epithets are many others which cannot be found fault with.

Winthuis is more fortunate in referring to the suggestive gesture language of the people as a proof of his thesis. But here, too, it must be borne in mind that the Gunantuna use a sign-language on all possible occasions and, above all, that they rigidly condemn lewd solicitation by means of signs. But he is entirely at fault when (in harmony with Freudian doctrine) he asserts that natural objects of a

certain type invariably suggest sensual imagery to the natives. Fr. Meier shows that their language is a proof of the contrary.

As to the loose conduct of the children we must remember that, as among most primitives, so here too, children are accustomed from earliest youth to witness scenes which are apt to prove harmful to their moral life and thus exhibit an apparent disregard of modesty.

In the résumé of his searching critique (*Kritische Bemerkungen zu J. Winthuis' Buch "Das Zweigeschlechterwesen."* Reprint from *Anthropos*, Vol. XXV, 1930. Office of the Anthropos, St. Gabriel Mission House, Mödling near Vienna, Austria) Fr. Meier writes that he has exposed the fallacies, contradictions, and errors of the author in as far as they concern the Gunantuna, whom he knows intimately. Even the few items of truth which Winthuis cites from the life of this tribe are viewed in the light of the Freudian theory. Hence, the final verdict can only be that this theory does not apply to these people and that it finds no support in any aspect of their tribal life. Winthuis thinks that his "Zweigeschlechtertheorie" clarifies the most important ethnologic problems, whereas, in reality, it only confuses matters and, what is worse, runs counter to all sane thinking. He serves up a *chronique scandaleuse* fabricated from a theory which lacks validity. No one can look upon the book as an adequate description of the life of a primitive society. Hence, concludes Fr. Meier, "nothing more one-sided can be imagined than the latest work of this author."

Fr. Meier's exhaustive criticism, a well-documented brochure of sixty-two pages, is another proof, among many we have previously noticed, of the scholarly work being done by the editors and collaborators of that noteworthy journal of ethnologic research, *Anthropos*—work which is fully appreciated by the leaders in modern ethnology.

## The Perfect Prayer

To the Editor:—

Christ gave us the most perfect prayer when He told the Apostles to say "Our Father, who art in Heaven," etc. Many explanations have been given; may I venture another?

A perfect prayer should be addressed to the Triune God; that is, it should be a worship of the Father, the Son, and the Holy Ghost. The petitions it contains should ask something of the Father, the Son, and the Holy Ghost. God the Father created us; God the Son redeemed us; God the Holy Ghost sanctifies us.

In the "Our Father" we have such a prayer. "Our Father, who art in Heaven; hallowed be Thy Name;" refers to the Father. "Thy Kingdom Come," refers to the Son, who came on earth to establish God's Kingdom. "Thy Will be done on earth as it is in Heaven," refers to the Holy Ghost, who sanctifies us, inspires us, gives us graces for all things, especially that we willingly serve God.

Again, it is the Father who "gives us this day our daily bread." The Son offered Himself on Calvary and said: "Father, forgive them, for they know not what they do." Of the Son we beg: "Forgive us our trespasses as we forgive those who trespass against us."—"Lead us not into temptation, but deliver us from evil;" is again the work of the Holy Ghost.

Try this method and see if you cannot say the "Our Father" with more devotion. The "Our Father" becomes a perfect prayer when thus explained and recited; it is a worship of the Triune God and petitions each person of the Holy Trinity for some favor.

(Rev.) A. J. Sprigler

North Vernon, Ind.

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One way to increase church collections would be to set up a large cash register in the rear, showing the amount given by each contributor, so that the entire congregation could see how far a dime goes nowadays.—A. F. K.



## The Divining Rod

By the Rev. Stephen Richarz, S.V.D., Ph. D., St. Mary's Mission House, Techny, Illinois

Not a few readers of the F. R. were probably surprised by the statement made by Dr. James J. Walsh in the October issue (p. 222) that "at the present time there is not the slightest evidence that the divining rod tells us anything about the presence of water beneath the surface of the ground."

It is instructive to compare with this assertion the attitude of that eminent geologist, Sir Archibald Geikie, who said that while he was not fully convinced of the truth of dowsing, the evidence was so striking that he was "keeping his mind open."

In 1926 a massive volume published in London presented a vast array of facts of successful dowsing in England and America, gathered with painstaking care by Sir William Barrett (*The Divining Rod*, by Sir William Barrett and Theodore Bestermann). Similar publications were issued in France and Germany, all reporting well-attested facts which show that a sceptical attitude towards the divining rod is altogether out of place. In Germany there exists a special association for the study of the divining rod: "Verband zur Klärung der Wünschelrutenfrage," with an annual publication.

During the Great War the divining rod was extensively used as a quick means of discovering water courses and other things, and the success in many instances—one author writes that millions were saved by employing dowsers in the German army—has considerably increased the adherents of this practice and silenced many of those who had ridiculed it as a remnant of medieval superstition. Shortly after the War the Geological Survey of Prussia, whose members as a body were formerly strongly opposed to dowsing, published an instruction for "Rutengänger" (dowsers), which appeared in a second edition in 1929.

T. V. Holmes, past president of the Geological Society, pronounced the fol-

lowing verdict upon those who deny the reality of the success achieved with the divining rod: "A priori conclusions seem to me absurd and unscientific, whether put forward by the President of the Royal Society or by a village eobbler." (See Barrett, p. 61.)

Some years ago I visited Dr. Lukas Waagen, Chief Geologist of the Austrian Geological Survey, a well-known "Rutengänger," in Vienna. At my request he took his divining rod, went to the coal bin in his room, and behold, the rod began to move; it turned around, until it stopped, after having made three times a full circuit, plus 90 degrees more. Also in the vicinity of the water main his rod reacts by describing an angle of 220 degrees, provided, of course, the faucet is open, for standing water is ineffective. Dr. Waagen told me that experiments had been made in the Physical Institute of the Vienna University the results of which were published in *Die Naturwissenschaften*, 1921, Heft 51, pp. 1029-33 ("Ein Beitrag zur physikalischen Erklärung des Wünschelrutenproblems," by Ed. Hasehek and Karl F. Herzfeld). Dr. Herzfeld is at present professor of physics at the Johns Hopkins University, Baltimore, Md., and well known as contributor to the *Commonweal*.

During these experiments all precautions were taken to keep away both autosuggestion and outside influences. As a rule Dr. Waagen did not know what was before him. First he was requested to search the room of the Institute for objects reacting on the rod and he found that there must be metallic masses close at hand. In matter of fact, such masses were found in the basement, the existence of which was unknown both to the dowser and to the experimenters. Then Dr. Waagen was led to the wires of the city current; the reaction of the rod was instantaneous; it ceased, however, as

soon as the wires were arranged in such a way as to prevent induction. The second experiment was made with magnetic bars. The result was negative, *i. e.*, the magnets reacted to the divining rod as though they were unmagnetized iron bars. Then an electro-magnet (solenoid) was tried; it had a strong effect, which, however, completely disappeared as soon as the electric field was screened off and the magnetism of the solenoid alone was left to react on the dowser. Also static electricity was effective. A hard rubber bar, charged by rubbing, gave a strong reaction, which ceased when the bar was heated. Experiments with quantities of metal lying on the floor were especially convincing. The reaction on the divining rod was undeniable, but when the metals were connected through wires with the water pipes and thus with the earth, the reaction immediately ceased. Also in this experiment Dr. Waagen did not know what he was supposed to find, the metals being covered.

The explanation of the two physicists is the following: There are electric currents within the earth, which lose their uniformity by entering into media of greater or lesser conductivity, as ores, coal, running water, etc. Irregularity in the currents, caused by variable resistances, manifests itself in irregularity of the electric field at the earth's surface. The nerves of the dowser must be exceedingly sensitive to be influenced by these deviations.

How this influence is communicated to the divining rod, is a problem that belongs to physiology. Dr. Waagen feels a nervous tension in the muscles of his lower arms. I was told that others are able to feel this tension by touching the arm of the dowser while the rod is in motion. A quotation from Sir William Barrett's book is quite to the point: "To an onlooker who sees a dowser at work for the first time, one of the most startling things is the sudden and apparently spontaneous motion of the forked twig—a motion so vigorous that one of the limbs of the

twig is frequently broken, though the dowser is apparently doing his utmost to restrain its motion." After having excluded as "quite untenable" the view that this motion might be a trick of the dowser (because the great majority of dowsers are honest and responsible men) Sir William goes on: "The only alternative view recognized by scientific men is that the motion of the rod is due to an involuntary muscular action. Few will be disposed to dispute this view" (p. 239). (Experts may judge whether we have not a similar phenomenon in the muscular actions of persons sitting around a ouija-board.)

In view of all this it is no wonder that many serious-minded people believe in the divining rod, not as an infallible means for finding water, ore, etc., but as a means which frequently is of great help. That there are failures is admitted by all, even by dowsers themselves. Errors may arise from complications in the objects which are looked for within the earth, errors may also be committed by the dowser in judging and specifying the reactions of the rod. However, it would be unreasonable to reject the established facts on account of such failures and much more on account of one's inability to understand fully the processes involved in the action of the divining rod, and because of the variety of attempted explanations. Sir William Barrett, *e. g.*, does not like the tendency of German scientists to account for the motions of the rod by electric forces; he does not even mention the successful and (as it seems to the writer) convincing experiments performed at Vienna. Instead, he prefers the assumption of "cryptesthesia," alluded to by Dr. Walsh, *i. e.*, a hidden power of perception in the dowser. Many will agree with Dr. Walsh that such a hypothesis is too mystical and savors of Spiritism. But the suggestion of Richet, quoted by Dr. Walsh, "that the only thing that would account for the success of dowsing would be the same sort of cryptes-

thesia," belongs to those a-priori conclusions which are "absurd and unscientific," according to Holmes. Other explanations are possible, and that given in this article is evidently based on more solid grounds than the *only one* admitted by Richet and Walsh. And even though we were unable at present to find any satisfactory interpretation, it would be unreasonable and unscientific to deny so many well-

attested facts, and to place the phenomena of dowsing on the same level with Spiritistic impostures.

I am well aware that American geologists for the most part do not believe in the divining rod and that, therefore, the problem may be considered controversial. My intention in writing this paper was to show that there is another side to it besides that stressed by Dr. Walsh.

## The Key to the Mystery of James Joyce

By Robert R. Hull, Huntington, Ind.

### *II. The Apostate*

The sensitive mind of James Joyce would be sure to treat the case of Parnell as typical. Theory and actuality seemed there to stand in glaring contrast. The clergy had thrown Parnell overboard to calm the tempest raised by the Puritans. They had declared him unfit as a civic leader because of his private life, yet insisted that a priest's private life could not make invalid his sacramental ministrations nor give his people just cause to reject those ministrations. The same clergy had condemned Wycliffe as a heretic for teaching that subjects were loosed from their fealty to a temporal prince when he had committed a mortal sin. Without arguing the "pros" and "cons" of the question, one may readily suppose that such were the thoughts of Joyce.

In Mexico there has been a somewhat analogous situation, and it speaks volumes for the stamina of the Mexican people that the majority of them have remained steadfast in the face of an agony that has been almost unsupportable. For, on the one hand, the verbal protests of the clergy against the government's despoliation of the Church resulted in that government's increase of the burdens that were laid on every Catholic; and, on the other hand, when the Mexican people were of a mind to assert their rights by force of arms, they have always hitherto been discouraged from

so acting by their clergy. Can anyone imagine the agony that has been endured between these two fires by Mexican Catholics, whose patriotism and Catholicism are both intense?

I can easily conceive of one in such circumstances giving himself up to unbounded hatred toward all three Mexican factors: for the government because of its inhuman tyranny: for the ecclesiastics because of their counsels of "peace"; and, finally, for the Mexican people themselves because of their seeming cowardly supineness. And it is not difficult to understand why Joyce cursed England, the Irish clergy, and the Irish people: England because of her oppression of the Irish, the clergy because of their counsels, and the Irish people because they followed the advice of the clergy in political affairs.

It has been suggested by a mind of more than ordinary penetration that it is precisely from "the contemporary [Irish] manifestations of the Church that Stephen Dedalus' mind revolts." None of those who have written on Joyce have given due consideration to this possibility. It certainly deserves to be explored. For what was it, in the case of Parnell, to which Joyce voiced such decided objections, if not the anomaly of Irish Catholic Puritanism? The Irish clergy, not to be outdone by the Non-conformists in their zeal for morality, had out-Puritaned

the most rigorous of the Puritans! Do a man's private morals have anything to do with his occupational efficiency? The clergy, for the moment, seemed to think so. May not a judge, whose private life has felt the breath of scandal, perform his duties on the bench as satisfactorily as one who, in private life, has faithfully observed the sixth commandment? Evidently the clergy did not think so.

I am inclined to believe that Joyce looked upon the Catholic Church, in Dublin at least, as "a Puritanical enterprise in everything but name." It cannot be gainsaid that the human side of the Church, in Protestant countries or in Catholic countries (such as Ireland and Mexico) that are ruled by a hostile and foreign minority, has been profoundly affected and even twisted out of true Catholic proportion. In our own country, for example, the number of clerics who counsel Catholics to make peace with the politico-Evangelical element by falling in with their Prohibition or other plans, is just now on the increase. Doubtless it will never come to the pass where dissident Catholics will be excommunicated for denouncing the Eighteenth Amendment and the Volstead Act; but, if the politico-Evangelical element continues in the saddle at Washington, it is possible that Catholics will be made to feel, by hints from their clergy, that they are "compromising" the Catholic cause by their "agitation"—and it may even be strongly suggested that it would be wise for everybody to swing over to Prohibition so as to stand in well with the ruling powers!

Stephen Dedalus despises Protestantism much more than he despises Catholicism. In "A Portrait of the Artist as a Young Man" he is asked if he intends to become a Protestant; and he replies: "I said that I had lost the faith, but not that I had lost self-respect. What kind of liberation would that be to forsake an absurdity which is logical and coherent and to embrace one which is illogical and incoherent?" Therefore, it is quite in

order to ask if Joyce's *alter ego* did not give up Catholicism and turn to "naturalism" because the Catholic Church in Ireland had become (as he thought) Protestantized. That, if true, would be Catholicism with a vengeance!

It was Orestes A. Brownson who insisted that the Irish, in the order of nature, were much less inclined to Catholicism than the Germans. Of course, it was Brownson's primary purpose, in all this, to expose the hollowness of the notion that there was something inevitable about the loyalty of the Irish and the dereliction of the Germans. But this contention aroused toward the editor of the deservedly famous *Quarterly Review* very much resentment. Brownson's intention was not to insult the Irish; rather he was felicitating them: their triumphs had been in the order of grace; they had proved faithful to their trust in spite of the natural instability of the Celtic temperament, whereas the Germans, a more steady and phlegmatic people, had passed over to Protestantism.

Reflection will show that Brownson was right. The acid test of a nation's loyalty to the Catholic tradition comes when the component parts (families or individuals) are separated from the mother group and thrown upon their own resources. And, while it would be incorrect to suppose that integral Catholicism had not taken hold of the innermost heart of a majority of the Irish people, it must be recognized, nevertheless, that the Irishman out of Ireland has been as prone as, if not more prone than others, to forsake the Catholic faith and adopt the Protestantism which he may have found in the country of his adoption. The isolated Irish Catholic in a foreign land has not been notably steadfast. This much, at least, may be ventured; so many apostasies of transplanted Irishmen have occurred that the warmest friends of Ireland have wondered if the vocal and demonstrative Catholicism of the Emerald Isle (what one

sees on the surface) was not more superficial than substantial.

Undoubtedly Joyce marked this phenomenon. In the story of "Eveline," in his "Dubliners," are to be found all the features of that Puritan society which compels uniformity in its members by such a complexity of external checks as to make it a debatable question if the persons who make up the society are ever wholly free to choose right and wrong. This is not the manner of a Catholic society which is sure of itself and therefore finds it possible to allow its members individually to work out their own destiny. Rather, it is the manner of the Protestant society, which, not being able to inspire in the souls of its members a genuine Christian faith and ethical aptitude, polices their lives from the cradle to the grave and to do this makes every man a spy to keep watch over the deportment of his neighbor.

It must be granted, certainly, that the Irish clergy were interested in appearing to advantage before their "separated brethren." The "soupers," who had undertaken the "uplift" of Ireland, were ready to make capital of every fault they could find in the lives of Catholics. Considering the pressure to which the Catholics of Ireland were subjected, it was to be expected that their Catholicity should become somewhat anaemic.

Joyce over-idealized. He did not make allowances for the warped direction which the best intentioned character may take under the stress of untoward conditions. He never penetrated to the real cause of the "meanness" which he observed in his "Dubliners." He despaired of Irish Catholicism, then of himself, and finally of God's mercy.

Yet Catholicism is in the bones of Joyce and in his very blood. Fiercely he tore his way out of the social form in which he was held. He wished, above all, to free himself from what seemed to him to be the utilitarian morality of Catholic Ireland, made rigid in the presence of a carping

Puritanism from beyond the Irish Sea. But the endeavor was vain. He realizes, with his Stephen Dedalus, that everyone he meets is aware of his preoccupation with Catholicism. He knows that non-Catholics, and even his "naturalists," hold him in contempt for running away from the difficulty instead of facing it bravely; for it is quite apparent that he has not found peace. His Stephen Dedalus, in "Ulysses," enters the brothel singing the words of the psalm for the blessing with holy water at the High Mass on the Sundays of the Paschal season, "*Vidi aquam egredientem de templo, etc.*" It is pitiful. This is not the manner of a happy "convert"—to anything. It is the manner of a "damned soul," doubly "damned" because it has once known the joys of its religion.

The Catholic mind will be inclined to apply to Joyce the words of Samuel Johnson: he, who is converted to Catholicism, has merely "superadded to what he already had;" but he, who is converted to any diminished Catholicism, "gives up as much of what he has held sacred as anything he retains; there is so much laceration of mind in such a conversion that it can hardly be sincere and lasting" (Boswell, "Life of Johnson").

I have a feeling that some day, when his ego has spent itself, James Joyce will return to the communion of the Catholic Church.

(To be concluded)

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A time-honored adage says that there are just so many grinds in a grindstone. Another one complementing this runs: The last straw broke the camel's back. It is never good to overload a willing horse. This goes doubly for a willing man.

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The Arabs have a saying that "all sunshine makes a desert." Thus, too, character is not developed in continual ease and comfort.

## The Case of Ann Katherine Emmerick

Since publishing his massive volume, *Clemens Brentanos Glaubwürdigkeit in seinen Emmerick-Aufzeichnungen* (Würzburg, 1923), in which he showed that the poet Brentano was altogether untrustworthy in his writings on the subject of Ann Katherine Emmerick, Fr. Winfried Hümpfner, O.E. S.A., has made two more important contributions to the life and visions of the stigmatized Augustinian nun of Dülmen. They are reviewed at some length by Fr. Alois Stockmann, S.J., in the *Stimmen der Zeit* (Vol. LX, No. 12, pp. 444-460).

One is a critical edition of the diary of Dr. Wesener, who attended Ann Katherine for eleven years (*Tagebuch des Dr. med. Franz Wilhelm Wesener über die Augustinerin Anna Katharina Emmerick, unter Beifügung anderer auf sie bezüglicher Briefe und Akten*, Würzburg, 1926), the other a reprint of the proceedings of the ecclesiastical commission which examined the case in the spring of 1813 (*Akten der kirchlichen Untersuchung über die stigmatisierte Augustinerin Anna Katharina Emmerick, nebst zeitgenössischen Stimmen*, Würzburg, 1929).

An important contribution to the history of the case is the diary of Father Bernard Rensing, from 1809 till his death (1826) pastor and dean in Dülmen. This learned and prudent priest at the time of the official inquiry was convinced of the holy life and miraculous gifts of Ann Katherine, but later on withdrew from the case, visited her but rarely, and became more and more critical in his estimate of her character. Fr. Hümpfner prints large extracts from an inedited pamphlet of Fr. Rensing which he entrusted to his executor in manuscript form, and which, under the title *Kritische Revision*, circulated privately in Münster after his death, but was never published. The original is now in Rome, where it will no doubt furnish the *advocatus diaboli* with formidable

weapons, for Rensing denies the miraculous character of Ann Katherine's stigmata and visions and tries to explain her condition naturally. He doubts that she fasted for many years and that she was unsusceptible to external impressions during her ecstasies. He says that he repeatedly made the test with the sacerdotal blessing, but she never was aware of its being given unless she observed him bestowing it. He even doubts her virtue and holiness and believes it possible that she practiced deception. "The only thing," he says, "which might dispel the suspicion of trickery would be her personal sanctity or perfection, but neither in the convent nor at the present time is this so exalted as is alleged by her followers, who would like to see her canonized before her death." Dean Rensing is convinced that Ann Katherine was no stranger to flattery and dissimulation and in conclusion seriously asks the question: "Could it be possible that Satan is playing a game with her? . . . To me this seems less incredible in view of the fact that she has not advanced a finger's breadth in true perfection up to the present day, which, methinks, should be the case if her distinction, as she will have it, were the work of God" (p. xlvii).

Fr. Hümpfner endeavors to disprove these serious charges, but, as Fr. Stockmann points out, Rensing was a conscientious priest of excellent repute, whose impartiality in the Emmerick matter is vouched for by the fact that he did not publish his pamphlet during his life-time and instructed his nephew to consult with prudent men of mature judgment whether the manuscript should be printed after his death. Obviously, the question cannot be definitively settled until the full text of Rensing's "Kritische Revision" is made accessible in print.

Fr. Stockmann believes that Rensing's unfavorable opinion of Ann

Katherine was based to a large extent on the testimony of Clara Söntgen, a former fellow-religious, of whom Louise Hensel says that "she was a simple, faithful soul, sincerely devoted to Ann Katherine, but endowed with very little judgment and understanding." Clara in later years was led to make certain statements impugning the miracles of the stigmatized nun.

All of which and much more that is found in Fr. Stockmann's résumé proves that the Emmerick case is still in a very unsettled condition. For the S. Congregation of Rites, which is in charge of it, the main question of course will be what Bishop Buchberger of Ratisbon recently described as the principal issue in the case of Teresa Neumann of Kommersreuth, which closely resembles that of Ann Katherine Emmerick—namely, did she lead a life of heroic virtue, in other words, was she a saint?

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We take this opportunity to renew our repeated recommendations of the *Stimmen der Zeit*, which, to judge from a notice to subscribers in the issue from which we have quoted, is making a special effort to widen its scope and popularize its treatment of current topics. The *Stimmen* is undoubtedly the most scholarly and attractive Catholic review published in any language. Subscriptions may be sent through the B. Herder Book Co. of St. Louis.

### Studies in the Primitive Family

A vast amount of controversy is raging today about the human family as the fundamental and most important unit of social life and progress. In fact, many dissenting voices in the camp of sociologists and near-sociologists stridently proclaim that the family is not only a decadent, but likewise a useless institution, that it has served its function in "social evolution" and should now make way for an agency better adapted to the complex conditions of modern society.

It was worth while, therefore, for the Catholic Anthropological Conference to devote time at its last annual meeting to a symposium on the family. These papers are now published and form Volume III, Nos. 1 and 2 of the quarterly bulletin of the Conference—*Primitive Man*, which has already in previous issues printed some scholarly articles to which we have called the attention of our readers.

The present number contains four papers on the family—The Hindu Family, The Chinese Family, The Early Celtic Family, and The Early Teutonic Family, each by a scholar who is thoroughly competent to discuss the section of the field assigned to him. Other papers on the same subject will appear in the following numbers of *Primitive Man*.

Though the family "mores" among these four nations are of the utmost variety, and though different customs and laws prevail regarding selection of husband and wife, though there are many strange practices concerning the rights of either party, yet everywhere, under different skies and in various parts of the globe, the family is rightly regarded as the solid basis and the vital unit of social life. It was a real service to present so succinctly the anthropologic data bearing on this question.

It is worthy of notice that the last brief paper of this brochure is on a topic much in the foreground of discussion at present—the recent finds of "prehistoric" man in China. A noted Catholic authority, Fr. Teilhard de Chardin, S.J., of Tientsin University, who had part in the exploration, briefly discusses the *Sinanthropus Pekinensis*. He is of opinion that it is as yet too early to assess definitively the permanent value of these finds for the early history of the human race.

Albert Muntzsch, S.J.

The desire of money is like an endless chain: to earn more; to spend more; to earn still more; to spend still more.

### A Sainly Franciscan

The *Franciscan Herald* (Vol. XVIII, No. 10) devotes a fine obituary notice to the late Father Engelbert Gey, O.F.M., who died in his 77th year on June 30, 1930, in the Old Mission of San Luis Rey, Calif.

Born Nov. 26, 1853, at Elberfeld, Germany, Fr. Engelbert was invested with the Franciscan habit Aug. 19, 1871. In 1874, in consequence of the "Kulturkampf," he emigrated with a number of his confrères to the U. S. On July 25, 1877, he was ordained to the priesthood. His first appointment was as professor at St. Francis Solanus (now Quincy) College, at Quincy, Ill., where the Editor of the *F. R.* had him as a teacher in philosophy from 1888 to 1890. For a time he taught in the Seraphie College at Santa Barbara, California, and then for many years in the Franciscan theological seminary at St. Louis. Later on he returned to California, where after various appointments he was sent to San Luis Rey, just two months and a week before his death.

Fr. Engelbert was not a profound scholar; nor was he very successful as a teacher; but he shone as a model of humility, innocence, and childlike simplicity. His fidelity to the Rule was touching; his charity and patience were boundless. Truly extraordinary, says the writer in the *Franciscan Herald*, were his "love of poverty and spirit of penance. His cell was wholly devoid of furnishings, lacking even chair, table, and bed. For a table he used a box in which he kept his manuscripts; a kind of coffin served as his bed. His obedience was no less remarkable. When in his old age his superiors ordered him to sleep in a bed, he submitted at once with childlike obedience. Likewise when his superiors commanded him to make known his interior life, he did so with frankness, and from what he revealed, it was clear that he had reached a high degree of sanctity and led a life of intimate union with Jesus, living always in His holy presence."

Though the greater part of his religious life was spent in teaching, Fr. Engelbert was animated with a great zeal for the salvation of souls, especially of dying sinners. He heard confessions in German, English, French, Italian, and Spanish, and the assistance he gave to poor sinners often seemed well nigh miraculous.

Many people came to Fr. Engelbert with requests for prayers over them or for them, and numerous miraculous cures are ascribed to him. To mention but one: "A lay brother was dangerously ill with typhoid fever. The doctor was no longer able to do anything for the sick man. Fr. Engelbert knelt down at the bedside of his sick confrère, and in a short time all danger had passed."

When Fr. Engelbert's death was announced, the remark was generally made: "Father Engelbert does not need our prayers; he is surely in Heaven."

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The October (silver jubilee) number of the *Extension Magazine*, comprising no less than 200 pages, with a number of full-page portraits in colors, is perhaps the most pretentious and by all odds one of the most interesting and valuable issues ever gotten out by any American Catholic periodical. The managing editor Mr. Simon A. Baldus and his able staff did themselves proud in preparing it for the public. Only a journalist can appreciate the amount of loving labor that must have gone into this magnificent jubilee number. The historical articles, showing what the Catholic Extension Society has done for innumerable poor parishes, are worth perusing and preserving. So are some of the purely literary features of this splendid issue. The *Extension Magazine* serves a noble cause worthily, and we wish it and the Catholic Extension Society, whose organ it is, many more years of blessed activity for the cause of Catholic evangelization.



## The Catholic Press and Ecclesiastical Abuses

*Schönere Zukunft*, of Vienna, in its Vol. II, No. 32, reports a remarkable utterance of the great Bishop of Mayence, Wilhelm Emmanuel von Ketteler, whom no less an authority than Pope Leo XIII praised for his admirable foresight in regard to the social question. Bishop Ketteler wrote to a Catholic editor on October 28, 1867:

“Es fällt mir nicht im geringsten ein, Ihnen eine Lobhudelei den kirchlichen Zuständen, den Handlungen der kirehlichen Behörden gegenüber zuzumuten oder Ihnen das Recht einer angemessenen Kritik zu bestreiten. Ich fürchte vielmehr über alle Massen versteckte und offiziell übertünchte Uebelstände und glaube, dass fast all Uebelstände in Kirche und Staat in einem öffentlichen Blatte besprochen werden können, wenn es nur in dem rechten Geiste geschieht.”

*Anglice:*

“I am not at all minded to ask you to assume an attitude of fulsome flattery towards ecclesiastical authority or to praise existing conditions within the Church indiscriminately. Neither do I wish to deny you the right of pertinent criticism. On the contrary, I dread beyond all measure hidden and officially whitewashed abuses and believe that nearly all abuses in Church and State can be discussed in the public press, provided it is done in the right spirit.”

This same conviction has guided the editorial policy of the *F. R.* throughout the thirty-seven years of its existence.

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Youth rather enjoys sad things, because it has known no real sadness. Middle age would rather not read sad books or see sad plays, because it has seen too much real sadness. There is not enough natural and honest fun in public amusements. The moving pictures are notably lacking in real humor.—*The Casket*.

## Ruins of Sodom and Gomorrah?

A discovery of great interest to Biblical scholars is that of what appear to be the ruins of Sodom and Gomorrah, which have been excavated in the vicinity of the Dead Sea by archeologists from the Pontifical Biblical Institute. The report of their first expedition (Nov.-Dec., 1929) chronicled the discovery of a large city that had been destroyed by fire at the close of the first Bronze Age, and never subsequently rebuilt. Describing the results of the second expedition (March-April, 1930) Fr. A. Mallon, S.J., says:

“They brought to light the foundations of stone-walls, some subterraneous granaries, and brick ovens. The houses are large enough for such an ancient epoch. There are two examples of straight streets between brick walls. At the northern extremity there is a large building which now lies entirely under the level of the plateau. Among the ruins of its interior were found the same silex, bone, and ceramic objects as in the meridional section. But the chief feature of the finds was the abundance of ashes in all directions. Couches of ashes were to be seen everywhere. It was the conclusion of the archeologists that the ruins of Teleilat Ghassul go back to the Third Millenary, B. C. The date and character of these ruins better than any others in the Holy Land, point to their possible identity with the cities of Sodom and Gomorrah, which, with two other towns of the Pentapolis, were destroyed by fire from heaven in the time of Abraham, according to Genesis.”

If this assumption is correct, the destroyed cities did not lie directly south of the Dead Sea, but to the southeast, near Ghor.

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Some of the problems of the world have been better solved by its fools than by its philosophers.—A. F. K.

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This is a mechanical age. However mechanical birth control is the wrong vehicle for Catholics.—A. F. K.

### Are We a Nation?

The *Bombay Examiner* notes with interest that the chapters "De Societate Civili" occupy much larger space (well over 100 pages) in the new, fifteenth edition of the venerable Fr. Victor Cathrein's classic text-book, *Philosophis Moralibus* (Herder), than in the earlier editions, the first of which was published forty years ago. A special thesis is devoted to the rejection of the so-called "principle of nationality," according to which every nation has a right to political autonomy. The word "nation," however, is here taken strictly for those who share a common origin or at least are sufficiently homogeneous to be distinct from other "nations." For example, according to the definitions given here, all the inhabitants of the United States might be said—by reason of their political unity—to form "one people," but they could not strictly be called "one nation." Fr. Cathrein argues:

"Nationalitas de se tantum praebeat aptitudinem ad unionem politicam vel ad summum convenientiam quandam remotam et indeterminatam ad eandem. Talis autem convenientia non potest esse sufficiens titulus destruendi ordinem existentem *per vim*, praesertim cum adesse possint vincula politica aequae fortia vel fortiora quam nationalitas, v. g. vicinia habitationum, mutua indigentia, communis historia etc."

The editor of the F. R. tried to make this same point as long ago as 1888 or 1889, in a series of articles written by him for the now defunct *Church Progress*, which drew fire from no less a critic than the late Archbishop Ireland, who loved to insist that America was a nation in the strict sense of the term.

It seems all the schemes for doing away with unemployment "won't work."—A. F. K.

More than one nation has been upset trying to get the "balance" of power.—A. F. K.

### Notes and Gleanings

The Editor fulfills a pleasant duty by sincerely thanking all those of his friends and subscribers who so generously contributed to the purse gotten up for him in commemoration of his fortieth year in the service of the Catholic press by V. Rev. Father Jerome, O.S.B., Prior of St. Leo Abbey, St. Leo, Fla. He wishes to express his appreciation also to those others who by their sympathy and encouragement, manifested in various ways, helped him to weather the storms of the past two years: ill-health and trials of various kinds. It looked for a while as if the F. R. would have to go under, but thanks be to God things are shaping themselves more favorably and if our friends and subscribers do not fail us in this period of industrial depression, we hope to be able to continue the F. R. as a monthly until more auspicious conditions make it possible to resume semi-monthly publication. May we ask that subscriptions expiring this autumn and winter be promptly renewed without notice from this office? It would save us a lot of labor and trouble.

Professor Carl Schmidt, of the University of Berlin, has discovered the original Greek text of the Apocryphal Acts of St. Paul for which he has been searching for years. The MS. consists of thirteen large pages of closely written Greek and was found "in the grave of a Coptic church dignitary of the third century." Together with this fragment of the Acts of St. Paul were found Coptic translations of some of the Lamentations of Jeremias and the Canticle of Canticles. These latter fragments are said to be the oldest example of Coptic writings that has yet been discovered. During the last thirty years Dr. Schmidt has published fragments of the *Acta Pauli*. Critics have been slow to accept them as genuine writings of St. Paul. There is in them, however, a shadow of verisimilitude. Their author was familiar

with the "Acts of the Apostles." He lays the scene in the places where St. Paul is known to have preached—Antioch, Tyre, Sidon, Ephesus, Corinth and Philippi, but his chronological errors are grotesque. The work has been called "purely imaginative."

The first Christmas cards came to us this year from the *St. Anthony Messenger* of Cincinnati, O. It is perhaps the finest selection of the kind that has ever been offered for the low price of one dollar per box containing a dozen cards. Six of the subjects are strictly religious, while the other six are suitable for everybody. The Supper Scene and Christ Standing in the Shadow of the Cross are original designs. The proceeds of the sale are destined for the students and for the missions in charge of the Cincinnati Province of the Franciscan Order. Another attractive set of Christmas cards is that issued by the Franciscan Friars of the Atonement, Graymoor, Garrison, N.Y. The twelve cards in this collection reproduce in their original colors an absolutely new series of paintings of the Nativity by world-famous artists.

A new book which deserves more than a perfunctory notice is the English edition, prepared by Prof. Frank J. Eble, of Father Hartmann Grisar's, S.J., classic *Life of Luther*. The massive volume of more than 600 large octavo pages is entitled, *Martin Luther: His Life and Work*, and is published in its usual competent fashion by the B. Herder Book Co. of St. Louis. Fr. Grisar's previously translated six-volume *Luther* was not a biography, but a collection of exhaustive special studies on various controverted aspects of the Reformer's life and work. The present volume is an orderly presentation of the development of the ex-monk, of his mental constitution, and of the impulses, interior and exterior, that moved him throughout his eventful life. Critics will not be able to say that Luther is

misrepresented here, for Fr. Grisar depicts him largely in his own words. This biography is a genuine "Quellenwerk" by the foremost Catholic authority on the subject and, with some possible modifications made necessary by later finds, will undoubtedly remain standard for all time to come. We sincerely trust the labor and money lavished on this excellent work in a time of severe industrial depression will not be wasted. Catholics should see to it that Grisar's *Life of Luther* is put into every public library in the English-speaking world.

In a recent allocution the Pope insisted on the need of instructing the clergy in book-keeping. Priests, he said, need to be taught how to keep an exact account of the benefices which they possess. Many believe that it is sufficient to enter and keep the expenses in any manner whatsoever, without order, without precision. This manner of acting is attended by grave perils. "We recommend especially to bishops to impart to seminarians who are soon to be admitted to priestly Orders, some lessons in book-keeping and administration, to the end that they may know the most necessary requirements of this nature. This seems to be of little moment, but it is in reality of the greatest importance, both in its effects and in its consequences."

The method which the famous Father Tom Burke declared was followed by his mother in educating him is an excellent one to imitate. When evening came, his mother took him into his bedroom, heard him say his prayers and then called his attention to the mistakes he had committed during the day; and if they were of a serious nature she gave him a whipping for them. She did it calmly, quietly, systematically; result: her boy became a famous priest and preacher. Under that system he was never struck by an angry parent, never ignorant of why he received his whipping, and always felt he was getting "what was coming to him."

If the *Teaching of Amen-em-Apet*, recently unearthed in Egypt, is compared with the Proverbs of Solomon, especially chapters xxii—xxiii, there will be found not only analogous phrases, but identical statements. Some biblical scholars, studying the striking likeness, have affirmed the dependency of the former on the latter. The scientific discussion of this subject has been summed up by Fr. Alexis Mallon, S.J., of Jerusalem, in *Biblica*, the well-known review of the Pontifical Biblical Institute, in Rome. Fr. Mallon, though he does not present the affirmative thesis as certain, explains how such a view is not opposed to Catholic theology. The authors of the Old Testament, he points out, had not all of them and always inspired science. At any rate, the *Teaching of Amen-em-Apet* opens new horizons to biblical exegetes. Heretofore the interpreters of the Holy Books have looked by preference to Babylon. Now a ray of light has come from Egypt.

The law of the Index has to do only with books, and it is a general principle that ecclesiastical laws must be understood according to the proper meaning of the words, as borne out by the context (Canon 18). There is nothing to prevent the Church instituting an Index of Forbidden Films, if she saw fit to do so, but that would be a totally new law. Of course, the fact that a particular film dramatizes a book which has been placed on the Index, conveys to the alert Catholic a warning that the film itself is likely to be one that he ought not to patronize on general grounds.

We sometimes think that there would be less suffering from poverty if all our super-organized charities were wiped out overnight, if the idol of so-called modern efficiency, which does not go well at all with charity, were overthrown, and if the work of relieving the poor were left to the neighbors, the churches, and such little societies as kindly people would organize to meet

actual needs and support out of their own pockets because they wished to. Charity on an efficiency basis is a cold thing, making comparatively small appeal to warm human sympathy. It is more or less a matter of routine or compulsion to send a check to the charity board, but it is wonderful to send one, perhaps bigger than you can well afford, to someone you know needs it badly. When you take the heart out of charity, you take charity out of the heart.

“The latest edition of the *Encyclopædia Britannica*,” says the *London Month* (Vol. CLVI, No. 794, p. 169), “the more it is examined, affords the more evidence of a modernistic, materialistic, anti-Catholic, and even anti-Christian bias that makes it wholly untrustworthy in all matters concerning religion. We except, of course, the few articles written by Catholics—too few to alter the prevailing irreligious nature of the whole. Generally speaking, the Catholic view on controversial topics is not even mentioned, and few chances are missed of sneering at the Church and her doctrines. The use of such contemptuous terms as Monks, Papist, Popish, Romanist—shocking lapses of taste in a book intended for common use—is not infrequent. In an age when reputable historians have largely emancipated themselves from the old *clichés* of Protestantism and discarded the language of vulgar polemics, it is disconcerting to find them here as strongly entrenched as ever. Catholic truth is constantly affronted, directly and by innuendo, in the articles.” No self-respecting Catholic will support the *Britannica* with his patronage.

There does not seem to be any hesitancy on this side of the Atlantic on the part of Catholics to enter politics; but we hope it is not treason to say that not every Catholic so entering is always the man best fitted. With us over here, the man who feels that he has heard a call to serve his community

or his country in the holding of political office has sometimes made a mistake, and has really heard some other noise. What is needed most among us is the Catholic who will enter public life, not for the money there is in it, but for the good he may be enabled to do to his fellow-citizens by a life of honorable service and generous self-sacrifice. This sort of Catholic does not loom large in the public life of these United States. We have more than enough of politicians, but not enough men who are public-spirited.—*Ave Maria.*

As one grows older, all begins to fall into a different proportion, not only difference in values, but difference in aspect. Up to quite a late year in life one says to oneself: "I will do this, I will do that, and afterwards I will do the other," having in imagination infinite time before one. But there comes a day (and it is a mark of age) when one says rather: "I did this, I did that, and earlier still I remember doing the other." But as for the future, one makes it of little account. What is there more to be gained so far as this world is concerned? And if one gained it, at what does one estimate it?—H. Belloc.

The Rt. Rev. Christian Schreiber, D.D., who is personally known to many of us since his visit to this country in the winter of 1928-29, was enthroned as bishop of the newly created Diocese of Berlin on August 31st. In his inaugural address the scholarly prelate thanked the Pope, the Prussian government, and the parliamentarians who had effected the Prussian Concordat with the Holy See, which he eulogized as a great achievement from the viewpoint of the State as well as the Church. The Berlin see has not been occupied by a Catholic bishop since the time of the so-called Reformation, when Bishop Mathias Von Jaglow left the Church to follow Luther. The new diocese constitutes a revival of the ancient Diocese of Brandenburg, found-

ed by Otto I, in 948. Berlin will undoubtedly be raised to the rank of an archdiocese soon, and we expect to see Dr. Schreiber as first archbishop of that see and eventually a member of the Sacred College of Cardinals.

The Omaha *True Voice*, at the instigation of a Sioux City (Ia.) pastor, warns the reverend clergy against a crew of men who represent themselves as "The Consolidated Art Glass Company." Their work is unsatisfactory and their charges are exorbitant. They are going around the country in a big yellow van. The manager and a group of four young men make up the crew.

Father Joseph M. Bover, S.J., in a Latin dissertation *De Cultu S. Josephi Amplificando*, lately published at Barcelona, proposes a movement to petition the Holy See for the following liturgical changes: (1) The addition of St. Joseph's name in the Confiteor; (2) the insertion of his name in the prayer "Suscipe Sancta Trinitas" in the Mass; (3) likewise in the Canon, in the prayer "Communicantes;" (4) and in the prayer "Libera nos," which follows the Pater Noster; (5) a triple invocation of St. Joseph to follow immediately after the triple invocation of Our Lady in the Litany of the Saints. Father Bover invites criticism upon these suggestions. A fellow-Jesuit in *The Month* says: "The disturbance of familiar liturgical texts we regard as an evil, which only grave necessity or some great advantage can justify. And we do not believe that there is any such necessity in the present case, or that any considerable increase of devotion would result from the proposed changes. The action of the Holy See towards such proposals in the past seems to show that this has also been the view of the Sacred Congregation of Rites."

An autograph letter of Cardinal Newman, dated March 13, 1866, offered for £2 10s. by Mr. Reginald Atkinson, a dealer in antiquarian books and

autographs in London, contains this characteristic passage: "I have felt it as a most anxious task to have to write on the subjects which have engaged me lately—no one can write without making mistakes—I don't doubt I have made some, though I hope not great ones. If a man waited till he could write without any mistakes, he would not write at all. There is in every man's works matter which may be taken up for hostile criticism, if readers are so minded. But I have done my best, and have all along trusted I should be judged by my good intention and the substance of what I have written, and not by what comes of human infirmity and imperfection."

Clever, able, talented men often find their forces exhausted before they arrive at middle age. They have acquired the habit of whipping their poor jaded forces until they fail. And this is called "dying in the harness," as if it were some species of glorious heroism. What is the remedy for this? There must be a remedy, otherwise life would not be worth living, success would not be worth attaining, the candle would not be worth the burning. The only remedy for the excess and for the tyranny of what in the end is only monetary success is repose—physical, mental, and, above all, spiritual repose; time to think as well as to do; time to deliberate as well as to act; time to plan as well as to execute. And, above all, to think, to deliberate, and to plan for that which is eternal, not merely that which tomorrow will turn to ashes.—Cardinal O'Connell.

Closet philosophers talk of the progress of evolution, which will abolish poverty and bring all men up to the same level of competency. But the increase of conveniences and their gradual conversion into necessities will effectually prevent this *dénouement*. "The ordinarily middle-class man," says Fr. E. R. Hull, S.J., "nowadays requires an amount of things which

not long ago were the exclusive prerogative of the élite; and now he has them, the invention of further comforts and luxuries which lie outside his reach still leave him as far behind in the race as he ever was before. The increase of wants is going on all along the line; and there is no end to it. When motor-cars have become an ordinary convenience for the middle classes, flying machines will have become an ordinary convenience for the upper classes. When flying machines have become an ordinary convenience for the poor, travelling by wireless will have become an ordinary convenience for the rich. So it will go on till humanity breaks down under the strain of its own artificiality. And then, unless some cosmic catastrophe comes to our relief and bangs the solar system back into a nebula, Heaven knows what we shall come to!"

Some of these cold cynics are "not so hot."—A. F. K.

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MAIL THIS COUPON TODAY

Mr. W. T. Anderson, editor and publisher of two Georgia newspapers, the *Macon Telegraph* and the *Evening News*, in an editorial directs attention to the Black Shirt Organization—a new society founded by Edward Young Clark, originator of the Ku Klux Klan. Mr. Anderson says that “This Newest Nasty Thing” has a membership of 21,000 in Atlanta, and that its chief purpose is to “run all Negroes out of their jobs in cities and towns and to give these to white people.” The slogan is, “This is a white man’s country,” and the intention behind the slogan is to drive the members of the black race to the farm and plantation. The *Macon Telegraph*, by the way, regularly publishes a separate edition for Negroes. This was an innovation which in the beginning was looked upon with serious misgivings, but which now, according to the publisher, is recognized as an effective means of begetting and maintaining

wholesome feelings between the two races. The policy of Mr. Anderson in his newspapers is to discuss in the open any race question that may arise, and thus prevent heated and un-reasoning prejudices.

There is some external evidence that Shakespeare was a Catholic; there is no internal evidence to prove that he was not. Time may yet bring further revelations. Perhaps there is hidden in the dusty archives of some library a paper which will one day solve the problem. It has not been definitively solved so far. Like many of the riddles of the *Divina Commedia*, the religion of Shakespeare remains awaiting an answer. The theory that he was born a Catholic, that his belief and practice grew tepid in middle life, and that in the end there was a desire, if not also its fulfillment, for a return to the old faith, is reasonable enough. But it is only a theory.

In one of those brilliant philosophical essays that were already making him famous when he was little more than twenty-five years of age, John Morley, the future historian and statesman, used the name of God, beginning it with a small "g," thus grievously offending the religious sentiment of the age. Shortly afterward the essay was reviewed in the *London Times*, and in every instance in which the name of the author was mentioned the reviewer wrote it "john morley." The effect was ludicrous, but why should it have been so? Why should a capital letter be used in the one case and not in the other? There is only one God, whereas it is not too much to say that there are hundreds of in-glorious John Morleys.

The "man who takes the opposite side" on current problems is one whose services to the world are generally not appreciated at their true value. A "crank" has been defined as a man who does his own thinking. It's hard to take the opposite to anything that is part of the great deposit of what "all the world knows," without a sort of feeling of guilt, a certain lack of calm assurance that comes from loneliness. Yet it is a duty of the wise and should be performed unflinchingly.

A Catholic periodical should never be destroyed. It should be handed on to continue its mission. If you know someone among your friends and acquaintances who is interested in the truth, let him have your paper or magazine after you are through with it. If not, then apply to one of the truly apostolic groups who carry on this work for the name of some non-Catholic who wants Catholic literature. Many a convert has been made in this way.

As a means for carrying out God's will for the married nothing better has been found than the cradle and the baby buggy.—A. F. K.

### THE ROSARY

*By Rudolf Blockinger, O.M.Cap.,  
Hweitsien, Kansu, China*

This little chain of wooden beads,  
Holds all the secrets of my life;  
Its hopes and fears, my dreams and woes,  
My slender gains and endless strife

Ten thousand patient friends could not  
Endure the tales so often told  
Upon these patient pearls of wood,  
In joy and grief, 'mid heat and cold.

Its wave has reached to other worlds,  
Poor Souls its value best decide;  
For memories linked to absent friends  
Upon the Rosary best abide.

Sweet Mother, 'tis your own device,  
To hold your children at your side;  
When sages' wisdom has grown old,  
This chain of beads shall be my guide.

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#### STATEMENT OF THE OWNERSHIP, MAN- AGEMENT, ETC., OF THE FORTNIGHTLY REVIEW FOR OCT. 1930

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### Current Literature

—The "*Ad salutem humani generis*," on the 1500th anniversary of the death of St. Augustine, has been added, in Latin and German, to Herder's authorized edition of the encyclicals of Pius XI. The *Catholic Daily Tribune* recently suggested that all papal encyclicals be reprinted in full in the Catholic weekly press of America; this could easily be done if satisfactory translations of these documents were made promptly available to the editors. Herder's authorized edition shows the way.

—*The Mortara Mystery*, by the Rev. A. F. Day, S.J., a recent C. T. S. pamphlet, deals with an old controversy occasioned by the surreptitious baptism of a Jewish baby by his Christian nurse. Edgardo Mortara, the child in question, is still living and is now an Augustinian monk, close on eighty years of age. We have reprinted large portions of this interesting brochure (F. R., XXXVII, 9, 205 f.)

—Herder & Co. of Freiburg have begun to resume their famous "Theologische Bibliothek" by adding to it a new handbook of apologetics, *Katholische Apologetik*, by Dr. Bernadine Goebel, O.M.Cap., professor of theology at Münster i. W. The volume comprises nearly 500 large octavo pages and treats the subject of apologetics or fundamental theology very thoroughly, to the exclusion, however, of the new

problems that have been raised by the philosophy and history of religions, which have been assigned to other authors in the same series. This apologia is primarily a defence of Jesus Christ and His Church from the standpoint of reason, and possesses special merit on account of the author's skill in setting forth the connection between reason and faith and his clever combination of the analytical with the synthetic method. While intended first of all for seminarists, the needs of lay students have been steadily kept in mind, and we believe the volume will serve both purposes very well. (Herder & Co. of Freiburg and B. Herder Book Co. of St. Louis).

—The late Cardinal Gibbons was once quoted as saying that every teacher of theology ought to have at hand a copy of the Bible and of Denzinger's *Enchiridion Symbolorum*. Another indispensable reference work for theologians is the *Enchiridion Patristicum*, edited some years ago by Fr. M. J. Rouët de Journal. The same diligent compiler, with the aid of the Rev. J. Dutilleul, S.J., and several other Jesuits, has now edited an almost equally valuable work, *Enchiridion Asceticum*, containing excerpts from the Fathers and ecclesiastical writers on the spiritual life. The passages selected may be considered as stating the fundamental principles of Christian asceticism. Beginning with the Apostolic Fathers and ending with St. John

Damascene, more than 1300 texts have been selected and chronologically arranged. Two separate indices make the material contained in this substantial volume (xxxiv+666 pages octavo) easily available. The work forms a useful pendant to the other two enchiridia mentioned above, and will no doubt take rank also as a standard work. (Herder & Co.)

—Mr. Herbert J. Scheibl in his *Fool's Pilgrimage*, a first novel, gives us the highly dramatic story of Robert Brent, who, discontented with life, seeks to find happiness in the things of this world. The tale is interesting, and on the whole well written, though here and there, there is a little too much verbiage. We are sure Mr. Scheibl can do much better than in this his first, very promising offering. (B. Herder Book Co.)—C. J. Q.

—*The Calvert Series*, edited by Hilaire Belloc, has issued two new volumes on subjects of more than passing interest. They are: *The Catholic Church and Current Literature*, by George N. Shuster, of the staff of *The Commonweal*; and *The Catholic Church and Art*, by Ralph Adams Cram, the famous architect. The first is an admirable presentation of the Church's attitude towards contemporary letters, with a short dissertation on the accomplishments of Catholic writers in modern times; the second, though by a non-Catholic, shows that the Catholic Church has ever been the patron and inspirer of art, and that without her art is doomed. Both volumes carry an introductory word by Mr. Belloc. (Macmillan).—C.J.Q.

—A good book for those going to Italy is *Open My Heart*, by the Rev. Michael Andrew Chapman. Taking his title from Browning's lines, "Open my heart and you will see Graved inside of it 'Italy,'" the reverend author tells us in a very entertaining and chatty style of his visits to the principal cities and towns of Italy. The only fault we could find with the book

# THE ECHO

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The *Ave Maria* of Notre Dame, Ind., August 8, 1925, makes the following reference to *The Echo*:

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was that it was too short. We came to the end looking eagerly for more. The book contains many photographs taken by Fr. Chapman himself. (Milwaukee, Wis.: The Bruce Publishing Co.)—C. J. Q.

—*Ein Gang durchs Evangelium*, by the Rev. Stephan Berghoff, is a collection of Sunday sermons which differs from others of its kind by the fact that the author has selected his subjects from Gospel texts which are not ordinarily read in our churches. The sermons were a revelation to many when first preached by Fr. Berghoff. They will have the same effect if made use of by others, especially since the author is evidently a gifted preacher who knows how to couch the ancient truths in elegant modern language and to appeal powerfully to the heart without becoming emotional. His remarks on marriage, wealth and poverty, nationalism, etc., show that he is in close touch with modern problems. (Herder).

—*The King's Banner*, by Andrew Klarmann, Ph.D., Litt.D., is a handbook of religion in verse. It is evidently intended for young folks. The Creation, the Fall, and the Redemption are all treated in a simple and pleasing manner. Such a book could go hand in hand with the teaching of the Catechism. (Pustet).—C.J.Q.

—Dr. James J. Walsh in his latest book, *Mother Alphonsa*, has given us a fascinating biography of Nathaniel Hawthorne's daughter, Rose, forever associated with the work she began and perpetuated for the alleviation of the destitute poor suffering from incurable cancer. It is a story of the highest sacrifice, and one that Catholics may point to with laudable pride. *Mother Alphonsa's* work is one of the most appealing episodes in American life. Dr. Walsh is doubly qualified for his task: for he is an accomplished writer and was intimately associated with *Mother Alphonsa's* enterprises as a physician. (Macmillan)—C. J. Q.

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### A SPRINKLE OF SPICE

"My niece is quite theatrical," remarked old Mrs. Blunderby. "Next week she is taking part in a Shakespeare play at college."

"Which of his plays is it?" her caller asked.

"Edith mentioned the name of it, but I'm not sure whether it's 'If You Like It That Way' or 'Nothing Much Doing.'"

"That's our general superintendent—son of the president—he began at the bottom and worked up—started in as an elevator boy, right after he left college."

"How long ago was that?"

"Oh, he graduated last June."

A man driving his car remarked to his wife, "One of my cylinders is missing."

"Well, well," she replied, "the car has been in the garage all day, with the door locked."

Farmer: "I cannot give you money, but I can employ you to dig potatoes."

Workshy: "But it would be better to employ the man who planted them."

Farmer: "Why?"

Workshy: "Because he knows where they are."

When Dr. Selden P. Delany, recently converted from the Episcopalian sect to the Catholic Church, was pastor of All Souls' parish in Appleton, Wis., he was very zealous in visiting the sick. This often took him to St. Elizabeth's Hospital, conducted by the Franciscan Sisters. To reach this hospital, one must cross many railroad tracks where flagmen are on guard. On one occasion, Dr. Delany met Pat Murphy, a flagman. Pat knew all the Catholic pastors in Appleton. Thinking that Dr. Delany was a priest, he asked him where he was assistant. Dr. Delany told him that he was pastor of All Souls' church. Pat blessed himself and said: "God forgive me for calling you Father."

"Why, that's all right," said Dr. Delany. "There is no difference. We are all the same."

"All the same?" said Pat, indignantly. "Well, I guess there is a hell of a difference between Jesus Christ and Henry VIII."

Dr. Delany took the remark graciously. He told the Franciscan Sisters about it afterwards. Today they are wondering whether Pat Murphy's remark had anything to do with the famous rector's conversion.

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# The Fortnightly Review

Vol. XXXVII, No. 12

ST. LOUIS, MISSOURI

December 1930

## Christmas



*By Charles J. Quirk, S.J., Spring Hill College, Alabama*



### 1. THE CHOICE

Of all the worlds that God sublimely made,  
He loves this tiny, petty earth the best:  
He sends his Son, as little child arrayed,  
Past all his golden worlds, on Love's Crusade!

### 2. NOW, ALL EYES ARE TURNING

All eyes are turning  
From Heaven's height down,  
To a far-away stable,  
In Bethlehem town.

While rich man and poor man  
Are taking their rest,  
God's little Son nestles  
On his Mother's breast.

While earth knows it not,  
Its salvation is nigh,  
For God sends his Son  
To reign from on high.

Born King of the poor  
And the lowly is He,  
Giving up Heaven's joys  
For our misery.

### 3. THE HERO

Behold God's hero, kneel and see  
God wrapped in flesh of infaney;  
The King of causes lost is He,  
Hero of Bethlehem and Calvary.

### 4. THE REASON

Humility and poverty  
And icy cold: gifts for God's birth;  
Thus God shows men Love's sacrifice  
Lifts earth to Heaven, brings Heaven to earth.

### A Thought for Advent

The "fear of the Lord" is perhaps one of the things most lacking in religion to-day, and warnings respecting the Second Advent are not much in favor with most of us. Even the good Catholic inclines rather to meet them with a certain impatience on the ground that they have been so often repeated. In particular we refuse to believe that the awe-inspiring events which are to foreshadow the final cataclysm can have any personal relation to ourselves. We are perhaps, too, a little contemptuous of the popular belief of the Christians of the Apostolic Age that the *Parousia* was close at hand, an overshadowing occurrence, to be expected from day to day and never to be lost sight of.

With regard to the strange and terrible trials foretold by our Lord in the words which serve as the Gospel for the last Sunday in the year, let us not flatter ourselves that we shall escape all these things *spiritually*, although we may be unlikely to meet them physically and as historic happenings. Our Lord's words taken literally refer to material signs and wonders, *e.g.*, the falling of the stars from heaven; but no doubt these exterior occurrences are the reflection of invisible realities independent of space and time. The Church is one as the Body of Christ is one, and as the followers of Christ must all experience something of His Passion—which happened historically some 1900 years ago—so surely each true member of the Church, by the fact of that union, must partecipe mystically in the "*tribulatio magna*" of the last days, when the Church Militant is about to be transformed for ever into the Church Triumphant.

As for the intensely expectant attitude of the early Christians towards the Second Coming of Christ, does it after all differ much from that of the holiest souls in all ages? From that of the celebrated Père Surin, S.J., for example, who wrote to one correspondent: "Time passes, and we are soon

to appear before Jesus Christ, who will show Himself suddenly to us when we depart this life;" and to another: "May He animate you with His Spirit, and raise your aims above this life, by a lively faith, and by the expectation of the coming of Jesus Christ, who will very shortly visit each one on his last day. . . . The waiting for our Lord ought entirely to ravish our minds, and swallow up all our own little amusements and interests, which are but wretchedness." While some of the first Christians were mistaken in thinking that the end of the *whole* world would come in their time, their mistake was really small, because for all practical purposes the "last day" for each one of us is the day of our death.

Michael Hanbury, O.S.B.

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A crucifix recently on display in Mainz, Germany, is carved from a beam of fir that for a thousand years formed part of the foundation of the Mayence cathedral. The firwood from being in the ground for such a long time, has undergone a remarkable transformation. To carve wood with fibres warped by time and dampness required not only sharp tools, but great patience and dexterity on the part of the young artist, Fritz Knobloch, who carved it into an image of Christ. In a sermon, the pastor of St. Quentin's dwelt upon the events that had occurred during the thousand years the beam lay under the cathedral. Six times it saw the cathedral itself in flames; it heard the so-called Reformation approach its portals; it heard the song of freedom during the revolution; it saw the passing of many wars; twice the cathedral itself served as a stable; it saw the very foundations of the cathedral rotted. It saw kaiser and king stride through its halls; it lived through the ostentatious ceremonies of diets and synods. The wooden beam has become a symbol. Useless and about to be cast away in its decayed state, painstaking art carved it into an image of Christ.

## Speculation in the Light of Catholic Moral Principles

The fifth chapter of Father Oswald von Nell-Breuning's, S.J., monograph, *Grundzüge der Börsenmoral* (Freiburg, 1928) is devoted entirely to the subject of speculative trading. While most Catholic authors condemn speculation in a sweeping manner, Fr. Nell-Breuning distinguishes carefully between various kinds of speculation and their purpose, and also takes into account the position of the individual in the capitalistic scheme of things. He is very hard on the amateur speculator who does not perform any worthwhile economic function. He blames him for making possible and profitable the wholesale speculation of the professional speculators, since "the gains obtained in wholesale speculation come out of the losses of the amateur speculators."

Concluding a careful and well-reasoned discussion of the entire difficult problem, Fr. Nell-Breuning summarizes the results of his investigation. He declares, in the first place, that speculation for mere profit, in the restricted sense, is subject to general and very serious moral objections, though no one can prove conclusively that it is absolutely contrary to the natural law (*ex genere suo res intrinsecus mala*).

He freely concedes the existence of a purely commercial speculation, in the restricted sense, which may, in the present economic scheme of things, exercise an economically useful function, and admits that it really exercises this function, i.e., the bearing of risks incidental to business, advantageous at least for the private economic interests of a number of buyers and sellers, and not inconsequential in the plan of national economy.

Having admitted that much, the author further declares: "Since no proof has as yet been furnished for the moral objectionableness of speculation as such without exception, in spite of serious objections of a fundamental nature, speculation in those cases in

which it performs its economic functions, and also use of its services in such cases, must be recognized as morally unobjectionable."

But far from granting a clean bill of health to all speculation, Fr. Nell-Breuning immediately adds: "Speculation which does not fulfill an economic function or"—and this part of his opinion is especially significant—"the effects of which produce economically injurious results, is positively worthless from the moral point of view; to appropriate surplus value through speculation of this kind, as well as the intention directed toward that end, would seem opposed even to strict justice."

The class of speculators called "lambs" in our country, are roundly condemned by Fr. Nell-Breuning. Likewise the professional stock speculators. "Speculation engaged in by the general public (outlawed by public opinion as regards the produce exchange, but not objected to in respect to stocks and bonds), is mere gambling, harmful to the economic welfare of a nation, and dangerous to the economic security of individuals, and therefore to be condemned in all cases. A like and even more severe condemnation must be dealt out to professional speculation in stocks and bonds, which to-day may no longer attribute to itself an economic function of a general nature (whether or not it possessed such formerly), especially not because it lives on the losses of the speculating public." (pp. 163 f.)

This opinion must come as a shock to a great number of Catholics who indulge in stock speculation, even though they are sadder if not wiser to-day than they were a year ago. Fr. Nell-Breuning arrives at his conclusions after the most painstaking investigation of principles and facts, leaving no doubt in the mind of any reasonable reader that his condemnation of speculation by the general public is well-deserved.

To invest in stocks and bonds, even with the expectation of ultimately obtaining an unearned increment, is not, however, morally suspicious or reprehensible. While it is absolutely prohibited to priests to speculate on the exchange, they may engage in any bourse transaction necessary for the orderly administration of property, on their own account or on account of benefices or funds entrusted to their care (*ibid.*, p. 164).

*Central-Blatt and Social Justice* concludes a review of the German Jesuit's book as follows:

"Speculation of the kind that stands condemned by sound morality adds fuel to the flame of social unrest. While it creates in a great number of individuals a desire for gain, quickly obtained with a minimum of effort, it fosters also luxury and what luxury brings with it of morally and socially injurious tendencies. In the end it contributes to one of the worst evils of the present economic system, instability, leading to unemployment, and all other evils that follow in the wake of panics. It is then that men, utterly bewildered by the conditions from which they suffer, and which they cannot control, fall to blaming the inefficiency and corruption of politicians and capitalists. We believe it would be possible to prove that every great panic our country has experienced, and most of which originated in orgies of speculation, was followed by a period of social unrest and wide-spread agitation proposing all manner of schemes, in some instances of a radical nature, to ameliorate the general distress, and change fundamentally social and economic conditions. It is impossible, therefore, not to agree with an opinion (its author is A. Bayerdörfer) quoted, although rather hazily, by Fr. Nell-Breuning, to wit: 'At a time when everything is done to mitigate and adjust the social differences, there is no room for speculation on the exchange in the scheme of economic endeavors of a nation.'"

### "Schlaraffia"

Among the secret societies represented in America which escaped us when we compiled our *Dictionary of Secret and Other Societies* (Herder, 1924) is the "Schlaraffia," concerning which we recently obtained the following information from an article in Dr. Joseph Eberle's Catholic weekly review, *Schönere Zukunft*, issue of June 8, 1930, Vol. V, No. 36:

The Schlaraffia is a social organization established in Prague, which has numerous branches over all the world. It admits to membership only those who, on account of their wealth or social position, enjoy more or less considerable influence in society. Ostensibly the Schlaraffia parodies many ritual ceremonies of Freemasonry, but there is reason to suspect that, in some form or other, without the knowledge of the ordinary members, it is made to serve Masonic ends and purposes.

The original lodge at Prague ("All-mother Praga") is the headquarters of all Schlaraffia branches throughout the world. Its officials manage above all the finances of the order. The monthly dues are rather high, and a portion of them flow into a secret fund, concerning the purposes and uses of which ordinary members have no knowledge. This and the fact that the chief officials of the mother lodge in Prague are Jews, has inspired a strong anti-Semitic movement among the "gentile" members. A new Schlaraffia, called "Urschlaraffia," has been set up at Vienna, which admits only Aryans to membership, but in all other essential features is an exact counterpart of the Prague organization, whose existence it threatens to imperil, since the latter refuses to discuss the race question at its "councils." The "Urschlaraffia" already has thirty "Reyche," i.e., branches, in Austria, Germany, and Czecho-Slovakia.

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Nothing more clearly demonstrates the essentially unscholarly character of our noisy moderns than their absurd air of finality.



## Dowsing and Astrology

By James J. Walsh, M.D., Ph.D.

I am very glad to have attention called to the fact (F. R., XXXVII, 11, 249 ff.) that there are certain people who are quite sure that there is something in dowsing, that is finding water, coal, gold, iron ore, oil, natural gas or what you will, beneath the surface of the earth by means of a wooden forked stick, which, when carried in the hands over the place where any of these things exist, inevitably sags downward and indicates the location.

Some scientific men explain it as an electrical phenomenon—but then, what has a forked piece of wood to do with electricity, and then see the other end of the supposed attraction, water, coal, oil, gold, silver, lead, iron ore, literally anything you want.

Dowsing is like astrology. It was quite impossible to keep doctors for a thousand years from dabbling in astrology and writing books on the influence of the stars on human constitutions. Even at the present time a lot of people are quite sure that the moon influences the weather. Curiously enough, the two classes of people in the world who are most interested in the weather—sailors and farmers—turn confidently to the moon and make predictions about what the weather will be next day. For a generation now our meteorologists have insisted that there is absolutely no connection between the moon and the weather. That does not make a bit of difference. The devotees come right back with their assurance that they know that it must have some connection, for they have observed it so often.

For nearly five centuries, that is, from the time of the Crusades until after the Declaration of Independence, physicians used mummy as a wonderful remedy. They said that if embalming fluid preserved dead tissues, how powerful it must be in preserving life. Another remedy that was used during that time was the moss grown on the skulls of criminals hanged in

chains. It was supposed to give tired men "pep."

Because a few scientific minded people accept an absurdity does not mean anything for its real significance. Here is Professor Poor of the department of celestial mechanics at Columbia University making fun of Einstein; and see the way that Freud has waned!

There may be something in dowsing, but the fact that a few scientists fall for it is not sufficient to give it any standing.

---

What do we as a nation think? We are ceasing to think, ceasing to digest, and acquiring the vicious habit of bolting our food. The newspapers are ably helped by the schools, primary, secondary, and university. Mere memory is often feted and the understanding allowed to pine. We memorize history and think not that frequently it is but an opinion not free from a visible bias. So with the other subjects. Do you really wish to think? If so you must get some fixed standard of measurement, and what must this be? Well, you cannot do better than to begin with the study of the Ten Commandments. When a publication is against any one of these divine laws, when it serves to debase us, then despite the plaudits of some artists it is bad.—*The Cross*.

---

That George Washington was never known to laugh is a myth exploded by Paul Wiltach in his recently published book, *Patriots Off Their Pedestals* (Bobbs-Merrill Co.). Wiltach makes it apparent that the first President frequently laughed, that he really had a sense of humor, and that he was skilled in the use of profane epithets. Washington had a terrible temper, but kept it under control, save in certain instances when he let it loose "merely by way of being human."

## The Key to the Mystery of James Joyce

By Robert R. Hull, Huntington, Ind.

### III. The Demogorgon of English Literature

Two weeks were required to finish the by no means delightful task of reading *Ulysses*. It was hard going; but of the incalculable influence of Joyce on the contemporary novel (such as it was) there could be no doubt, and I set to with a grim determination to find out for myself what all the furious beating of the tom-toms of the young "intellectuals" was about. It was very evident that they had chosen Joyce for their prophet and exemplar. At the head of his band of bacchanals, to the mad accompaniment of the generous applause of the literary *claque*, he raced along—hand in hand with Miss Stein, the leader of the "child" cult, who had expanded volume after volume of naïve simperings to gargantuan proportions.

Having prepared the way by reading all his earlier books, I can say that I approached *Ulysses* without prejudice, resolving to discover Joyce at his best in what Mr. Wyndham Lewis (*Time and Western Man*) has called "his only significant work."

And this is what I found:

In *Ulysses* Joyce has satirized the futile striving of the personality to free itself from the "repressions" of our highly organized society. The very name indicates Joyce's intention to bring the stunted and cowardly personalities of his own time and the manly spirits of the Homeric age into sharp contrast. Ulysses lived heroically because he had elbow-room in which to expand. He was fairly free to move about; but the adventurer of Joyce's day was met by the policeman's club and the anathemas of the Church if he ventured beyond the narrow confines marked out for him by Victorian Puritanism. The hero of Homer's tale did battle with his foes. He either overcame them or fled from them. The whole expanse of earth and sea in which to flee was his. Then he forgot

about it until he met the next foe. Ulysses was a normal, healthy-minded sinner, with very few problems of "conscience"!

In "dear, dirty Dublin," that apotheosis of physical and mental slavery which Joyce so thoroughly despised, the desire for adventure, when it was not killed outright, became warped and took on grotesque forms. Between (as it were) the hammer and the anvil, prevented from finding outward expression by an ever-watchful British Empire and the Catholic Church, it turned for relief to the imagination when it did not vent itself in petty strivings for paltry advantage.

The after all incurable romantics of Dublin set out on their little odysseys in the morning and return to their little Ithacas in the evening; but, unlike Ulysses, they cannot forget. The rulers of State and Church teach and enforce counsels of "prudence." There is no crusade for adventurous spirits; and the bold soul who hates the word "compromise" is denied the opportunity of measuring his prowess against external foes. Life has been made "safe and sane."

But Joyce's Dubliners require danger! If they cannot find Seylla and Charybdis, the Laestrygonians, and Circe without, they will find them within! For they are tormented by "the infinite" of Baudelaire, by the same dissatisfaction with actuality and the same longing for novelty. Since the masters of the modern world have succeeded in "civilizing" the outer man, the modern Ulysses expands the boundaries of his subjective self that he may find room to sail. The narrow circle within which he is allowed movement is colored by this subjective background and is invested with a fictitious importance to the extent that it is invaded by the ego. The outer world is actually blended with the inner, so

that the two worlds are almost confused. In lieu of other, the modern counterpart of Ulysses peoples the world of imagination with moral dangers: he turns to vice for the element of risk which is denied him and in secret violates the moral law, gnawing at his own body in grotesque fashion.

Within a single day the adventurous soul of Joyce's hero endures more poignant sufferings, more frustration, than the classic Ulysses during the many years of his voyage. Yet, in spite of all this apostate's frantic seeking for escape, his conscience is held in a relentless grip by State and Church (which refuse to let him go even after he has renounced his allegiance) and he never quite succeeds in becoming what he would like to be—a true *homo sensualis*.

Prof. Paul Jordan Smith, whose *On Strange Altars* has a chapter on Joyce, has recently essayed the interpretation of *Ulysses* (*A Key to the Ulysses of James Joyce*; Chicago: Pascal Covici); but he misses altogether this "best side" of Joyce. He has failed, even more signally than Mr. Herbert S. Gorman, to realize the larger implications of *Ulysses*; and that is saying a great deal, since Mr. Gorman's *James Joyce: His First Forty Years* is a very ambitious interpretation which misses the mark by miles.

Prof. Smith does not even understand the parodies on various English prose styles in chapter xiv of *Ulysses*. Joyce's mocking satire of rhetorical glorification of motherhood is dismissed as not only "unconditionally inept and unpardonable," but almost "unintelligible." More to the point are the comments of Mr. Gilbert Seldes, who, while conceding Joyce's brilliancy of execution, is more concerned with the function of these parodies. In *The Nation* of Aug. 30, 1922, Mr. Seldes writes: "They create with rapidity and as rapidly destroy the whole series of noble aspirations, hopes, and illusions of which centuries have left their record in prose." This chapter of *Ulysses* prepares the way for the

hell of the terrible *Walpurgisnacht* which follows.

Although he writes entertainingly Prof. Smith has done no more than to discover the surface resemblances between Homer's archetype and Joyce's perplexing medley. His first two chapters are synopses of the *Odyssey* and of *Ulysses*; the third chapter is devoted to "An Informal Comparison" of the two. But a tyro could have written all these chapters. And, even in the "Introduction" (which substantially reproduces the chapter in *On Strange Altars*) and in the concluding chapter of the book, Prof. Smith never strikes "pay dirt."

He does, however, shed light on a few of the minor problems of Joyce's *verboten* novel. "Agenbite of Inwit," it appears, is the stolen title of a homiletic work on the seven deadly sins, written by a Canterbury monk in 1340. "Deshil," in the opening line of chapter xiv, which is devoted to an orgy in the hospital on Holles Street where Mrs. Purefoy is confined, "refers to an old charm for the protection of (expectant) mothers and infants," etc. And Prof. Smith may be thanked for throwing in a map of Dublin and environs, whereon are traced the peregrinations of Leopold Bloom and Stephen Dedalus on the "fateful" day (16th June, 1904) and during the early morning hours of the following day.

I think Prof. Smith exaggerates the importance of *Ulysses* as a "sign of the times" when he treats it as a *fin-de-siècle* book. It indicates, he says, that the race which was once "young" and "objective" has grown "weary and decadent . . . subjective." But the race is *not* old: it is Joyce who is off color.

This much is clear: it is as a "naturalist" that Joyce resents the "suppression" of the individual. His *alter ego*, Stephen Dedalus, compares himself to a bagatelle tossed to and fro between two worlds—the ideal and the real. Stephen is the exceptional student for whom his teachers, either because of their "laziness" or "lack of

imagination," can provide no room. They advise him to "do as the others do." He cannot. His teachers ought to give him special work, in which he will not have the sense that the riches of his personality are being wasted. Joyce demands special privileges for this "artistic temperament" and intends to show what tragedy has resulted by the bearing down of authority on it. With his desire for enlargement in itself one can partly sympathize, but not with that "insufferable priggishness" which Mr. Wyndham Lewis discovers in him. Stephen cannot endure the society of his fellows; yet he again and again flees to their society from his own intolerable loneliness. Then he returns to his "ivory tower," only to venture out again when his spleen must express itself in some "unsocial" act. But it is apparent that his heart is not in it.

"He escaped the priests, but not the Church," Prof. Smith truly says of Joyce's apostasy. For, while his Stephen Dedalus hurls "riant blasphemies at the altars of God," "his eyes yearn toward Golgotha." But, in expressing the opinion that Joyce has "achieved a mere intellectual emancipation" from Catholicism, while "his instincts, his spiritual life, are still hungry for that to which his childhood and racial memories accustomed him," Prof. Smith is quite mistaken. It is the body—not the intellect—which is "free" in Joyce.

Mr. Gorman more nearly hits the mark: Joyce has known "how proud and majestic the estate of man can be." The same writer remarks that Joyce reaches no settlement in *Ulysses*: "All his problems remain to be solved." But Joyce does reach a settlement in his *Exiles*; and, if he had conceived that the secret of his divided self was to be found wholly in the instinct left over from his early Catholic training, I am certain that he would have been satisfied with the suggestion of Robert: "Perhaps, there, Richard, is the freedom we seek—you in one way, I in another. In him and not in us"—i.e., in the younger gene-

ration. But it is Bertha who has the last word. She discovers what had been all the while back of her restlessness — she has desired that her "strange, wild lover," the husband of her honeymoon, should come back to her. Here, if anywhere, one discovers the "secret" of Joyce.

At bottom the case of Joyce is one of a too vivid imagination joined to a weak will. And to this was added a feeling that the Catholic ideal was impossible of realization in Ireland. He gave up the Faith. That was his way out. J. K. Huysmans found *his* way out of that to which Joyce was "converted." But Joyce is even more discontented and conscience-stricken in "naturalism" than Huysmans.

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Archbishop Whately once wrote a book to prove that Napoleon never existed. It was published anonymously and drew a regular torrent of abuse from the reviewers, who condemned the whole argument as fallacious and fell back on the broader ground of a universally accepted belief and on the criteria of moral certainty in history. When the critics had exhausted their fury, Dr. Whately quietly acknowledged the authorship. Being an expert in logic, he had thought to amuse himself by drawing the critics out. When they had been duly drawn out, he told the world that the arguments he had used to disprove the historicity of Napoleon were identical with the arguments which the Rationalist critics used to disprove the historicity of Christ, and his pleasant little game was to see what the critics would say about such arguments when they were applied not to Christ, but to an accepted historical personage such as Napoleon. The critics must have felt very cheap, and Whately's score remains as a lesson worth remembering.

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The lesson of Bethlehem has repeated itself for nearly two thousand years, but has been little listened to. Need we wonder what is wrong with the world?

## The Tragedy of Woodrow Wilson

James Kerney published his book, *The Political Education of Woodrow Wilson* (The Century Company) several years ago, but we did not run across it until lately, nor did it—as far as we know—receive due attention in the press at the time of its publication. Mr. Kerney seems entirely friendly, but he is also honest. The tale which he tells cannot but diminish sadly the intellectual and moral stature of the famous President.

Mr. Wilson had a magic power of words, but not many of the ideas which he so wonderfully clothed, were his own. He had infirmities of temper which go far towards explaining the disappointments and tragedies of his career. He was self-centered and egotistic, almost to the point of mania. Deeper than all else, however, runs the question of his integrity. His whole public course is marked by inconsistencies, reversals of opinion, changes of policy and plan, of which the quick transformation of the pacifist president of 1916 into the war president of 1917 is the most conspicuous illustration. Contradictions of this kind are common enough, and not necessarily discreditable. But when they are so significantly related, as in Wilson's case, to motives of personal power and advancement, and of sheer ambition—doubts and queries inevitably arise.

For years a conservative, Professor Wilson, turned politician, became a radical overnight. Repudiating the initiative and referendum as dangerous and subversive experiments, he suddenly became their leading advocate. "His objections to [labor] unionism," says Mr. Kerney (p. 34), "were fundamental." He quotes Wilson's famous statement of January 12, 1909, "I am a fierce partisan of the Open Shop," and says, a few months later, when he was a candidate for office, Wilson was one of the best friends organized labor ever had. Wishing that something might be done "to knock Mr. Bryan once for all into

a cocked hat," Wilson later goes out of his way to mollify the Nebraskan, accepts his help at the Baltimore Convention, and makes him his first Secretary of State. Bitterly opposed to the preparedness agitation in 1915, he himself, in January, 1916, launches out on a whirlwind campaign which set the country ablaze. "There is one thing I have got a great enthusiasm about, I might almost say a reckless enthusiasm, and that is human liberty"—this was Wilson's declaration on January 8, 1915; yet in 1917-18 he dominated an administration guilty of the most cruel and sweeping denial of civil liberties ever known in the nation's history.

These are samples of the inconsistencies which Mr. Kerney, apparently in no unfriendly spirit, makes so conspicuous in his book. What do they mean? We do not know—the verdict of history, which Mr. Kerney says (p. 486) "will not be hurried," can alone give the answer.

Meanwhile, whatever the answer may eventually be, the sense of tragedy remains. For a certain period Woodrow Wilson posed as the spiritual leader of mankind in an hour of desperate need. He won and held his place through the sheer beauty and brilliancy of his presentation of the deepest longings of the race. Then—the great man fell. Because of untoward outward circumstance? Yes! Because of personal betrayal by his colleagues—Clémenceau abroad, Lodge at home? Yes again! But these are not all the causes of this tragedy. There were serious flaws in the temper, nay in the character, of the man himself. Every study of Mr. Wilson seems to prove this fact, and in it is found the perfect tragedy.

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The lengthening of the average life span brings a corresponding duty to make it a good as well as a long one.  
—A F. K.

### An Interesting Letter from the Director of the Central Bureau

(A Practical Guide to Divining—Fr. Wm. Schmidt on the Premises of Freud's Psychoanalysis—Who is J. Winthuis?)

To the Editor:—

Those of your readers who have read with interest the article on "The Divining Rod," by the Rev. Dr. Stephen Richarz, S.V.D., in the November issue of the F. R., may be glad to learn that there is another substantial book on the same subject, namely, *The Modern Dowser: A Practical Guide to Divining*, by Vicomte Henri de France. The author is a dowser, claims to be able to find metals as well as water, has attended numerous conferences on the subject of "dowsing," and is president of an "International Union of Dowsers." He discourses not only on the rod, but on the pendulum, and asserts that anyone can attain to a mastery of dowsing. The book is recommended by *The Countryman*, a quarterly non-party review and miscellany of rural life and industry, published at Oxford, with the remark: "We are often asked for a modern book about water-finding."

Permit me also to point out to your readers the valuable monograph on *Der Oedipus-Komplex der Freudischen Psychoanalyse und die Ehegestaltung des Bolschewismus*, by that distinguished ethnologist, Rev. Dr. Wm. Schmidt, S.V.D., professor in the University of Vienna. First printed in *National-wirtschaftl. Blätter für organischen Wirtschaftsaufbau*, this excellent treatise on the Freudian theory of the Oedipus-Complex is now available in a separate reprint. One chapter is devoted entirely to the "Critique of Freudian Psychoanalysis" by other ethnologists.

The extremely valuable brochure completely refutes Freud's attempt to strengthen his chief theory by supplying for it an ethnological basis. Fr. Schmidt proves that the very premises Freud built his contentions on are fallacious. The pages of the brochure devoted to the discussion of five such

premises (p. 11-17) effectually refute Freud's attempt at proving that the conditions and practices on which he bases the presence of the Oedipus complex among primitive peoples were non-existent.

The "German ethnologist," J. Winthuis, mentioned by Fr. Albert Muntzsch, in "Freudism in Ethnology" (F. R., XXXVII, 11, 247 f.) is, I believe, identical with Fr. Jos. Winthuis, M.S.C., for many years a missionary in Australia, and at present a lecturer in the University of Innsbruck, Tyrol. He has during the past few years devoted himself to the writing of a work, said to be the first of its kind, *Lehrbuch für die Heidenpredigt*, which deals with the methods to be pursued in preaching to the heathens. The late Bishop Keppler and the distinguished missiologist, Professor J. Schmidlin, are said to have induced Fr. Winthuis to write this book.

F. P. Kenkel

In reply to a query we wish to say that *Die schönste Lengevitch* and *Gemixte Pickles* were both published in Chicago in 1927. The author hides himself under the initials K. N. S., but his identity is revealed by Richard Atwater in a witty introduction in "High English." He says that Mr. Kurt N. Stein was one day addressed in the streets of Chicago by a newly arrived German immigrant, who inquired "Where holds the tramway?" Mr. Stein, who, "like any northsider speaks German as fluently as he does English," replied in the former language. The stranger listened with a perplexed air and finally broke in, saying: "Würden Sie so gütig sein, mir das auf Deutsch zu sagen?" That night Mr. Stein wrote in his diary:

By gosh es iss zum lache';  
In vierzehn Tag' vergisst der fool  
Sei eig'ne Muttersprache,  
Wenn's net for uns old Settlers wär  
Gäb's bald kei Schönste Lengevitch  
mehr.

### Church Architecture

Father Michael Andrew Chapman says in the course of a review of Ralph Adam Cram's *American Church Building of Today* in the *Acolyte*, of which he is the able editor (VI, 15):

"That non-Catholic architectural forms are capable of adaptation to Catholic uses has been demonstrated from the earliest times, when the Church, emerging from the Catacombs, destroyed the idols and consecrated the temples. But even in modern times and with definitely modern forms, such adaptation is possible, though there are not lacking those who earnestly believe it to be most undesirable. One of our largest seminaries is housed in buildings adapted from the Colonial style, and its chapel is a faithful reproduction of an old New England meeting house. The Georgian Style is perhaps, the only architectural form extant which was definitely of Protestant origin, Sir Christopher Wren evolving, from the Classic orders, a new form, for no other reason than to get away from those architectural modes which were stamped with the mark of Catholicism. . . .

"The very opposite tendency is strikingly exemplified in present-day non-Catholic circles. Following the Anglican example, there has been a revival of Gothic, and several of the great Protestant churches of this country must make, with but the slightest alterations, wonderful Catholic churches, much more Catholic, indeed, than many of our own! Look, for example, at the Tabernacle Presbyterian Church of Indianapolis; or Trinity Lutheran Church, Akron, Ohio; or Princeton University Chapel; or Trinity English Lutheran Church, Fort Wayne; or the Cochran Memorial Methodist Church of Dawson, Pa. I have purposely refrained from citing any Episcopal churches. These, if you please, are Protestant churches par excellence, and all you would have to do to make any one of them into a magnificent Catholic church, would be

to put in an altar and the minor accessories of Catholic worship."

These remarks of a learned convert offer food for serious reflection. The adoption of the Georgian style for a Catholic church is, we believe, quite generally condemned as an aberration.

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Mr. Ralph Adams Cram, in the course of a series of articles on church architecture in the *Homiletic and Pastoral Review* (Vol. XXXI, No. 2), appeals above all for honesty in church building. With honesty and architectural competency, in his opinion, almost all of the historic styles can be made to serve the purposes of Catholic worship—all except the American Colonial, of which this distinguished Protestant architect justly observes: "Cheapest of all is American Colonial, but this is the one style allied with, if not indeed evolved by, Protestantism, and how or why it should ever be employed by the Catholic Church passes comprehension. In addition to its associations and implications, it is not so very much of a style anyhow. It is decadent in that it was the last gasp of a dying Renaissance. . . . Even its creators, the Protestant denominations, have largely abandoned it, and have fallen back with insistence and enthusiasm on the most explicit and highly developed forms of Catholic Gothic." In another paragraph of his article Dr. Cram observes: "I am sure that for Catholics this [the Colonial style] is ruled out as drastically as Modernism."

Dr. Keating, in his thoughtful introduction to Irish history, shows that some historians, in the search among the sources of the past, skip over the beautiful actions, and love to alight on things unsightly and inhuman, and these they drag into the light of day and thereby produce a book absurd in its proportions. Of course, if you are able to think, you will detect the fallacy; but what of the thousands who are unable to think?

### Pastor's History of the Popes

Volume XIV of the late Dr. Ludwig von Pastor's monumental *Geschichte der Päpste seit dem Ausgang des Mittelalters*, like volumes III, IV, and XIII, comprises two separately bound parts, in all about 1280 pages, including the usual list of inedited sources and bibliography. Part One covers the pontificates of Innocent X, Alexander VII, Clement IX, Innocent XI, Alexander VIII, and Innocent XII, from 1644 to 1700, the first part of a period which Pastor justly calls the age of monarchical absolutism.

It is interesting and, in many respects, a great epoch which the learned author unfolds before us. Its chief figures are Innocent XI and Louis XIV of France—King Louis a constant disturber of the peace, Innocent reluctantly dragged into conflict with the absolutistic monarch who loved to call himself the "most Christian King;" Louis the protector of the Mussulmans, Innocent their most active opponent. It was a remarkable providence which permitted the Pope, who had neither armies nor cannon, to triumph over the all-powerful French monarch.

Among the intellectual movements of the time are: Jansenism, the varying fortunes of which are described in considerable detail, Quietism, and Probabilism.

The well-meaning but eccentric convert, Queen Christine of Sweden, daughter of Gustavus Adolphus, plays an interesting and not unimportant rôle in several of the pontificates here described. Far less praiseworthy was the part played by another woman, Donna Olympia Maidalchini, in the pontificate of Innocent X.

Sobieski loses some of his glory in the light of the documents here adduced. He could not have saved Vienna from the Turks in 1683, had not Innocent XI made truly heroic efforts and sacrifices to save Christian Europe from the threatening Mussulman invasion.

It is agreeable to be informed by the publishers (Herder & Co. of Freiburg i. B.) that the remaining two volumes of this great work, comprising the pontificates of Clement XI, Innocent XIII, Benedict XIII, Clement XII, Benedict XIV, Clement XIII, and Pius VI, were practically finished by Dr. Pastor before his death and will appear in the near future.

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Let us hope that the English translation of the *Geschichte der Päpste*, which has fallen behind since the World War, will be speeded up and completed soon. Pastor's *History of the Popes* is an *opus classicum* of English Catholic literature just as the original is of the Catholic literature of the Fatherland. It is safe to predict that, though the author's conclusions may have to be modified in some details as new documents come to light, his great *Papstgeschichte* as a whole will never be supplanted.

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A Catholic college professor writes to the F. R.: Six football players of a prominent Eastern school have demanded payment for services on the football field and a number of prominent sports writers in metropolitan dailies have flatly declared that in view of the professional and commercial aspects of present-day collegiate football, either the students should be paid for playing, or the hypocrisy of amateurism should be torn from that great American sport. In view of these developments and other indications patent to close observers of things educational, it is obvious that something radical will be done during the next few years with college football, if not with all inter-collegiate competitive sports. When this happens, a number of prominent Catholic schools of higher learning will be placed in anything but an enviable position. It is time they immediately undertook the reform, if not the abolition, of their present athletic departments.



## The Pueblo Revolt of 1680 in New Mexico

The year 1930 marks the 250th anniversary of the Pueblo Revolt in New Mexico—an uprising of the Indians that resulted in the massacre of twenty-one Franciscans and nearly four hundred Spanish settlers, in the abandonment of New Mexico by the eleven Franciscans and two thousand settlers who made good their escape, and in the devastation of the missions and settlements by the rebel Indians. To the history of this event we have an important and valuable contribution in *Misiones de Nuevo Mexico* (Madrid, 1929)—a collection of Spanish documents preserved in the General Archives of the Indies (Seville, Spain). They were gathered by Rev. Dr. Otto Maas, O.F.M., and published by him serially during the past seven years in the Spanish quarterly, *Archivo Ibero-Americano*. In the volume under discussion these documents are grouped chronologically. Part One comprises the years 1637-1641 (pp. 1-41); Part Two, the years 1679-1686 (pp. 42-119); and Part Three, the years 1691-1696 (pp. 120-260). As stated in the Foreword, the documents pertain principally to the missions in New Mexico during the seventeenth century. This present collection richly supplies what is more or less wanting in other well-known collections of New Mexico documents. In the Foreword, Dr. Maas discusses also the authorship of the *Historia de la Conquista . . . de la Nuevo Mexico*, of which he found two manuscript codices in the National Library of Madrid. He concludes that the author of this *Historia* is Villagutierrez y Sotomayor. Of this work he reproduces (pp. X-LVI) the entire *Index*, from which one gathers how important the work of Sotomayor is for the secular as well as ecclesiastical history of New Mexico during the sixteenth and seventeenth centuries. The documents printed in Dr. Maas' volume are amply and authoritatively annotated, and in every instance the signature is supplied under which the

original document is housed in the Seville archives. The analytical index (pp. 262-272) is quite exhaustive and accurate.

Students of American mission history will do well to procure this well-edited and important collection. With these documents and with Dr. Hackett's excellent study of the Pueblo Revolt (*The Southwestern Historical Quarterly*, Austin, Texas, Vol. XV, No. 2 and Vol. XVI, No. 2) now available, it should be possible soon to have a complete and detailed account of the revolt. Such an account will unquestionably demonstrate that the rebellion of 1680 was an uprising, not only against the Spanish secular government, but also against Catholic teaching and discipline. The present reviewer, who has carefully studied the causes of the revolt, is convinced that if missionaries anywhere within the present limits of the United States were tortured and slain by the native Indians *in odium fidei*, it was the twenty-one Franciscans who bled and died on that fatal day in August, 1680. Hence with others who have studied the history of this event, he hopes to see Juan Bernal and Companions raised to the dignity of our altars. And if these hopes are realized, much credit for it will certainly belong to scholars and students of Spanish-American history like Dr. Maas and Dr. Hackett, who have taken such pains to provide the necessary sources of reliable and authentic information.

Francis Borgia Steck, O.F.M.

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*Church Bells*, the organ of the Catholic Church in Hawaii, suggests (Vol. IV, No. 50) that the assertions about Soviet Russia made by Father Edmond A. Walsh, S.J., are largely based on the revelations of alleged ex-Bolsheviks and warns the Catholic public against excessive credulity in the matter. We agree with our Honolulu contemporary that Catholics should compare Fr. Walsh's stories with information from other sources and try to form a fair and correct opinion of what has been and is going on in Russia.

### The Catholic Church and Communism

The *Josephinum Weekly*, published by the Pontifical College Josephinum at Columbus, O., commenting on some of the loosely worded articles published in the American Catholic press against Bolshevism, says (Vol. XVI, No. 41), we should beware of creating the false impression that the Church is aligning herself with the capitalists against all movements designed to right existing social injustices. Our esteemed contemporary very truly says:

"Even if there should be joint action between the Church and the capitalists against the Communists, this would not be joint action against the workers. The fact is that the practice prevails of promptly discrediting everyone who rises to some form of leadership among the unorganized workers as a Communist. Therefore, any such joint action against Communism would be interpreted by the workers as joint action against their efforts to improve their condition. But why should the Church even join hands with the capitalists in opposing Communism? Her complaint against the Soviets is one of interference with her spiritual mission. On the other hand, with the capitalists the complaint concerns a perpetuation of social injustice. And can we deny that there are social injustices in Russia and elsewhere, and that these social injustices are the reason for the rise of Communism? Should, then, the Church not, as far as it is compatible with her mission, oppose social injustice in every possible way, instead of in any way shielding it, or even giving the impression of shielding it? Righting of social injustices will likewise put an end to the dangers of Communism and Socialism."

This is a grave and timely warning, and the N. C. W. C. News Service for once would do something worth while if it communicated the above-quoted article to all the Catholic newspapers of the United States, for we know it to be a fact that several news reports

sent out of late by that agency have produced among Catholic workingmen precisely the false impression which the *Josephinum Weekly* is trying to correct.

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### Our Servile Press

In an article on "Free Publicity," in a recent issue of *Advertising and Selling*, Don C. Seitz, for many years managing editor of the *New York World*, gives this interesting picture of the surrender of the daily press during the World War:

"Before the World War broke, the A.N.P.A. papers were pretty well cleared of the reproach [of being free publicity agents]. Then America entered the conflict, and all news fell into press-agent hands. The government was the chief offender, President Wilson installing the ingenious George Creel at the head of the bureau at Washington. All things governmental had to be secured from his hands. This made the papers helpless at a time when their own intelligence should have been most tense and their enterprise most determined. Instead they took it lying down. Not only that, but they imposed a voluntary censorship upon themselves that destroyed all independence and did them great discredit. . . . The complying papers certainly had their fill of this self-surrender. Independence ceased; they ate out of the White House hand. Whereas during the war between the States numerous editors landed in custody of United States marshals, now not one offended. The silly sycophancy of the surrender has yet to be lived down. Its effect was melancholy as affecting editorial and news influence. The public lost interest in both and has never recovered confidence."

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There is latent in every heart more of courage than we commonly suppose, and it requires but little—a smile, a cheerful word or a sunny day—to unlock unsuspected reserves of hope and strength.

### Foreign Notices of "The Jolliet-Marquette Expedition"

In the *Revue d'Histoire Ecclésiastique* (Louvain, 1930, XXVI, 827) the reviewer of *De Orde der Jesuïten*, Vol. II: *Strijd en ondergang* (1661-1773), a new work by L. De Jonghe, S.J., takes occasion to notice Fr. Francis Borgia Steck's *The Jolliet-Marquette Expedition, 1673*. The reviewer says: "When recounting the enterprise of Father Marquette, who is said to have discovered the course of the Mississippi, the author defends the traditional opinion and seems not to know the work of Fr. F. B. Steck, O.F.M., . . . where it is proved first that the expedition of 1673 can not be regarded as the 'discovery' of the Mississippi; then, that the real leader of this enterprise, appointed by the government, was Louis Jolliet, a pious layman, born in New France; finally, that the narrative of this exploration is not the work of Father Marquette. In THE FORTNIGHTLY REVIEW (1929, Vol. XXXVI, Nos. 4, 5, 6) Fr. Steck had to defend his thesis against Miss Repplier and against Father Garraghan (*ibid.*, 11, 12; 1930, Vol. XXXVII, No. 1)."

The August, 1930, issue of *Stimmen der Zeit* (pp. 389-390) contains a review of *The Jolliet-Marquette Expedition, 1673*, by Fr. L. Koch, S.J. The reviewer evades the question whether or not the expedition was a "discovery" of the Mississippi. He concedes that the leader of the enterprise was Jolliet, but adds: "Still, it is another question who contributed most to inducing the government to undertake the enterprise, who first and successfully considered the idea that south and west of the lakes a great river ran to the ocean, who obtained information of the Wisconsin from the Indians, and who decisively strove to win public opinion for the exploration of the South. Besides, Jolliet lost his notes concerning the voyage, whereas the map and the journal of the missionary were preserved." This brings

the reviewer to the question concerning the authorship of the *Recit* or narrative of the expedition. "By an ingenious examination of the manuscript that is ascribed to Marquette," he continues, "Fr. Steck seeks to make the assumption probable that it is not from the pen of Marquette, but was drawn up by his confrère Father Dablon, with the aid of Jolliet's notes. He does not succeed, however, in proving to be erroneous the general tradition which usually puts the name of Marquette in the first place."

It is interesting to observe how differently reviewers and critics, abroad as well as in this country, are approaching and estimating a work of which Fr. Koch justly says that it is "of scientific value" and "has made a great impression in America."

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"Anglo-Catholic," in a volume of *Reflections on Freemasonry*, published by the Freedom Press, Darby, England, quotes a great number of Masonic speakers and authors to prove that Freemasonry in Great Britain is fast developing into a distinct religion, which, inasmuch as it is not Christian, must needs be anti-Christian. He shows that the tendency of Freemasonry in England, as on the Continent of Europe, is to divert men's attention from the unique claims of the Church, and that Protestant Freemasons, in admitting non-Christian believers in a God to a Masonic equality with themselves, thereby compromise their own creed. He complains that at the Masonic services held in Anglican churches prayers are altered so as to cease to be specifically Christian. The author takes exception to the works of some well-known English Masonic writers on the ground that they display hostility to Christianity, and regrets that one of the writers should have received Masonic promotion after the attention of officials of the United Grand Lodge of England had been drawn to complaints on this ground against him.

### "Atrocities"-Mongering

One of the objects of Mr. C. J. O'Donnell's book, *The Lordship of the World*, is to rub into his English fellow-citizens that "there never was a war since the beginning of recorded time which did not reek of atrocities," and that the World War was the *non plus ultra* in this respect.

Admiral Sims (as Mr. O'Donnell notes) accused practically the whole press of the United States of suppressing the truth. Prof. W. F. P. Stockley says in a review of O'Donnell's book in the *Monitor* (an independent monthly published by P. J. Ford at 37 Barclay Str., New York, Vol. XXIV, No. 11):

What lies about Germany! I remember hearing exclaimed by young American officials in their consul's office in Köln during the early part of the war, when the *Daily Mail* came in from deluded, demented London. Though even a *Daily Mail's* correspondent of September, 1914 (quoted by Mr. O'Donnell), "felt bound to mention the report of le conseiller général du Pas-de-Calais as to alleged Uhlan atrocities in the north of France. This M. Goubet declares, emphatically: 'I have witnessed nothing like what has been reported from Belgium. The enemy progresses, doing no injury to the inhabitants beyond occasionally damaging property where hospitality is refused. They pay for all food.'" "The Germans paid for everything in Bruges"—as says, October, 1929, a letter thence. "They only took bedding, etc., for the wounded; all eggs had to be given up for the sick." Lord Northcliffe made this much reparation, in the *Times* of June 1922: "There is an inclination" [*inclination* is good!] "in the minds of the public to exaggerate the amount of damage done to Belgium by the Germans. . . . The German army lived in Belgium for years, spent money there, and I say without hesitation that Belgium is the most prosperous country I have seen since I left New Zealand." But 1914-15 were the days of the hands cut off,

and the eyes torn out; in Belgium, in Serbia; eyes and hands of children and of fighters, in homes and armies on both sides. Need for war propaganda now being over, Mr. Lloyd George has not "been able to trace a single case of a child's hands having been cut off in Belgium." The other ex-Premier, Signor Nitti, declares, as to what propaganda poured forth: "There was no truth in the story. And there are no more handless babies in Belgium than there are in Germany or England." "Largely propaganda," Cardinal Mercier lived to say of the "atrocities"-mongering.

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### Brunsmann-Preuss, "Fundamental Theology"

We are thankful to Father Matthew Smith for the following kindly reference to our efforts to make accessible to American students a scholarly German work, much needed in defense of our holy religion in America to-day. He writes in his paper, the *Denver Register* (Vol. VI, No. 38):

"An interesting article in the [Sept.] issue of THE FORTNIGHTLY REVIEW tells how philological science is proving that various languages, even those of American Indians, have root words that trace back to ancient Mesopotamia. We are reminded by this of the proofs given in modern scientific research to the Catholic contention that primitive men all originally had the same religion, worshiping the one true God, and that polytheism was a later introduction. Nobody who has the slightest respect for his own intelligence could deny this after reading the proofs advanced in [the *Handbook of*] *Fundamental Theology*, by the Rev. John Brunsmann, S.V.D., translated by Arthur Preuss and published by the B. Herder Book Co., St. Louis (two volumes of the set have so far appeared). Science, instead of upsetting the Catholic religion, is constantly giving us new arguments for it. We know today, from a study of the primitive peoples still alive, that the

untutored savage often has an astounding conception of a spiritual and omnipresent God. This scientific fact upholds the teaching of St. Paul that by use of his reason man knows there must be a God."

We may be permitted to add that the third volume of the Brunsmann-Preuss *Fundamental Theology* is now in the hands of the printer and will appear on the market this winter. The fourth and last volume is in preparation and, if God spares us, we hope to have it ready next year. This handbook of apologetics—for that is what it is—is thoroughly modern and up to date, and we are sure no Catholic student will regret the time and effort involved in studying it.

### Our Inferiority Complex

On this timely subject, which the F. R. has discussed so often in the course of the past thirty-seven years. Mr. Benedict Elder, president of the Catholic Press Association, makes the following apposite remarks in the *Louisville Record*, which he edits (Vol. LII, No. 39):—

In a 11-line United Press despatch covering the opening of the national Eucharistic Congress at Omaha we read: "This year's Congress, first of its kind in nineteen years, will be climaxed Thursday by a grand parade." It would be foolish to think the United Press intended to slur a solemn procession of the Most Blessed Sacrament in which a great part of the hierarchy, hundreds of the clergy and many thousands of the laity from all parts of the country join, by calling it "a grand parade." Nevertheless, Catholics cannot but feel hurt at seeing a public act of worship dear to their faith thus described. It is of a character with Will Rogers making a joke about jack-rabbits and guinea pigs "going to Mass to Father Duffy."

But if we do not think the United Press intended to slur the Holy Eucharist, as we did not think Will Rogers intended to slur the Mass,

what must we think? It cannot be right, when millions of people hold these things in the highest sacredness, that a personage such as Will Rogers, or a news agency such as the United Press, would slur them by even a hasty word. Are we ourselves perhaps at fault by some of us making so much of things not sacred and endeavoring to give them importance by linking them in some way with the faith, that when it comes to those things that all Catholics hold sacred, others are not impressed? For instance, we read the following in a Catholic paper: "Baltimore, Md., Sept. 16—Sunday was 'Joe Hauser Day' at the Orioles' Park here and 13,000 fans turned out to honor the famous first baseman of the Baltimore International League, who has hit 61 home runs so far this season. Hauser, who is a Catholic, tied the record of 'Babe' Ruth, another Catholic." And it is not so long since a champion prize-fighter was exploited as "another Catholic," and likewise one of the champion women swimmers, and so forth, only touching the field of sports and saying nothing of politics, business, "society."

Do we not perhaps pay the penalty for the inferiority complex thus manifested, by having a joke made of the Mass and a solemn procession of the Most Blessed Sacrament termed "a grand parade"?

Apropos of the rejection by Father Meier of the "sex theory" (*Zweigeschlechterwesen*) of J. Winthuis (see F. R., XXXVII, 10) it is worthy of note that the theory has been unreservedly condemned by another ethnologist who is an authority on the life and culture of the South Sea Islanders. Concluding a critique of Winthuis' book in *Anthropos* (Vol. XXIV, 1929, p. 1072), Fr. Peekel, M.S.C., writes: "I must reject Winthuis' book entirely and in all its parts. No trace of such a '*Zweigeschlechterwesen*' is to be found in the life, opinions, manners, customs, art, and religion of the natives of the South Sea Islands."

## Notes and Gleanings

A critical and benevolent reader of the F. R. writes: "I beg to call your attention to an inaccuracy in the last paragraph of the article, 'Ruins of Sodom and Gomorrah' in the November issue. The ruins excavated by the Pontifical Biblical Institute lie, not to the southeast of the Dead Sea, but to the northeast; and if they can be identified with some city of the Pentapolis, then Sodom and Gomorrah must also be looked for in the same region. 'Near Ghor' seems to regard the name 'Ghor' as that of a city or town. 'Ghor,' or rather 'El-Ghor,' *i.e.*, The Ghor, is the name of the deep valley through which the Jordan flows. The Teleilah Ghassul are not 'near Ghor,' but actually *in* the Ghor.—C. L. S."—Thanks for the correction.

The November *Homiletic and Pastoral Review* (New York: Joseph F. Wagner, Inc.) has two articles of exceptional interest. One is by Fr. J. Elliot Ross, C. S. P., who contends that the assumption that the average Protestant marriage is indissoluble is no longer tenable, because "with the loss of church membership and the sacramental character has gone the idea of the indissolubility of marriage." The burden of proof in every case would seem to rest on those who claim to have had the intention of contracting an indissoluble marriage. The second article we have in mind is by the Rev. W. F. Cunningham, C.S.C., and discusses "The Priest and Recreational Education." He insists on the necessity of a critical analysis of the situation before a constructive programme can be adopted for the problem of evaluating the Boy Scout movement as a recreational agency for Catholic boys.

A priest of the Archdiocese of St. Paul has published, with the approbation of Abp. Dowling, a "Church Season Calendar," which graphically illustrates the Church's color scheme,

day by day and season by season, throughout the year. The ecclesiastical seasons are grouped around Christmas and Easter. The Church prepares for each of these great feasts in violet during Advent and Lent, celebrates them in white during Christmas and Easter tide, and continues them in green during the post-Epiphany and post-Pentecost seasons. Pentecost week is the only exception, with red. If the church year contained no saints' days, the above-mentioned colors would be those of all days within the several seasons. But each saint's day has its own color—red if the saint died a violent death, and white for all others. The color the priest wears at the altar is that of the saint or the mystery which the Church is celebrating on that day. Fr. Brady's calendar displays these colors in the day numerals with the current season's color for background. These features, together with the daily information as to when and what requiem (black vestment) masses may be said, gives this work of art a special value for the growing number of those lay persons who use the missal. Another unique feature is the use of bars or lines across the day numerals to indicate fast days.

It is folly to say that the children of today are better than those of past generations. Children who have not yet reached the dangerous age may be unchanged, but with the others it is different. Their pleasures, their dress, their reading (what little they do of it), their societies, their attitude to parents and teachers, all unite to tell a sad story. In the children of today America faces the disaster of tomorrow. Of spiritual ideals there are scarcely any in the minds of our sophisticated boys and girls. Their ideals call for thrills and pleasures. God is dethroned in the palace of their hearts and there Mammon reigns. But it is not the children who are to blame. They are the victims of a foolish generation of grown-ups who have given and are still giving evil example. These

words, by Bishop F. C. Kelley of Oklahoma in the *Southwest Courier*, Vol. IX, No. 40, are worth pondering, especially by parents and educators.

A Latin encyclopedia of the 14th century is shortly to be published by the Catholic University of Milan. It is the *Vocabularium Latinum Pergrande*, composed by Angelo Sinesio, abbot of the Benedictine monastery of San Martino della Scala near Palermo. The *Vocabularium* is a sort of encyclopedia, with etymological notes, names of persons and cities, descriptions of popular customs, artistic information, etc. The existence of this work was known to students, but no copy had ever been found until Prof. L. Sorinto discovered one lately in a library in Palermo. Its chief importance lies in the fact that it will authoritatively establish the correct use of Medieval Latin, dissipating uncertainties and doubts raised in the interpretation of texts, because many words were translated according to the meaning they had in classical Latin and not according to that which they had acquired in later centuries.

One seldom hears or reads anything about the musical part of the Oberammergau Passion Play, though the music is quite an important feature of the programme. Mr. Howard D. McKinney, the editor of the *Fischer Edition News* (J. Fischer & Bro., 119 W. 40th Str., New York), who visited the famous Bavarian village last summer and reports sympathetically on the Passion Play, says concerning its musical aspects: "For church musicians, certainly not the least interesting feature of the Passion Play is the music. Sung by a choir which appears in the nature of the chorus in the Greek dramas, it forms an important part of the whole, and, alas, not an entirely agreeable one! Before 1810 the passion texts were not accompanied by much music. Fr. Ottman Weiss, in conjunction with the village schoolmaster Rochus Dedler, is largely responsible for the insertion of the music

as we know it today. This, largely written for the play-year of 1820, has come down to us practically unchanged, although several attempts have been made to substitute other styles for this rather weak Baroque music. To one visitor, at least, the lengthy wanderings of the good schoolmaster into the blest realms of the Haydn-Mozart school proved very monotonous, and at times positively irritating. And this in spite of the fact that there were some effective bits, notably the Hymn at the Lord's Supper and the Prologue to the Crucifixion scene."

For years now, our architects and financiers have been competing with one another for a Tower of Babel endurance record. First one skyscraper and then another became "the tallest." But story was still piled upon story. The limits of physical beauty and investment security and public utility were passed and then left far behind, but still the buildings went up higher and higher. Last winter, two structures in New York raced for supremacy, and the Chrysler building won by crowning its peak with a flag-pole loftier than an ordinary dwelling. And now the Chrysler building has just been overtopped by the Empire State building. All this is sheer madness. Yet we see it in the thirst of cities for population growth, of newspapers for circulation, of banks for consolidation, of nations for territory. Shall we ever recover the wisdom of the Greeks, embodied in the maxim: "Moderation in all things"?

Among the amazing things which constantly make one pause to think, is the general ignorance of Catholic history and Catholic literature amongst even educated Catholics. They may be fairly well versed in history as it is commonly taught; they may have a wide knowledge of literature as it is commonly read; but of history as it has been made and molded by the Catholic Church and the Catholic Faith, they have but the vaguest notion; whilst their knowledge of Cath-

olic literature hardly extends beyond the devotional books in fashionable use. Of the Catholic tradition in history and literature, the Catholic body (at least in the United States) is hardly aware.—*Truth*.

A condition such as we have now, where there is a surplus of hundreds of millions of bushels of wheat and hundreds of thousands of people facing starvation, and where an uncounted value of products is ready for sale and little money to buy them with, comes very close to a breakdown. To thinking people we are faced with a new economic revolution. Any system that cannot feed and clothe its own is bankrupt. Conditions created by the system are in operation now which threaten what Cardinal O'Connell called a "catastrophe." Unless they are grappled with, they will destroy us.—*America*.

The London *Tablet* says that it is the duty of every good Catholic to repel utterly the notion that the Church is a sort of secret society, with ascending degrees, and that her "high officials" have been initiated into mysteries undisclosed to the laity, or even to what are called the lower clergy. "The Pope of Rome and Biddy Flanagan, the Dublin charlady," says our confrère, "are equally entitled to know everything that Almighty God has been pleased to reveal; and, although His Holiness may be the more learned theologian, he stands where Biddy stands in face of those supreme truths which most concern the quick and the dead."

Happiness is from within—the thankful heart and the habit of taking pleasure in the little things of today. Cast the balance of every day to the credit side of happiness; otherwise your life is insolvent.

The *Catholic Telegraph* says truly that the politician who expects to boost a candidate for office by hinting that he will get many votes from both

"Dems" and "Reps" because of his prominence in the Knights of Columbus or some other organization—arouses resentment from all sides and does more harm than good to the candidate he wishes to help.—*Western American*, El Paso, Tex., Vol. IX, No. 13.

If I were ever forced to contemplate the presidency seriously, I think it would appear to me as the final sacrifice. I have seen the presidency twice at close range and have known most of the presidents since my young manhood. The restraint, artificiality, and loneliness in the White House atmosphere is the other and little known side of a picture which to most people seems the life of a pet in a gilded cage.—Newton D. Baker.

A national magazine, in advertising New England schools, claims that Massachusetts had the first free schools in the United States. It must guess again. Florida had the first and New Mexico and Arizona soon followed. These old Spanish schools were all Catholic ones.—*Catholic Register*.

We are now passing through an era when we seem to think it necessary to pile up wealth for the Church instead of seeking the things that do not perish. When it is too late, we shall realize our folly in this seeking after material things.—Rev. P. C. Gannon in the *True Voice*, Vol. XXIX, No. 44.

We might work up a little humility by reflecting a little more on our own comparative unimportance in this world, without going so far as the other world for our lesson. Which of us will be thought of once a month by any of his present acquaintances when he has been dead for a year?—*The Casket*.

It often happens that those who try to reform the Church get out of it, while those who were seeking to reform themselves get into it.—A. F. K.



*An Hour with the Movies and the Talkies*, by Gilbert Seldes (Lippincott), is packed with good sense and stimulating criticism. The author, who is a dramatic and musical critic of large experience, sketches the chief phases of development in the film industry during the past thirty years or so, and has something new to say on nearly all the various types of films—"the Western," the serial, the early Keystone comedies, the early productions of D. W. Griffith, "*Caligari*" and the German fantasies, the orthodox American "vamp movie," the modern Russian film, etc. He champions the critics and theoreticians against those at the head of affairs in the industry, pointing out how often an outsider's theory has first been ridiculed and then put into successful practice; but he himself is not given to extravagant theory. After analysing the different types of film, he comes to the conclusion that all good films are based on a single principle—the use of motion in the interest of an illusion. He is cautious about the prospects of the talking picture, whilst frankly recognizing its present somewhat disastrous limitations; the mechanical reproduction of speech is, in his opinion, a minor aspect of the film, which may or may not assimilate this new invention in the interest of artistic illusion.

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The motion picture is an instrument with tremendous powers for good or evil. We should not allow it to be exploited freely for selfish and commercial motives. Particularly as Catholics we ought to be concerned about its tremendous moral values. It is a problem which deserves our immediate attention. A final solution is not now in sight; but there is no doubt that such a solution can be worked out if we give the problem the consideration it deserves.—Rev. P. H. Furfey in *Ecl. Review*.

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A practical rung in the ladder of international understanding is the new Harnack House at Dahlem, on the west outskirts of Berlin. It is primarily

an institute for foreign guests of the Kaiser Wilhelm Society for Scientific Research, named after the Society's late president, Professor Adolph von Harnack, and aims at international exchange of learning. In order to promote good relations between Germany and foreign countries and to deepen those already existing, the Society will extend invitations to scholars abroad to work in its institute. The Harnack House will serve as a home for these scholars and also as a club where the assistants of the Society's institute at Dahlem will be able to bring members of scientific, economic, and political circles, and thus establish a center for exchange of views between German and foreign scholars. Simultaneously this house hopes to requite in some measure the hospitality shown of late years to German savants abroad. The building has been erected at a cost of over 700,000 marks, contributed by members and friends of the society with the assistance of the Reich. It contains, in addition to the club-rooms, two large lecture halls and a comprehensive library.

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A woman speaking an unknown tongue recently perplexed the employees of a Paris hotel by her efforts to make her meaning clear. No one could understand a word she said. She was taken to a police commissariat and questioned in English and German, but without success. Then to another commissariat, where Italian and Spanish were given a trial. Eventually, the services of an expert in eastern European languages were enlisted, and he exhausted the long list of Slavonic and Latin tongues at his disposal. Just then an attaché at the commissariat happened to hear the woman let fall a word or two which sounded familiar. He found he could converse with her. They were both from that part of France known as Bretagne (Brittany)!

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They say Mussolini was greatly amused when he saw exambassador Gerard's list of 59 rich men who rule United States.

The *Ave Maria* in a recent issue commented on reports from Washington regarding an international conference to establish a new thirteen-month calendar. The press of the country supplies a long list of business establishments which are adopting the new calendar. It is declared that efficiency is the impelling motive. After pointing out that some few people in this country seem to have chosen the vocation of making other people miserable by constantly suggesting silly innovations, the *Ave Maria* remarks that there may be as much variety in the calendar after the disturbers of our peace have finished with us, as there now exists in the time. "It may be the same with increasing the number of months. Niles Center may have twelve to the year, Appleville thirteen. And if the diversity is extensive enough, we may be sending our Christmas cards to Boston, when Boston is mailing Easter greetings to us."

The Supreme Tribe of Ben Hur (a fraternal benefit secret society with a lodge system and a ritualistic form of work; see Preuss, *A Dictionary of Secret and Other Societies*, pp. 450f.) has changed its name to "The Ben Hur Life Association." The chief executive will henceforth be known as president, with other officers receiving the regular titles instead of the fanciful designations hitherto in vogue. The *Kablegram* (Vol. XVI, No. 8), to which we are indebted for this information, says nothing about any change in the "obligation" taken by the members or the ritual employed at initiations.

In recent years it has been the fashion of the iconoclasts to denounce Patrick Henry and leave him exposed to public view as a cheap mountebank. In particular, it has been asserted that the renowned orator never uttered his celebrated treason speech. But Paul Wilstach in *Patriots Off Their Pedestals* (Bobbs-Merrill Co.) directs attention to the diary of a Frenchman who was traveling in America at the time.

Discovered as late as 1920, this document looks like prima facie evidence that Patrick Henry did utter the words attributed to him. The Frenchman, who wrote in English of a sort, was there and heard him.

What letter would you suppose, after giving the matter a moment's consideration, commences the spelling of most of the words in our tongue? The lexicographers of the New English (Oxford) Dictionary found that it was the letter "S." They discovered, moreover, that upward of 50,000 words begin with that letter; and an entire huge volume of the dictionary is devoted to it. At the other extreme is the humble "Z;" there are only about 200 words beginning with it.

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## Current Literature

—*Sermons for Sundays and Feasts*, by the Rev. John A. Whelan, O.S.A., as its title implies, is a collection of discourses to be delivered at High Mass or the principal Mass on the Sundays, holydays, and main feasts of the year. They can, with the exception of a few panegyrics, be delivered in about twenty minutes each. This book should find favor with busy parish priests who have little or no time to prepare their weekly talks to their congregations. (Fr. Pustet Co. Inc.)—C. J. Q.

—The latest fascicle of the "Florilegium Patristicum" series, which we have repeatedly recommended, is *S. Aurelii Augustini de Doctrina Christiana Libri Quatuor*, edited by Dr. H. J. Vogels of the University of Bonn. The editor has taken the text of the Benedictines of St. Maur for his basis and emended it where necessary by the aid of the Vienna edition. The *De Doctrina Christiana*, by the way, has been newly translated into English and published with a commentary by Sister Thérèse Sullivan (Catholic University of America). Dr. Vogels' edition of the Latin text is published by Peter Hanstein of Bonn, Germany.

—In a volume entitled *Erlebnisse und Ergebnisse im Dienste der christlichen Archäologie: Rückblick auf eine fünfundvierzigjährige wissenschaftliche Tätigkeit in Rom*, Msgr. Joseph Wilpert, the famous archaeologist, gives an interesting survey of the most important problems of Christian archaeology in the domain of painting and sculpture, together with a history of his own scientific labors. He relates, with a strong personal note, how as a young chaplain at the Campo Santo Teutonico he began the researches which led to such important discoveries; how his major and minor books originated and met with acclaim on the part of many and contradiction on the part of a few. Evidently his energy is not yet exhausted. The book presents specimens of his monumental

work on ancient Christian sarcophagi, of which the first volume has recently appeared. The Monsignor also indicates his purpose of writing a handbook of Christian archaeology, for which task he is eminently qualified. American readers will note with special interest four photographs on pages 104 f., which show two young boys illustrating late Roman and early Christian liturgical costumes. These two boys were the sons of the Baroness Sarah von Prittwitz-Gaffron, a friend of Msgr. Wilpert, who resided with her family in Rome at the time (1896) and permitted her sons to serve him as models in his studies of ancient costumes. One of them, Fredi, is the present German ambassador in Washington! Not all archaeologists agree with the combative Monsignore in his conclusions, but none will dispute the importance of his indefatigable researches in the Roman catacombs. The bulk of these reminiscences was to be spoken in 1928 in the form of a series of lectures at Harvard University, which the author was unable to deliver on account of illness. (B. Herder & Co.)

—The Rev. Albert R. Bandini, whose translation of Dante's *Inferno* appeared a short time ago, presents the public with the second canticle of the great Italian poet in his lineal and rhymed English version of the *Purgatorio*. This is soon to be followed by the *Paradiso*. Father Bandini has accomplished his very difficult task in a remarkably able manner. While there are certain blemishes, here and there, in the book, on the whole the translation is one of which the author can well be proud. By attempting to follow the original, almost line by line, and by using the *terza rima*, the translator brings home to us the spirit of the great poem with a vividness and clearness that is astonishing. The illustrations used in the volume are by contemporary Italian artists and add much to its attractiveness. (The People's Publishing Co., San Francisco.)—C. J. Q.

## ANNOUNCING

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—Political conditions in India will attract the attention of the Western world for many years to come, for there is a fixed determination on the part of Indian leaders to shake off the century-old dependence on England. Whether this liberation from a galling foreign yoke will take the form of the bloodless revolution preached by Mahatma Gandhi or a fierce attack upon established forms of government along Bolshevik lines, no one can tell. But changes, far-reaching changes in the life of old Mother India are manifestly impending. C. Z. Klötzel, a German journalist who travelled through India and Ceylon in the summer of 1929 as correspondent of the *Berliner Tageblatt*, has published his impressions in a book entitled *Indien im Schmelztiegel* (India in the Melting-Pot), which is published by F. A. Brockhaus of Leipsic. He shows that India is at the mercy of manifold forces and agencies tending to sweep away her ancient culture and her social and religious traditions and patterns. There is a good description of a brief visit to that strange character, Sister Upanavalla, once a well-known Berlin society woman, but now a Buddhist nun. Mr. Klötzel betrays a hostile attitude towards the Catholic Church when he refers in this chapter to the "Pfaffenmoral," which, according to him, teaches that "the laity should feed the priest." Catholics do not look upon their clergy as parasites or menial dependents. The work is handsomely illustrated.—A. M.

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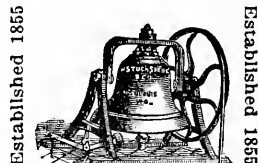
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